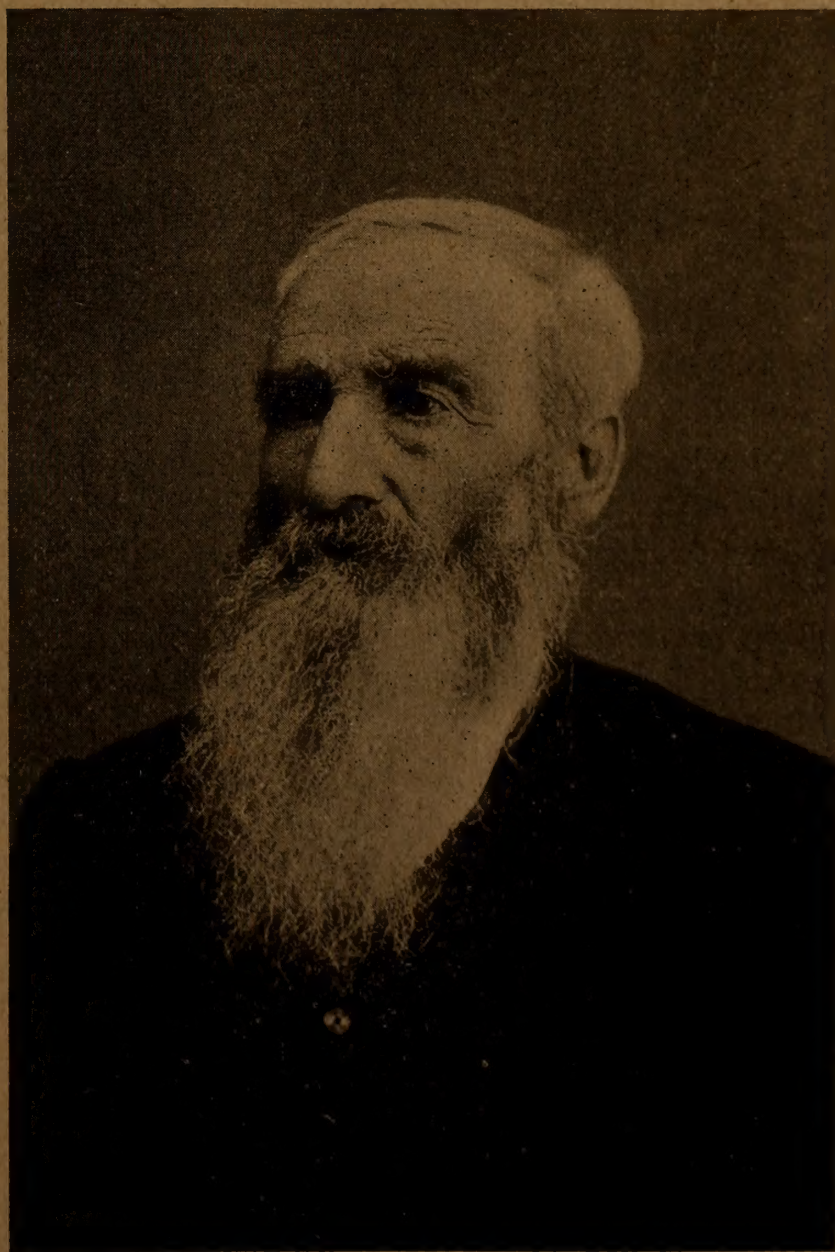
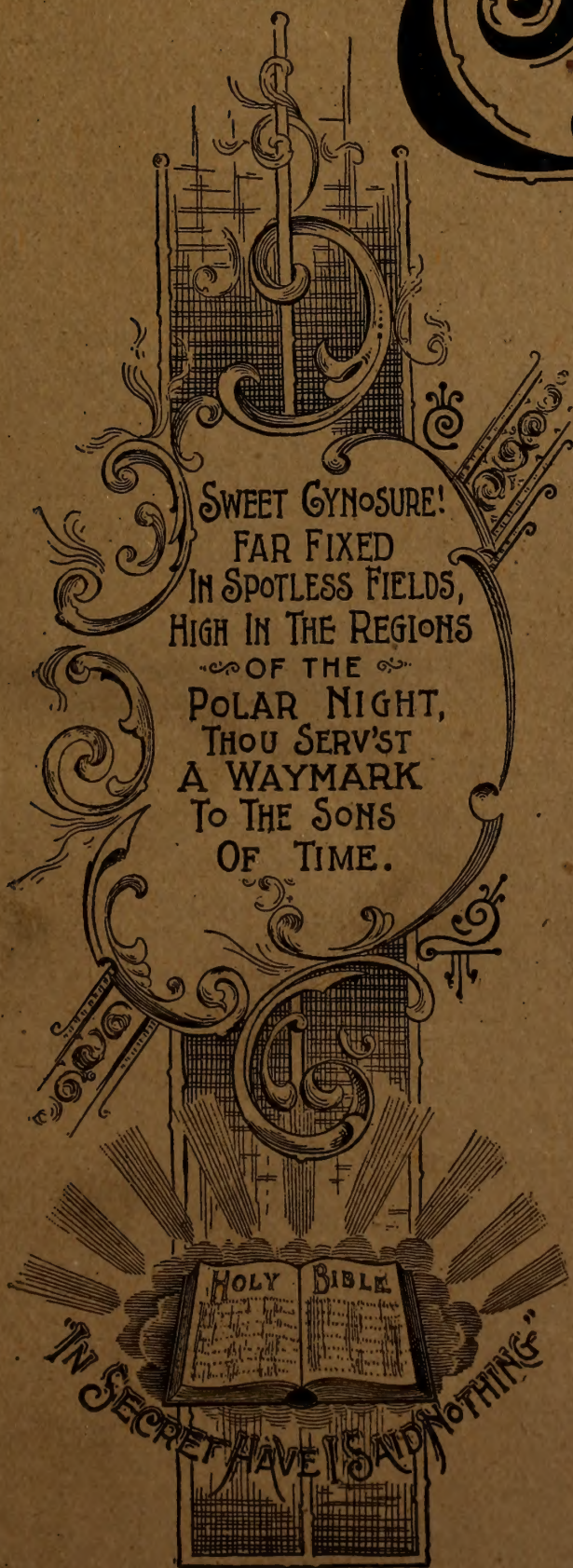


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★ Christian Gynosome.

CHICAGO, MAY, 1899.



WILLIAM SLOSSON.

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers

and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

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Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXII.

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Our symposium, open letter and other important matter has been laid over for the next Cynosure.

All is now in readiness for the annual meeting at 10:30 Wednesday morning, May 10th. The prospect is for a good attendance.

On Wednesday evening, the 10th, Dr. Campbell, Bro. Stoddard and others are expected to address a meeting in the interests of our cause, in the Moody church, this city.

The Evanston Conference, in connection with the annual meeting on Thursday, May 11th, will be addressed by Pres. S. P. Long, of Lima College, Ohio; Pres. C. A. Blanchard, Bishop Dillon of Indiana, Rev. W. B. Stoddard, Dr. W. T. Campbell of Monmouth, and others.

The mid-year meeting of the Rock River conference met recently in Englewood. One of the speakers, Rev. H. D. Atchison, said their church was not winning men to her communion as she once did. Many are dropping out into ethical societies, socialism, Christian Science, and other occult philosophies. In seven cities of 500,000 or more inhabitants, the net loss in membership was 635. The general gain in city churches is only one-fifth of one per cent. Rev. R. H. Pooley of Rockford said that one great cause of this alarming condition was the multiplicity of secret orders, robbing the church of members, money and talent.

William Slosson, whose picture we use this month, and whose obituary is given on another page, was one of our oldest subscribers, having entered the last half of his 98th year. He had taken the Cynosure since its first publication. For years he made the battle against the secret empire, the main subject of his prayers and efforts. Indeed, that battle had with him been a continuous one since the murder of Wm. Morgan. Like all reformers, he knew what it was to suffer for righteousness' sake. He was an old-time Abolitionist, and, for years a third party Prohibitionist. He was not afraid to let his principles be known to the public, as for many years he kept a sign on his beehouse, "Honey, Odd Fellowship and Freemasonry for sale!" He did much in circulating the Cynosure, and after reading would send it to ministers and others. Quite recently he was the means of leading a talented young minister to publicly renounce Masonry.

I am well satisfied that no church can made headway against the lodge that fellowships them in her fold. To fellowship them is, if not to fully endorse them, at least, to tolerate them.—Bishop Wm. Dillon.

The heathenish character of Freemasonry is nowhere exhibited in a stronger light than in the following extract from A. G. Mackey's "Lexicon of Freemasonry," page 16: "Acacian—a term signifying a Mason who by living in strict obedience to the obligations and precepts of the fraternity is free from sin." On this point, Ronayne very consistently inquires whether this freedom from sin refers exclusively to the Masonic life of a rum-seller or whether it covers the years before he took upon him the obligations of the lodge. The inference is that the obligations referred to are quite as efficacious in the one period as in the other!

The virulence of secret society oaths is well illustrated in Acts 23: 12-30, where it is related that forty Jews, enemies of Paul, bound themselves with a curse not to eat or drink till they had killed him. There is nothing in the succeeding record to show that these sworn murderers died of starvation or not. Certainly Paul did not fall into their clutches. Paul was under divine protection, and he was not a member of this bloodthirsty gang, and so was clear from any criminality that attached to them. But the Freemason who takes the horrible obligations and penalties of the lodge upon himself with his "brethren" is a ten-fold worse criminal. Those bloody-minded Jews made no secret of their object, while the secret and silent purpose of the lodge is carefully concealed until the murderous blow is given.

Among new friends found on his last trip, Bro. Stoddard mentions C. M. Aitken, of New York, a young man who was persuaded to take a degree in Masonry, and, though not a professing Christian, yet he at once saw the evil character of the institution and renounced it. To him its un-American, un-republican and anti-justice features appear the most pernicious. He has begun the work of en-

lightening his fellows with much enthusiasm, and has printed circulars costing a considerable sum, urging aggressive anti-Masonic work along the lines of legislation, and claiming that every lodge oath should be prohibited by law. Surely every enlightened American should aid such a work.

In a recent address by Judge Edmund W. Burke on "The Church of the Twentieth Century," he said, From this time forward to the end of time that force only need be counted on which is potential enough to move not individuals, but whole masses of men." There is much truth in this statement from the fact that there are few men in these days who are not in some kind of an organization. We believe the chief cause of the impotency of the church and evangelistic movements is that they attempt to apply the gospel almost exclusively to the individual and ignore his relation to the organization. Thus governments and corporations and secret organizations go unrebuked, however flagrantly they trample God's law under foot.

At the same time, in reform agitation, the organization must be reached through the individual member, and he must be taught that he is accountable for the sins of the organization with which he is connected. And the guilt of the organization is as much greater than that of an individual as the influence of the former exceeds that of the latter. If nations and organizations do not have an existence in the future state, and are not punished there, yet all history teaches that they invariably have their hell here. Did not France have a portion of its hell at the close of the last century? Has not Spain suffered some of its hell recently in the harbor of Manila and around Santiago?

Another plain lesson of history is, that God's most frequent method of reforming nations is to work on the organization, and then use its influence to work on the individual. How did God convert the Israelites from the sin of idolatry? How did he reform France a century ago from the crime of oppressing the masses

through a false religious aristocracy, and Great Britain from the oppression of the American colonies, or our government from the crime of American slavery? Was it by the conversion or regeneration of individuals, and these in turn making other converts? Was it not rather that these governments were converted by war and revolution, and then their influence and power were brought to bear upon the individual? How long would it have taken the Abolitionists to abolish slavery by converting individual slaveholders? But when God, by the civil war converted the nation, and its influence was brought to bear upon the individual slaveholder, the process was rapid and complete.

Some of our asylums are said to test their patients, as to whether their insanity is hopeless, by setting them to dip the water from a tank while a stream is constantly running in. If they are so senseless as to keep on dipping the water out, without trying to shut off the stream that is flowing in, their case is considered hopeless. So if ministers, evangelists and missionaries, labor to save souls from perdition, while they make no effort to stop such mighty evils as intemperance and the secret lodge system, which are sweeping fifty souls into hell for every soul they can save, it is conclusive evidence that these soul-savers are afflicted with a dangerous condition of moral insanity.

Satan has long ago ceased his efforts to destroy the church by open persecution; he has now adopted the spirit of compromise. He says to ministers and evangelists, You may go on with your revival services, and your evangelizing agencies, and your missionary enterprises, provided you keep your hands off the political machinery, and the lodge system and the rum traffic. Be sure and leave the running of those agencies to me, and I can speedily undo and destroy the work of your churches. We are convinced that the theory which would discourage and cry down reform against these evils, is the trump card the devil is now playing in the game to gain this world's supremacy.

FOUNDED ON WRONG PRINCIPLES.

REV. H. H. HINMAN.

Our indictment is not merely against those secret orders that have proved to be injurious in their character, but rather against the entire secret lodge system, which, in many respects, has a unity in its nature and practical influence. All secret societies have this common basis, an oath or pledge of absolute unconditional secrecy. Other parts of the covenant may be ignored, but all alike regard a failure to keep their so-called secrets, as most dishonorable and wrong. Even though the initiate may think that the public good requires their disclosure, yet he has no liberty of conscience, and he is regarded as guilty of a grievous offense if he should make known what he ignorantly swore to conceal. All alike repel and denounce all inquiry, not only into their own, but into the secrets of every other secret organization. Whatever may be the occasion of such inquiry, they alike denounce it as an impertinence and unwarranted interference with their natural rights. With an inverted morality they regard the telling of the truth about one's secret order as lying, and a failure to conform to what may have been felt to be an unholy engagement, as treason. All alike appeal to the motive of curiosity. Each has its real or pretended secrets, which are assumed to be important and valuable. Freemasonry claims to be "a beautiful system of morality, veiled in allegory."

One of its "landmarks" declares that it "teaches piety, morality and science." One of its most distinguished writers, Dan Sickles, declares that "in the contemplation of its mysteries, the mathematician and the philosopher find equal satisfaction and delight." That these allurements have no foundation in fact, does not make them less attractive to the uninformed. However they may differ in detail, they all have the same original model, the same essential methods and a common family likeness. No man can defend one of them without giving an incidental indorsement to the others. Tried by the standard of equal and exact justice they must stand or fall together.

In making our protest against the entire secret lodge system it is not affirmed that all secret societies are equally evil. Of some, perhaps the most that can be said is that they give an implied countenance to other secret societies, which with the same methods of organization, have proved distinctively pernicious. As alcohol is the basis of all intoxicating drinks, so organized secrecy is the basis of all secret orders. All men who use intoxicating drinks are not drunkards, but no man can use them who does not countenance their use by the drunkard. No man can open his mouth to the wine-cup without closing it to the plea for universal temperance. No man can be a member of a secret order and consistently oppose these "unfruitful works of darkness" that have become so enormously prevalent.

Nor is it maintained that such secret societies have never been the means of doing good. All the secret temperance societies have done something to promote temperance. All the so-called benevolent societies have done much for mutual relief and aid. Jesuitism did much for foreign missions, much for science and much to relieve distressed humanity. But this proves nothing in favor of this order. The iniquitous slave trade has caused some twelve millions of Africans to have some knowledge of Christianity. The aggressive wars waged against the Americans have resulted in the whole continent's becoming a land of civilization and free government. Some of these Indians have become Christian citizens; but all this fails to prove that slavery, or aggressive war, are justified in the sight of God. The same work might have been better done by better methods. Nor is it held that all who belong to these secret orders are bad people and are outside the pale of Christian fellowship. If "great men are not always wise," it is equally true that good men have often been sincerely mistaken. It was a great mistake in Abraham and David that they were polygamists, though they seemed quite unconscious of their error. No one impeaches the character of that eminent teacher and writer, John Newton, who for many years was engaged in the African slave trade, and yet we regard it as one of the greatest of crimes.

Our Christian Fathers but a few years ago, almost with one consent, bought, sold and drank almost all manner of intoxicating drinks. But surely they were mistaken. We, too, make a great mistake when we fail to discriminate between men and institutions. What one age has tolerated or even approved, a subsequent age may find to be most unjust and pernicious.

Oberlin, Ohio.

THE MORGAN TIMES.

BY JACOB ACKART.

I am now in my seventieth year, and at the time Capt. Morgan was abducted by Masons, and drowned in Niagara River, I was thirteen years old, and well remember the revelations of those times. The character of Freemasonry previous to 1820 was a profound mystery to outsiders. Its members claimed to be non-partisan in politics, but loyal to the government. They claimed to be religious, but not sectarian. My father, with many others, was suspicious that these claims were untrue, because nearly all civil, and especially judicial, offices were held by Masons. There was then no organized opposition, and they had everything their own way. But when Capt. Morgan published to the world their horrible oaths and penalties, and when it became known that he was kidnaped and murdered for so doing, popular indignation knew no bounds, and, for many months every effort was made to bring the perpetrators of that crime to justice.

All these efforts, however, were unavailing, because the courts were in the hands of Masons. Witnesses refused to answer relevant questions, because then they would violate Masonic obligations, and judges would excuse them, knowing that their Masonic oaths bound them to conceal the facts. Thus, while they were chartered by the government, they defied its authority and gave the lie to their professions of loyalty. In those days the ballot was a true expression of the will of the people, and no adhering Mason could be elected to office in this part of the country because public sentiment was so

strongly against Masonry. We hoped that our government was forever freed from this dangerous curse. But, alas! we had not properly judged the nature and strength of our foe. When we thought it was dead and the fight was over, Masonry was busy plotting treason in the South to perpetuate human slavery.

During the Morgan times we had interesting experiences of the work of Masonry in the churches. Some Masonic church members when charged with complicity in the murder of Capt. Morgan would pretend not to believe it. Then when the truth was fully established by undoubted testimony, they would justify the crime by saying it was the penalty for perjury, which he had agreed to suffer when he took his Masonic oath. Most of the church members, however, who were Masons at that time, confessed that they had been deceived and indignantly left the lodge, and when the Christless character of the institution became known, the churches would as soon have fellowshiped an Ephesian worshiper of Diana as an adhering Mason. I well remember the glorious revivals that followed, and the Pentecostal power of the Holy Spirit that visited the churches for many years after they were purged of the lodge anti-Christ. But what a contrast between the condition of the churches then and now. There has been great improvement in the machinery and organization of the church. Such organizations as that of the young people afford wonderful facilities, if rightly used, for the agitation of the truth. And there are many of God's true children in these churches, but so long as they tolerate the lodge anti-Christ, dividing their allegiance between Christ and the lodge, just so long will the Holy Spirit be grieved and withdraw his power from the church, and we will not be visited with revivals. That you may realize God's abundant blessing upon your efforts to remove this deadly night shade is the prayer of your aged servant.

Schaghticoke, N. Y.

The editor has occupied several of the Chicago pulpits on Sabbath during the past month. He assisted in communion services at Coulterville, Ill., on Sabbath, May 7.

THE SEATTLE CONVENTION

REV. P. J. M'DONALD.

The Washington State Anti-Secrecy Society held a convention in the Old Presbyterian Church building, April 10 and 11. Four sessions were held, at which twelve well-prepared addresses were given, and an open discussion in which different members participated. Rev. P. B. Williams, Coast Secretary, an untiring worker in this holy cause, did much to make the convention a success. Through correspondence with the various committees and personal visits, he gave able assistance in directing their efforts and working up a hearty spirit in preparation for the convention; and for about two weeks prior, he was on the ground overseeing and assisting in every way possible. The officers and committees of the Washington Association owe much to the faithful services of one who is a devoted servant of God, a sworn enemy of the lodge and an able, wise, and courageous leader in an unpopular cause. His genial disposition and hearty good will, along with his fair dealing with friend and foe, win him many friends and few enemies; while his clear, logical conclusions are calculated to carry conviction, and make converts. The friends of anti-secrecy have a warm place in their hearts for Brother Williams.

In the absence of Pres. Howie, Prof. C. W. Shay, of Ross Seminary, had been appointed to preside, but owing to the professor's necessary absence, Rev. McReynolds, of the Free Methodist Church, Seattle, was chosen to preside. The convention was opened on Monday evening at 7:30, by a few words of welcome from the chairman, which was followed by a short season of prayer and praise, which order prevailed at the opening of each session. After the opening exercises on Monday evening, we were favored with a paper by Rev. P. A. Mattson, of Tacoma, on "The Church and Secret Societies," or "How Does the Lodge Hinder the Church?" in which he easily showed the conflict between the two. This valuable paper was requested for publication in The Cynosure. The second address of the evening was by our Coast Secretary, who followed up the thought

of the paper in a well-directed attack upon the lodge as the church's enemy, giving a vivid picture of the humiliating oaths and performances of the minister of the gospel, the doctor of divinity who is esteemed to be well versed in the mysteries of the Word of God, going blindfolded and hoodwinked from degree to degree, to discover the empty, nonsensical evil mysteries of Masonry and its kindred associations. The attendance upon this evening was good, and the audience was well repaid for coming.

Heavy rains on Tuesday morning, afternoon and evening made the audiences small, but in no wise diminished the interest and value of the papers and discussions. Papers were read by Mrs. Ida Griggs, of Ross, on "The Effect of the Lodge Upon the Family Life," in which she drew a picture of the home where the lodge evil entered and contrasted it with the true home. Also a paper by Rev. Jas. Eva, of Buckley, Washington, upon the "Religion of Secrecy," showing that the lodge is both Christless and heathenish in its rites; and one by Secretary Williams in the same line. A testimony meeting was held in which different members gave their experience as to the operation of secret societies in courts of justice. In the afternoon, after the opening exercises, the convention listened to Mr. Downie, of Fremont, upon "Secret Society Benevolence," who clearly proved that lodges had no right to their claim as benevolent institutions. Rev. M. L. Larson, of Seattle, gave a select reading, being an article by Mrs. E. E. Flagg in the Cynosure, along the same general line of the previous paper, and was followed by a brief talk on "Secret Insurance Associations," by Rev. P. J. McDonald, of the Reformed Presbyterian Church, Seattle. In these discussions it was clearly set forth that in both benevolence and business principle the lodge's aim is not so much for the benefit of the individual members as for the support of the institution itself in her arrogant claims and sinful indulgences. That, instead of being a general benefit to the poorer and more unfortunate members and their dependents, as is claimed, it is more generally those who are well able to keep up all their dues and obligations who are enriched at the expense of the

lapsed policies of the poor and unfortunate, who are the very ones in need of help.

The feature, however, of the afternoon session was a well-written and intensely interesting paper by Rev. J. I. Frazier, Seattle, on "The Jesuits as a Secret Society." After giving a history of the origin of the Jesuits with Ignatius Loyola, which society was sanctioned by Paul III. in 1540, along with its objects and ends, he then exposed the character of this order, and entered upon a discussion of its operations, comparing it in nature and methods of operation with other secret orders of to-day. The paper was well calculated to cause men to think who are grappling with the social and civic problems of the day, and to have grave suspicions as to the source whence comes so much opposition to every question of justice and right. The sessions of the convention closed with two masterly addresses in the evening. After two songs from Ross Seminary Male Quartette, "Nearer My God to Thee," and one improvised for the occasion, entitled "Ma-Ha-Bone," we listened to an address by Rev. M. H. Nichols, Seattle, on "Secret Societies versus The Republic." The speaker drew upon history to prove the subtle part "secretism" has had to play in political and civic affairs from the beginning of its organization, referring to England where it had its birth in the days of the Stuarts, to France and to the power of this evil in our own land. The Coast Secretary, after an address in which he summed up and enlarged upon some of the important features of the convention, ended with a short but touching farewell, in which he gave testimony to the joy he had in this "work of the Lord." In all the convention was a profitable one, not from the financial standpoint, but from the weighty thoughts presented and convincing arguments advanced. It was a convention which, though the number present was not large, we have confidence will be productive of great good, inasmuch as God hath said he will not let His word return to him void.

Seattle, Wash.

"You can't convict a Mason," is sadly too true.

DEFRAUDING THE BALLOT.

In the autumn of 1865, in the general election at Clear Lake, Iowa, James Goodwin and myself were Republican candidates for the office of Supervisor. He was a Freemason and I, from the time of Morgan's abduction and murder, was an anti-Mason. At that time I was a boy of ten years, living in Western New York, and well remember the excitement which ran high a few years after that never to be forgotten 1826. On this election day when none but the initiated were present, a Mason, James Dickerson, a trustee and member of the election board having charge of the ballots, opened the box and took out several ballots, erasing my name and substituting that of James Goodwin. This changed the result of the election, and that night the Masonic board certified under oath to James Goodwin's election. Ten days after, one of the board, who was a Mason, but one of my warm friends, was so conscience-stricken over this affair that he told me all about it. I at once filed an information, and laid the foundation for contesting the election in the Circuit Court.

The district attorney, John P. Burke, was a Mason, and was under oath to protect his brother Masons, right or wrong, and refused to bring the case before the court. He lived at Waverly, seventy-five miles distant, and before the next term of court I visited him for the purpose of urging him to do his duty. What could be more important than maintaining the purity of the ballot, the very corner-stone of our government. But Attorney Burke tried in every way possible to put me off, and when all his excuses failed, he demanded of me a fee of \$10, which I readily paid. When the case came to trial he easily put it in shape to favor the defendant instead of the State. This was plain to all, for I clearly proved my case, yet that Masonic court declares James Goodwin elected. A petition was then circulated and signed by 415 voters in the township, asking the trustees not to appoint him Supervisor, but the petition was utterly ignored. Many could see in it only the scheming of politicians, but it was Freemasonry, the most dangerous political combination the American people have to contend with. We could not

blame the Democrats, for James Goodwin, myself, the district attorney, and the entire election board were at that time good Republicans.

I recall also an instance of how Masonry tampers with our courts of justice. A few months after the election above referred to, James Goodwin was foreman of a Masonic grand jury in this county, and managed to indict me, S. M. Richardson, J. J. Rogers and Gabriel Pence, who were members of the Board of Supervisors during 1864 and 1865. It was during the close of the war of the rebellion, and part of our duty was to pay bounties to volunteers, and monthly allowances to their wives and children. These accounts had to be audited and money provided, and at that time the law only allowed fourteen days for the board to do the business of the entire year. And, because we could not do the work in that time, and for no other reason, we were indicted. There were two Freemasons on the board who were precisely in the same condemnation as the four of us who were anti-Masons. But their brother Masons on the grand jury were sworn to protect them, and the judge struck their cases from the docket, and never called a witness. This is only one of many illustrations of how the people's rights are trampled under foot, and the safety of the republic threatened by this secret empire. These cases are matters of record in our county court, and many who figured in them are now living in this part of the State. The reason why I wish, in my declining years, to record these facts, is that neither the pulpits nor local press dare mention them, for the man guilty of the crime of opening the ballot box, and James Goodwin, who hired him to do it, have been kept in office for many years, and honored by the Masons.

Theron Palmeter.

Clear Lake, Iowa.

Being an editor myself, I appreciate the difficulties attending the publication of a journal like *The Cynosure*. Not only have I many a time boiled down and condensed my own articles, but I have had to do this with those of contributors. The latter work is the greatest drudgery an editor has to do.—Elizabeth E. Flagg.

TIME TO RENOUNCE THE LODGE.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."—Eph. 5: 11, 12.

Among the various stratagems of the prince of darkness in opposition to Almighty God and holiness, and for the purpose of destroying the souls of men, Freemasonry holds a pre-eminent rank. Satan introduced this work of darkness into our world, and it is by his special agency that it still exists. Every period of the world has been marked by some peculiar institution designed to dishonor the Son and ruin the souls of men. We have absolute proof that Masonry and other secret orders are the works of darkness, and that their long-boasted secrets and their nature have been divulged. Their exposure has awakened and enlightened many a Christian conscience. Millions are yet to be reached and instructed in the principles of anti-secrecy; therefore we are bound to co-operate in this grand reform. Have we not proof before us that they reject the Bible and its author? That they pervert the Holy Scriptures by taking from them parts of their ritual and introducing vile traditions and interpretations to supply pretended deficiencies? Masonry has been known to conceal enormous crimes. When asked about this they reply that nothing of this kind exists in the modern institution. But we have proof that the "modern" institution promotes theater-going, dancing and intemperance. As the Word of God forbids these forms of worldliness, we must conclude that the institutions of Masonry and kindred orders are anti-Christ. Which is worse, to murder the human body or the immortal soul?

Masonry and kindred bodies have been rendered popular because millions of dollars have been expended for their uniforms, banners, swords, and other equipments. Millions have been expended in decorating whole cities for their conclaves. It claims to be of ancient origin, but it is merely a compound of Pagan mysteries and in its present form is clearly of modern invention. It claims to be a science, but when its science is analyzed,

it is found to be the science of hoodwinking and performing ceremonies too silly to occupy the minds of children. It claims to possess, in a high degree, the virtue of morality, such as charity, honesty and good will to mankind, but their benevolence may be considered mere selfishness, confining charity to their members only. Who can call that charity? It is like confining charity to the rich man's family alone, when he is well able to help those about him. While the honesty of Masonry consists merely in swearing not to defraud a brother member, its good will to mankind is found to consist in an oath to execute a fearful punishment on all who break its oath. In the sixteenth chapter of Revelation, John says, "And I saw three unclean spirits like frogs proceeding out of the mouth of the false prophet. For they are the spirits of devils, working miracles and going to the kings of the earth and to the whole world, and to gather them together to the battle of the great Day." This vision indicates that in the last days there would arise an institution opposed to the gospel of the blessed Savior, and that from various sources a combination of the powers of darkness would form one vast and mighty phalanx to oppose Christ's kingdom. Is not Masonry such a power opposing Christ by professing godliness? We are living in the last days, the blessed Savior is coming; it is time that men renounced fellowship with the works of darkness.

Eugene B. Willard.

Boston, Mass.

LETTER TO MR. MOODY.

The following letter was addressed to Evangelist Moody on his arrival in Oakland prior to his recent meetings in that city. The writer sends it to the Cynosure in the hope that its publication may help forward the cause of righteousness. Mr. Moody has returned East. It was Mr. Johnston's misfortune to be seriously sick and unable to attend Mr. Moody's meetings, or he would have called on him in person, as they are personal acquaintances:

To Dwight L. Moody, Evangelist:

Dear Friend and Brother in Christ:— I know that for the sake of Christ's cause you will now permit me to call your atten-

tion to a subject of vital importance. I know your sentiments in reference to the evils of Masonry and of all the secret oath-bound orders; but you can hardly know to what extent they are hostile to the best interests of the churches in Oakland and of the cause of Christ in general. And so I beg of you to consider the following facts known by one who has lived in Oakland most of the time for over twenty-three years. Probably no city in the Union is so full of the lodges of nearly all the secret orders as is Oakland. The lodgemen, especially the Freemasons, very largely control the churches as well as the political machinery. I suppose that nearly all the male members of the churches belong to some of the lodges, many of them to several. And if I am correctly informed, a large majority of the ministers of the city are members of some of the lodges. For the above reasons and others, there is in the Oakland pulpits no testimony against the secret orders, not even the worst of them. The religious papers, the organs of all the large and most influential denominations, are, as far as I know, wholly silent on the subject. I have read some of them all the time, and the others occasionally, ever since I came to California. I have never seen in them a single line of faithful testimony on that subject.

To the above may be added the following significant facts, the pastors of the three largest and most influential and popular central churches, and now doing the most for your meetings, are probably Masons—two of them are, I am sure. One of them, and the most influential for good outside of his own church, not long ago told his people from his own pulpit on the Sabbath day, as one of his hearers informed me, that he is a Freemason and an Odd Fellow also. The inference is unavoidable. It shows also the need of an effort to tear away the evil which covers the eyes of the Oakland churches. I know that the mass of the men are living the lives of only nominal professors; and if it were not for the good women in them who generally do all the work pertaining to benevolence and charity, a few men excepted, the churches might about as well be dissolved. What would the Lord do in Oakland if he should come to purge the temple?

And now, my dear Mr. Moody, let me say kindly to you that I suppose no man on the continent has the same influence for good and to destroy great evils in the churches as Dwight L. Moody, "the great evangelist." And so my prayer is that the Master whom you serve may give you strong courage to declare the whole counsel of God, and by His Spirit cause you to preach the whole truth where it is so much needed. Be assured that He will not fail to give you his promised blessing: "Well done, good and faithful servant; enter thou into the joy of thy Lord." Yours in Him,

N. R. Johnston.

VALUABLE TESTIMONIES.

I send these brief extracts from three letters received within a few days. They are from persons who had received copies of the Episcopal Recorder containing my article on secret societies entitled "A Serious Condition Too Generally Ignored." One is from the editor of a weekly, published in Chester County, who I believe to be a member of that milder order of secret societies, the Patrons of Husbandry. Referring first to my article he says: "It is on the right line, and the Grange is not exempt. Last Sabbath our pastor, Rev. Dr. J. L. Polk, at old Fagg's Manor, preached from the text, 'There was no room for them in the inn,' and in speaking of the places where there was no room for Jesus, he mentioned the rituals of the secret orders, and it set many to searching."

The second letter is from a spiritually-minded Congregationalist of Massachusetts—he is a minister, I think—who, in speaking of the Masonic order, fervently says: "I was advised to join it at 21 years of age, by a friend, but I never saw in it one iota of good. It is Baal worship brought into life and action in the nineteenth century. I despise and renounce the whole thing. It is a part of the anti-Christ. Many good men are led into it, blinded, and to their sorrow. I am not sure that a crusade against it is to avail much; there must be a coming into a spiritual state and seeing things as God sees them. Then there is disgust and renunciation. As a sanctified man I abhor the whole thing from 'ante-chamber' to

'banquet-hall;' as children of the light we have no fellowship with their 'unfruitful works of darkness.' "

The third letter, from the lady treasurer of the Chicago Hebrew Mission, acknowledging the Episcopal Recorder article, adds: "It contains many facts that quite startled me. I never had much time to read literature on the subject of the evils of Masonry, but have instinctively shrunk from their Christless religion, because I have always found over and over again how almost impossible it was to reach any one who had joined the fraternity. It certainly has a disastrous effect on Christian living and the truth of the Gospel."

Josiah W. Leeds.

Seal, Pa.

FRAUDULENT MASONIC SALVATION.

Masonry claims to be a system of religion having in itself power to save men and fit them for the presence of God Himself. Wouldn't you think this redemptive or saving feature of the institution was as valuable to an old man as to a man in his prime? Because he is under age, isn't it worth anything to a man to know that he will surely reach the Grand Lodge above? And do you imagine the "other place" has only the poor "fool" and "atheist" for inhabitants? The unfortunate who loses his mind can never enter the heavenly realm because, forsooth, he was a "madman," and the "just-as-good-or-better-than-a-church" society had no use for him. But it is far more pitiful to contemplate the fact that Masonry allows no women in its sacred precincts. The Grand Lodge above is governed by the masculine principle, the Supreme Worshipful or Grand Architect of the Universe and the members are all men. Witness the oath: "I will not assist in, or be present at the initiating, passing or raising of a woman, an old man in dotage, a young man under age, an atheist, a madman or a fool." All these are "out." Then Masonry confessedly can save only the able-bodied, well-to-do men, who are better able to save themselves alone and unaided, than are the "weaker sex," or than the helpless old men needing the same care as children; the impulsive, impressionable youth requiring the best guidance while

"under age;" and those unhappy products of diseased nerves—"madmen" and "fools!"

The women, bless them! though "angels" here, are too inferior in quality to be "angels" there. This superlative religion is limited in its scope; it provides no "way of salvation" for the majority of humankind. Even if a man is physically whole and mentally sound, yet if he lacks of this world's goods he isn't wanted. It is doubtful, yea, impossible, for Masonry to "free a man from sin" unless he be financially able to pay his dues or meet any demand the craft may make on his pocket. Here, then, is the whole system of beneficent salvation held out to the grief-laden, struggling race: Be sure you are born free from blemish even to a single finger. Have your parents give you a fair amount of brains, the more the better; but be certain the quantity will raise you above the level of a "fool;" also that the same be strong enough to keep you from the unpardonable weakness of becoming a "madman." Above all else pray fervently that you be born a man, not a woman. Wait patiently till you are of age; if you die before that this religion can benefit you nothing, or if you wait too long, till old age assail you, it can benefit you nothing. Retain a vague notion that some power somewhere runs this old earth, yet you should get a competence or a bright, very bright, prospect of one, and then Masonry will see you through to the Pearly Gates. The favored few who can and do become Masons need to be grateful for their inheritance. As for the great throng of ineligibles we must go to the underworld.

Mrs. E. Ronayne.

104 Milton Avenue, Chicago.

Seceders' Testimonies.

H. Worthington Judd, Chicago: I want to say that it was a minister that led me into Masonry. Dr. Lorimer, now of Tremont Temple, Boston, and at that time pastor of Immanuel Baptist Church, Chicago, was my example. I knew he was a member up to the highest degrees,

and I thought if he could belong there I could.

Jarvis F. Hanks, New York: I was initiated into Masonry in 1821 and have taken eighteen degrees. My motives were curiosity and the expectation of personal advantage, while at the same time I was dishonest enough to profess that disinterested benevolence to my fellowmen was my object. Under the scrutiny of investigation, I brought the law of God, the laws of our country, the Masonic oaths, professions and practices. I then resolved not to be influenced by the fear or favor of man who can only kill the body, and feel assured that any Mason or man taking the same course must arrive at the same conclusion. In thus taking my leave of Masonry, I am not sensible of the least hostility to Masons, but act under the solemn conviction that Masonry is a wicked imposture, a refuge of lies, a substitute for the gospel of Christ. That it is contrary to the laws of God and of our country and superior to either, in the estimation of its disciples; and lastly, that it is the most powerful and successful engine employed by the devil to destroy men's souls.

Andrew C. Jensen, Chicago: I have taken three degrees in Masonry and never heard the name of Jesus in the lodge. When initiated, my eyes were blinded by a hoodwink. I was stripped of all clothing save a pair of old drawers, and had but one shoe on, and with a tow-rope around my neck I was made to kneel before the Worshipful Master. In the third degree I was struck on the head and knocked into a blanket. From the beginning to the end of my two years' experience in three degrees of Masonry, I did not once hear the name of Jesus mentioned. Neither did I find myself brought nearer to Christ in the lodge, but was drawn farther away all the time. My oath was: "Binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in every twenty-four hours, should I ever knowingly or willingly violate this my solemn oath or ob-

ligation, as an entered apprentice Mason."

Elder David Bernard, Warsaw, N. Y., April, 1829: Soon after I left Masonry they expelled and immediately commenced a most wicked persecution against me. The professed ministers of Christ, infidels and drunkards, from Buffalo to Albany, were united to destroy my character! I was admonished by oral and epistolary communications to be on my guard, to carry arms; and so great was my personal danger that my friends would not suffer me to ride alone from one town to another. In short, they "opposed my interests, deranged my business, pointed me out as an unworthy and vicious vagabond, an object of contempt," and "transferred this character after me;" and it would seem that they intended to do it "during my natural life." The united efforts of the fraternity to injure me, have, however, proved unavailing.

I soon became convinced that the peace of society, the salvation of my country, the present and eternal happiness of my fellowmen, and the glory of God required the destruction of the institution. To accomplish this, I was confident but one effectual method could be adopted, and this was to make a full disclosure of its secrets. To this end I then exerted myself. After an interchange of minds with some of the patriots of Batavia and Le Roy, a convention of Masons opposed to the institution was called to meet on the 19th of February, 1827. This convention was composed of about forty, who, after having deliberated upon the principles of the order, and binding nature of its obligations, resolved to make a revelation of its mysteries. They confirmed the "Illustrations" of William Morgan; published the oaths of twelve degrees of a higher order; appointed a committee to prepare all the degrees which could be obtained for the press; and adjourned to meet on the 4th of July following.

Bro. E. Ronayne, Past Master Keystone Lodge, No. 639, Chicago.—In the tenth clause of the Master Mason's oath, the candidate swears that he "will not give the grand hailing sign, or sign of

distress of a Master Mason, except in real distress or in case of the most imminent danger," and that should he see the sign given, he "will immediately repair to the relief of the person so giving it, should there be a greater possibility of saving his life than of losing his own." Now, how can the living up to this part of the Mason's oath make a man good or honorable or honest? I claim that it will make him a perjurer, and for which he ought to "do time" in the penitentiary. Let us suppose a Mason standing as a criminal at the bar of one of our courts. A jury is impaneled, and one of the jurors is a Mason and sworn as above to help his brother Mason. As a juror he is sworn to render a verdict according to the law and the evidence. In the meantime the case is progressing. The prosecution is going hard against the Masonic culprit; he finds himself "in real distress"—"in imminent danger" of the prison, or it may be the gallows; and as a last resort he makes the sign of distress of a Master Mason. And, by the way, that sign is intended for just such emergencies. His brother Mason on the jury sees that sign given, and has already solemnly sworn to obey it; and so to "immediately fly to the relief" of his distressed brother. Now I submit the question to any citizen, be he honest or dishonest, good or bad, What ought that Masonic juror to do under such circumstances, live up to his Masonic oath, free the prisoner or possibly save his life and thus perjure himself as a juror, or else convict the prisoner and thus break his Masonic oath?

Avery Allyn, Philadelphia, Pa., Sept. 11, 1831: Having been a member of the Masonic fraternity, and bound in the pledge of soul and body to maintain and support, by the most rigorous enforcement, all her sanguinary "edicts, laws and regulations"; I feel it to be a duty I owe to my fellow-citizens, to state the reasons that led me thus to surrender life and liberty, without reservation, to the mercy of this lawless banditti; thereby adding another unit to "that dark pile of human mockeries"; and also the reasons why I recanted from my Masonic engagements, rescuing from her bloody clutches my pledges of obedience, renouncing her society, and resuming my former rights and

privileges as an American citizen. * *

* When I received the Knights Templar degree I objected to drink from the human skull, and to take the profane oath required by the rules of this order. I observed to the Most Eminent that I supposed that part of the ceremonies would be dispensed with. The Sir Knights charged upon me and the Most Eminent addressed me as follows: "Pilgrim, you here see the swords of your companions, all drawn, ready to defend you in the discharge of every duty we require of you. They are also drawn to avenge any violation of the rules of our order. You promised when you entered the chamber of reflection that you would conform to all the ceremonies, rules and regulations of this encampment. We here have your promise in writing. We expect you will proceed. All Sir Knights who have taken this degree have participated in the fifth libation; and if there is anything in it that you do not perfectly understand, it will be qualified and explained to your satisfaction." A clergyman, an acquaintance of mine, came forward and said: "Companion Allyn, this part of the ceremony is never dispensed with. I and all the Sir Knights have drank from that cup and taken the fifth libation. It is perfectly proper, and it will be qualified to your satisfaction." I then drank of the "cup of double damnation."

Editorial.

MISSION OF REFORM WORK.

Chicago depends on Lake Michigan for its water supply, and, in order to get it as pure and cool as possible, a crib of strong masonry has been built several miles out in the lake, and extends to a depth of 110 feet. From this depth a tunnel was begun, running on a dead level, some eight or ten miles under the very heart of the city, at a depth of 110 feet below the surface. It has been blasted through almost solid rock, and is about ten feet in diameter and lined with a strong wall of water-proof brick. The workmen are now almost underneath us, so that we hear the windows rattle with

the subterranean thunder of every blast of dynamite. This tunnel will bring directly underneath our homes the pure water from far out in the lake, so that it will only have to be pumped up. It illustrates the mission of the Church and Christian reform movements, which is to bring the refreshing, cleansing water of the Holy Spirit within reach of perishing souls. The rock-bound iniquities, prejudices, and popular evils must be tunneled through, and reformers must work below the surface, in obscurity and danger, blasting out the obstructions with the dynamite of God's truth, in order that the generations to come may enjoy the blessings of our Christian civilization. There must be upheavals which will jar the nations before these reforms can be carried through, and the channel opened for the streams which gently flow. It is a narrow view of the gospel, indeed, which underestimates the value of reform work.

TIRED OF REFORM.

Several of the evangelists we have heard lately in Willard Hall have cried down reform. They say they are tired hearing men preach reform. They had for years heard the cry, Reform! Reform, Reform! and what was the result? Crime and intemperance were on the increase. What was needed was regeneration and not reformation. They illustrate the reformer's idea by a farmer, who, after his wife and children were taken sick by using water from an impure well, concluded to remedy the matter by painting the pump and puttying the holes. Notice how the illustration does not apply. Water, in the Bible, commonly illustrates the saving, cleansing power of the Holy Spirit. Like water in the depths of the earth, or in the lake, it is abundant and free, yet wells and tunnels must be sunk, that souls may have access to it, and these very properly represent the church and means of grace, as prayer, the word, praise and preaching. The minister, whose business it is to draw water for thirsty souls, represents the pump, and, like the pump, may often get dry and need priming. Now, it is far from the idea of true reformers that, when these wells or churches are all polluted and

poisoned by such false religions as Freemasonry, teaching salvation without an atonement, and prayer not in the name of Christ, and selfish charity, and a partial morality confined only to lodge members—that the only way to remedy these evils is to putty and paint the preacher, and especially if he is a high Mason, and is largely responsible for this condition of the church. Oh, no! in such cases we prescribe an entirely new pump. We aim to purge the church of all false religions and corruptors of the worship of God.

WHO ARE IN THE PUTTY BUSINESS?

We have long advocated entire exclusion of lodge members from the church. If Christ condemned the church at Pergamos because they tolerated some who held the doctrine of Balaam, and of the Nicolaitanes, which thing he said "I hate," much more must he hate in this enlightened gospel age the toleration of such a false religion as Freemasonry in his church. We have observed that most of these evangelists who cry down reform practically draw no line of separation from Masonry. Though they, at times, utter strong testimony against the lodge, yet high Masons often take a leading part in their meetings and in their choirs. Think of Elijah in his day holding great union meetings with Baal worshipers, and with priests of Baal on his platform, and taking a prominent part; and then think of him at such meetings crying down reform. Surely this secret lodge system is an evil which more than any other is paralyzing the church's power. Their Christless brotherhoods, rituals and ceremonies are closing the only door by which sinners can find access to God, and they are dividing and scattering the power of God's people.

POISONING THE WELLS.

As an illustration of how the water in the wells of salvation is poisoned by Masonic ministers, we have a newspaper report of a sermon preached one Sabbath in a large church in a Western city; and we frequently get reports of such sermons. It was from the text, "Unto you

it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables, that, seeing they may see and not perceive, and hearing they may hear and not understand." The preacher went on to say that Christ accepted Masonic presents from the Magi. John the Baptist preached the gospel of the Essenes, a secret society in the Jordan Valley. The three temptations of Christ corresponded to the three degrees of Masonry, and, like the candidate after the third degree, he received the congratulations of angels. The scene on the Mount of Transfiguration is Masonic. Two great Hebrew Master Masons, Moses and Elijah, appeared to Christ and conversed about the secret mysteries. The voice, dress, light, three tabernacles, which are three lodges, and the face of Christ, are all Masonic in their symbolic nature. James, Peter and John were our Lord's third degree Masons, to whom he gave secrets that he did not give to the other nine, or to the seventy which constituted the two outer circles. Paul's third heaven vision was his third Masonic degree. In fact, this preacher declares that Masonry greeted Christ in his mother's arms. He asked the Baptist for one of its rites. He fulfilled its ancient prophecies. He taught according to its methods. In his resurrection he glorified the central and most sacred rite in the ancient mysteries. Such a Masonic preacher, and their name is legion, who could thus pervert the gospel, and rank himself among those whom Paul describes as, "Professing themselves to be wise, they became fools," and, "who changed the truth of God into a lie, and worshiped and served the creature more than the Creator"—surely no amount of putty, or varnish, or paint can make him a safe pump to bring up the life-giving water of salvation to thirsty souls. Such a preacher is a pump that must be taken out and apart, and reformed as well as trans-formed.

MINIMIZING THE ATONEMENT

It is not every Masonic minister who will as boldly read Masonry into the Bible as the one above alluded to. But its most common and dangerous effect upon

the preacher's mind is to lead him to either minimize, or deny, the doctrine of the atonement, which is the very citadel of Christianity. How natural that a system claiming to be a religion, just as good as, and better than, the church, and yet ignoring Christ and his atonement, and teaching salvation by works, should lead ministers to deny this great vital doctrine. It is not surprising that the ministers who are unsettling and misleading the minds of the people on this doctrine, are, with few exceptions, Freemasons. Many years ago Dr. Thomas, of this city, a high Mason, stirred the Methodist ministers' meetings by denying this cardinal doctrine. And recently one of their prominent ministers, in their Monday meetings, and in the columns of the Record, has been rehashing the same poisonous theology and was applauded by many of the ministers. One visiting brother from Michigan declared that many in his conference were preaching that kind of stuff. Here is a sample: "Our present era of commercialism in economics and of materialism in science, what are they but the direct outgrowth of the hard, mechanical 'salvation by a scheme' and 'governmental or substitutional theory of the atonement,' which were devised in mediaevalism? So long as the common people believe in a God who 'cannot' help or pardon without legal, statutory and commercial payment, just so long, and no longer, will they put up with an economic condition, where all things human, including love, soul and brains are weighed in scales and estimated in pounds, shillings and pence."

Dr. Frank Crane also argued that there should be a substitution of the resurrection of Christ for the cross, as the central theme of preaching; that in the sermons recorded in the book of Acts, the Apostles preached on Jesus and the resurrection, and not once on the atonement. But if Paul, in his early ministry, did not sufficiently emphasize the doctrine of the atonement, he afterwards learned better, for he writes to the Corinthians: "For I determined not to know anything among you save Jesus Christ and him crucified." In his great sermon on the resurrection, he puts the resurrection of Christ as fundamental and essential to that of the believer, but vital and

paramount to both, was the death of Christ. He says: "For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures." How mutilated the Bible would be if, with a pen and red ink, we would mark out every verse that speaks of atonement through the blood of Jesus, and how foolish for ministers to try to argue away or minimize a doctrine so deeply imbedded in the Bible as this.

WHAT BROKE THE CURRENT.

When the Great Eastern was laying the Atlantic cable, dispatches were sent back every few minutes to see if the cable worked all right. After several hundred miles had been laid, all at once the communication ceased; something had gone wrong. The great vessel was turned around and began taking up the cable. Several miles of it were hauled in, when it was discovered that a piece of iron had been accidentally driven through the cable, which had broken the current and caused all the mischief. This was removed and the communication was restored as before. Would it not be well for those who complain of the lack of the power and communication of the Divine Spirit in the church to consider if there is lurking in it some secret sin such as Freemasonry and kindred orders?

HOLY SPIRIT WITHDRAWN.

Those who have read that wonderful book, "Finney's Autobiography," must be impressed with the remarkable revivals which accompanied his preaching. No evangelist from that day to this has produced anything like the deep religious conviction, and sweeping revivals that accompanied the preaching of Finney. The Holy Spirit in those days came with great power. As an explanation of the contrast between the condition of the churches then and now, we request our readers to note the reason given in this Cynosure in the article on the Morgan times by Jacob Ackart, who well remembers the experiences of those times. He says that the anti-Masonic tidal wave in those days that followed the Morgan ex-

citement swept Masonry out of the churches, so that they "would as soon have fellowship an Ephesian worshiper of Diana, as an adhering Mason." Have we not every reason to believe that if we could have another such tidal wave, it would be followed with similar results? The Holy Spirit will not dwell in a corrupt church any more than we will live in a filthy house. The fearful and despairing conviction is settling down upon ministers and evangelists that their labors are growing more and more barren of results, that the power of the Spirit is turned off. Brethren, remove the obstruction. Purge your churches of this false religion of the lodge, and then see if the old-time power of the Holy Spirit will not again accompany your sermons.

LINCOLN NOT A MASON.

We have repeatedly published the strong proof by Gov. Ritner, in a letter to the Pennsylvania Legislature, showing that George Washington was not an affiliating Mason, and that it was not agreeable to him to be addressed as a Mason. But in spite of this and other most reliable testimony, Masons will persist in fastening upon Washington the opprobrium of being a Mason. Is it any wonder that they are now claiming that the renowned Lincoln was a member of their order? The Chicago Record recently contained the following from Mr. Curtis:

"Robert Gordon Hardie, the famous portrait artist, is here for the purpose of painting a portrait of George Washington in Masonic regalia. His commission comes from Henry S. Wellcome, the American merchant in London who recently presented the portrait of Pocahontas to the United States Senate, and will present Mr. Hardie's portrait of Washington to the grand lodge of Masons of Great Britain. Washington was a member of the Masonic lodge of Alexandria, Va., and upon the walls of the lodge room hangs a portrait of the father of his country in the regalia of a past master, which was painted from life in 1794 by an amateur named Williams, who was a member of the same lodge. It is a very poor likeness, and of no value as a work of art.

No one would ever know that it was intended to be a picture of Washington except for the label it bears. It was painted at Mount Vernon, and the original collar and ornaments which appear in the picture are still preserved in the Masonic Temple at Philadelphia. Mr. Hardie intends to copy one of the full-length portraits of Washington and add the regalia from the Alexandria picture. It is the popular impression throughout the country that President Lincoln was a Mason, but Secretary Hay says he was not. Several pictures of Lincoln in Masonic regalia have been published, with statements of men who claimed to have been members of the same lodge. Secretary Hay recalls that the question came up at one time during the war, upon the receipt of several letters of inquiry, and Mr. Lincoln told him that he had never been a Mason."

SECRET SOCIETIES VS. CHURCHES.

The old churchmen who were afraid of the spread of secret societies have been more or less vindicated. They feared that as these organizations grew, the church organizations would be more or less neglected. Has not that in a measure at least come to pass? Ministers of all churches complain that it is so hard to get the men out to the Sabbath meetings. It is that way all over the country. The Catholic church is one of the few that have escaped the hopelessness of menless Sabbath audiences, but even that church has seen inroads made upon its pews and that fact accounts for its recent opposition to secret societies in Dubuque.

We are not saying that there is anything hostile in secret societies toward the churches or toward religion. On the contrary, nearly all the secret orders work toward the purest ends of religion—fraternity. Their motto in brief is "help ye one another." Secret societies after they have been stripped of all their tomfoolery and riotousness, stand for the brotherhood of men, and in most of them the fatherhood of God is at least respectfully mentioned. But most men give their hearts to only one thing at a time. At the present time their best organized efforts seem to be expended on the secret

orders. A church has to put forth long efforts to gain a class of thirty, but in a few days last week a class of ten times thirty presented itself at the Temple of the El Medi in this city to be initiated into the Arabian mysteries of "another link in the golden chain of Pythianism."

We do not want to set the churches and the secret societies one against the other. But the thought often comes to one that these secret societies have drained a great deal of the vitality that used to go toward the development of the churches. The men have found a new religion and that is the religion of enjoying themselves while helping each other along the rough road leading to eternity. If these secret societies have not faith and hope, they have charity and that is the greatest of the religious trinity. This is presented as one of the questions uncovered in the shifting drama of human life. Perhaps, as the wild enthusiasm of these societies wears away, the churches will again claim their own.

The above editorial from the Cedar Rapids, Iowa, Republican of April 9th, is significant as the expression of a leading secular paper, showing from the standpoint of an outside observer that the very existence of the church is menaced by secret orders. But he takes a superficial view of the subject, and is in serious error when he says that these orders work toward the purest ends of religion—fraternity. The fact is they are working toward the shattering of society into fragments. They are schools training men to be intensely selfish. They are breaking up the harmony and mutual confidence that constitute the cement of the social structure. By their pledged and sworn favoritism they are fruitful sources of jealousy and alarm. The chronic selfishness now permeating all society, the bitter sectarianism and political partisanship is largely caused by secret organizations. When men secretly combine to secure unfair advantages over their fellows it naturally drives those outside of the select circle to likewise combine and use every means of self-defense.

The motto of the church is, or should be, "Help ye one another," irrespective of color, condition or nationality. But the motto of the lodge is "Help one an-

other," provided the other is a member of our fraternity, is able-bodied, is not colored, and has his dues paid up. Who will dare to call this charity such as Christ enjoined upon his followers? And how can they stand for the brotherhood of men and the fatherhood of God when they exclude and ignore the Elder Brother, the only Mediator between God and man. Christ is the indispensable cornerstone of the Christian brotherhood, and his atonement is essential to that relationship. There is weighty truth in what the editor says, that "most men give their hearts to only one thing at a time. At the present time their best organized efforts seem to be expended on the secret orders." This is what makes the lodge system the most dangerous form of modern idolatry, even more provoking to God than was the ancient worship of Baal.

CRIPPLED FOR LIFE.

A dispatch from Milwaukee to one of the dailies of this city says that "Joseph O. Hebert, who was at one time a well-to-do resident of Grand Rapids, Wis., is at St. Joseph Hospital, this city, and will be a cripple for life because of the rough handling he received at the initiation ceremonies of a lodge. Two operations have been performed by the surgeons. They hold out no hope, and Mr. Hebert will sue the lodge." It is surely time that pulpit, press and platform should speak in thunder tones against this outrageous abuse of the bodies and souls of men. Cases similar to the above are growing in frequency and are of almost daily occurrence. A pastor of one of the largest churches in Chicago has been so exercised over these outrages that he procured from lodge men their traditional goat, called the "Day Mare of the Desert," used in their initiation ceremonies; and, clearing his pulpit platform he called out a number of his members who were seceders from the lodges, and had them, before his large congregation, go through with the initiation of a candidate precisely as they did in the lodge. This, too, was done on Sabbath, because he felt that a desperate case required desperate treatment.

ANOTHER INITIATION INJURY.

The New York Evening World of April 5 reports the severe injury of a candidate during an initiation into a secret lodge in Plainfield, N. J. The World says that "When young Henry Yeager, of Plainfield, gets well enough to sit up and take some interest in life again his father is going to make trouble for the Franklin Council of the Junior Order of the United American Mechanics, he says. Henry, with several other friends, was initiated into the order, and as a result he emerged from the hall with a sprained arm and other injuries. It is said that by mistake the goats of several degrees were turned upon him at once."

ANOTHER FATAL INITIATION.

The Syracuse, N. Y., Post-Standard of April 21 reports another sad death resulting from initiation into a Forester lodge, in the village of Solvay, N. Y. The victim's name was Wm. N. Green, of Solvay, and the Standard says: "For a number of days he had not tasted a morsel of food and his death was not unexpected. On April 4 last, Coroner Weaver says, Green was initiated into a court of Foresters of America in Solvay village. In the initiation ceremonies he was shot in the right thigh with the wad of a blank cartridge. He was taken to his home and Dr. E. H. Flint was called to attend him. He continued to fail gradually and several days afterward his jaws set rigidly and he suffered untold agonies. Without food or drink his life slowly ebbed away until last night, when death occurred. The case was brought to the attention of Coroner Weaver yesterday afternoon and he made an investigation. Green made a statement to the coroner that he had been shot during the initiation ceremonies, but he revealed no names and said that he held no one responsible for the deed. The coroner said this morning that lockjaw had been the direct cause of death, but that the gunshot wound was one of the contributory causes. At midnight Undertaker McCarthy was summoned and prepared the

body for burial. Green was 31 years of age and married. He was born in Hannibal, Oswego County, and had lived in Syracuse for the past twenty-one years. He was quite well and favorably known throughout the West End. Green is survived by a large family besides his wife. The funeral arrangements have not yet been made and probably will not be determined upon until it is decided definitely whether there will be any further investigation."

OUR NEW LECTURER.

Our readers will be interested in the fact that Bro. S. A. Scarvie, an earnest, talented young theological student, from the Marion Park, Minn., Theological Seminary, has taken the field as lecturer and agent for the National Christian Association. He comes from one of the radical Lutheran anti-secret churches, is well posted in the principles of the movement, and devoted to the cause. He is a seceder from the lodge, having been a member of the United Workmen, and also of the Modern Woodmen. He lectured April 30, in Rev. Jerdee's congregation near Robbinsdale, Minn., and has appointments at Ridgeway, Ossian, Washington Prairie and Locust, Iowa. We do hope that the friends of our cause along the route of this young brother will exert special efforts to arrange meetings for him. His dates and terms can be obtained by writing to Secretary W. I. Phillips of this office.

BRO. RONAYNE'S BOOK.

Bro. E. Ronayne writes under date of April 22, that he now has his book about ready for the press, and is negotiating for its publication. It will be much larger than at first intended, and cannot be sold, when published, for less than \$1 a copy. The only difficulty that can delay its publication is the author's financial circumstances, which prevents him from advancing the money needed. He makes this request through the Cynosure, that if the friends of the cause will send their address and \$1 to our office, he will send to each subscriber the book when it

comes out. To those who have already sent \$1 two copies will be sent according to the first agreement.

We can truly say, after hearing much of the manuscript read, that this book will be the author's masterpiece. His "Master's Carpet" has had a large sale, and is appreciated by many as the most valuable of anti-Masonic publications. But this book will be larger, and will contain the truth on the Masonic issue, in the concrete form of the author's interesting and varied experience, inside and outside the lodge. And not only will it turn the light of God's truth upon the subject of Masonry, but upon the great Romish apostasy as well. The publication of this book, filled with interesting facts and experiences, will interest both old and young, and its wide circulation will tend greatly to advance the cause. Bro. Ronayne has been often requested to write such an autobiography, and now, after much labor and pains, during the sickness and death which have entered his home, he has about completed the work. And surely it is a fitting opportunity for all interested in any reform to aid in giving wide circulation to this book. They should do this not merely to aid the cause, but for the reason that the author is much in need of the assistance which the sale of this book would give him; and because none of the workers in this reform have made such sacrifices, encountered such opposition and endured such hardships as Bro. Ronayne.

The following contents of chapter 7 will give an impression of the interesting matter which the book contains: Isa. 42: 16: "All things are of God." Gloomy prospects. Intense persecution. Attacked by the priest, Rev. Wm. Fitzpatrick. Finally protected by Irish Society. Course of Secular and Bible study. Rome wholly pagan. Dublin Training College. Graduate in February, '52. Jerry Lyons' argument against Extreme Unction. A boy's reply to a school inspector. Oola, near Tipperary. A run for life. Chased for five hours in the dark. Back to Oola. Ballybrood school. Policeman O'Leary. Gloomy outlook again. Ordered to Ralahine, County Clare. An absentee landlord's school. Priestly domination. Nineteen months boycott. Flight from Rome. Sailed for Quebec.

OUTNUMBERING THE CHURCHES.

BY PROF. J. L. M'CARTNEY.

Have you met with the following statement of Prof. Graham Taylor of Chicago, comparing the number of the churches with the lodges?

	Year.	Popu- lation.	Ch'rches.	Lodges.
Buffalo	1889	240,000	114	218
New Orleans	1889	216,000	178	279
Washington	1889	203,459	181	316
St. Louis	1889	450,000	220	729
Worcester	1889	85,000	54	88
Boston	1890	458,477	246	599
Brooklyn	1890	853,945	355	695
Chicago	1890	1,099,850	384	1,083

Man is a social animal. He finds his natural appetencies met in these lodges and makes that his church. What candid man will not admit that one great foe of the church is the lodge?

Madison, Wis.

MASONRY IN EUROPE THE SAME.

The "Norse Intelligensedler," a prominent daily in Christiania, Norway, now in its 137th year, has, in a series of articles published the ceremonies and oaths of Blue Lodge Masonry. Christiania is the seat of Masonry in Norway. This is certainly a good sign that a daily has the courage to publish the secrets of Masonry in spite of the fact that the King is the Grand Master. The ceremonies and oaths are the same as given by Mr. Ronayne in his handbook, except that they have given the secret word in the third degree as "Mac-benac," instead of "Mahhahbone." In all the English lodges, whether in Great Britain or Canada, both "Mah-hah-bone" and "Mac-benac" are used as the secret passwords. But it is presumed that "Mac-benac" is commonly used on the continent. The Masonic explanation of these words is that the former refers to the "death of the builder," and the latter signifies "the builder is smitten." "I was very much interested in finding that Masonry is the same in Europe as in America. Certainly Masonry cannot be changed, and when the secrets are out the world knows what those people are

doing in their dark chambers. But Masons will, of course, deny and lie."

O. T. Lee.

Northwood, Iowa.

THE PURITANS.

What is the real reason that the Puritans are stigmatized as persecutors? Why are not Episcopalians, who were for centuries red with martyr blood, so denominated? Why do we hear about the dark and gloomy fanaticism of the Puritan mind, and see it stated that this naturally led to severe legislation, while the New England colonies had eight or ten capital offenses to England's more than one hundred and sixty? The Puritan required church attendance, so did Virginia. The penalty for the third violation of this law of the Cavalier was death. Why is not this second fact mentioned along with the first?

The answer is, I think, not difficult. The Puritans were honestly seeking to live the New Testament and to found a Christian state. They loved God, which no one objects to; but they also hated the devil, which always makes trouble. The result was that the devil hated them, and that to this day he and his friends delight to make them odious. If they had danced, played cards, smoked, gone to the theater and the lodge, run divorce mills, "cordially sympathized" with God, voted every time for the devil, preached the Fourth Commandment up, lived it down, lauded the Bible in general and destroyed it in detail, we should never have heard a word about Puritan narrowness, bigotry and intolerance. Jesus understood this and said to his brethren: "The world cannot hate you; but me it hateth, because I testify of it that the words thereof are evil." (John vii: 7.) As soon as his disciples began to utter his testimony, the world hated them also, and stoned and crucified right and left.—Pres. C. A. Blanchard.

I find in my editorial experience that continued articles, or very lengthy articles, are not read with interest, as are short independent articles.—Wm. Dillon, D. D.

News of Our Work.

Sec. W. I. Phillips, as we go to press, is absent in New York looking after the financial interests of our association. He and Director J. M. Hitchcock have done much extra work in arranging for the annual meeting.

The next general council of the Order of Red Men will meet in Piqua, Ohio. The last council met in Chillicothe, Ohio, and its festivities were closed with a grand ball as usual. The members were admitted free; all others paid a good admission fee.

John Helfrich, of Larwill, Ind., finds that in conversation with men in political circles the agitation of the anti-secret cause has assumed the proportion of getting a fair notice in the politics of the county at the next election. He is a most persevering worker, giving anti-secret literature to those interested enough to read, and warning young men of the evil of the lodge.

Wm. Adams, Hillsboro, Ore.: Prof. Ely compares the lodge to a barrel of apples; a dozen rotten ones rotting the whole. No, it is simple rot; and rots everything that goes in, unless it is already rotten. It is organized depravity, cunning craftiness, lying in wait to deceive. We all want a government from God and by the people, and for the people. But what we now have is a government of the Masons, by the Masons and for the Masons.

The Gospel Messenger, a monthly magazine, now in its twenty-first volume, and published by Bro. S. Hassell at Williamston, N. C., contains in its April number a two-page editorial strongly opposing secret societies. It gives the number of churches testifying against them; a high commendation of the N. C. A., and the Christian Cynosure; and a condensed argument against the lodge, showing that secret societies are unmanly, because destroying individual independence; unpatriotic, because putting a member's alle-

giance to his lodge above his allegiance to his country, and un-Christian, because ignoring and denying the divinity and mediatorship of the Lord Jesus Christ.

Rev. P. B. Williams, in reporting some after convention echoes, writes that they encountered some opposition from sources least expected. He says: "The Mount Carmel Mission leaders who pretended to renounce the lodge, accused us of un-Christian conduct in putting our advertising sign up on the building above one of their doors. We more than hinted to them that if they wished to show anything like a Christian spirit, they could dismiss their fourteen or fifteen mission people, and come up stairs to the State convention. It is wonderful how some folks can feel injured, when they actually have nothing to injure. This mission reminds me of an old hen we are trying to break from sitting. She will sit on the naked boards, and seems delighted on an empty nest."

From a large batch of letters addressed to the Seattle convention, Bro. Williams sends the following: "Will Tucker, Eddyville, Oregon, says. 'You have my prayers for a good convention.' The Misses Whiting, of Tacoma: 'It would give us great pleasure to attend the anti-secrecy convention in Seattle. It will be impossible, as we are teaching in the schools here.' Dr. H. H. George wrote from Los Angeles: 'My heart sympathies are with you in your work, and could I be there, would gladly give my testimony upon the side where there would be no mistake as to the position. The entire system is evil, and only evil.' Rev. W. H. Pruett, Weston, Ore., wrote two excellent letters of encouragement, which is greatly appreciated by us. Mr. S. M. Neff, of Concomully, sent us kind words, and substantial aid, as did also J. C. Cozier, of Oakesdale, Wash. Rev. Wm. Adams, of Hillsboro, wrote us two good letters. Mr. and Mrs. J. C. Card, of South Seattle, could not get out because of the storm, but gave us help in a substantial manner. I cannot mention all the kind words sent us. There is an anti-secrecy leaven at work here. We pray that it may go on until the whole coast is leavened."

Rev. W. B. Stoddard writes from Columbus, Ohio, that he is carrying out the program announced in his last report. His work in New York City brought quite an enlargement of the Cynosure subscriptions. He visited churches and conferences, open for his testimony. One Sabbath he preached in the Free Methodist Church, Brooklyn; another in the First U. P. Church, Jersey City. He received much encouragement at a conference of the Missouri Lutheran Synod. Some spoke of liking the Cynosure much better in its present form. In Philadelphia he addressed the students of the Mount Airy Lutheran Theological Seminary, and a meeting in the Christian Catholic Church. He visited Steelton and the College at Huntingdon, where he spoke at a meeting, and led the college devotional exercises with 300 students present. The next Sabbath he spent with Rev. J. B. Corey, pastor of the Free Methodist Church at Braddock, Pa., where he received a collection and some subscribers. He found Hope Mission in Pittsburg still "throwing out the life line."

On the second Sabbath before our Seattle convention, writes Bro. Williams, we have loyal men at each of the churches in the city to distribute advertising cards, which started like this: "Secret societies! Are they right? A convention to discuss them will be held in the Old Presbyterian Church," etc. At a leading church, where an elaborate Easter service had just closed, a good brother asked the privilege of distributing the cards. The two pastors were consulted, and their answer was: "Some of our members are in the various secret orders; we would rather not create any trouble or discord;" but politely said, "No doubt your meetings will be well advertised in the papers." A few lodge men have those two churches by the throat. The next Sabbath we sent a man to distribute programs who did not stop to ask the privilege, but stood on the street and handed them out as the people departed from church. Some of the brethren bounced him with, "What are you distributing them at a Protestant Methodist Church for, as if we were responsible for the existence of secret societies?" The brother

very politely informed him that he was doing it because he wished to help destroy the works of the devil.

SEATTLE CONVENTION AGAIN.

The Washington State Association opposed to secret societies met in the old Presbyterian Church, Seattle, Wash., April 10 and 11. The meeting was called to order by the field agent. A half hour was spent in song and prayer. In the absence of the president, Rev. C. E. McReynolds was elected chairman. The first speaker was Rev. P. A. Mattson, of Tacoma. His theme, "The Church and Secret Societies," was ably discussed, and especially commended by the secular press. The field agent continued the same theme for an hour or more, so as not to detract from what had been so ably presented. This meeting was largely attended, the large hall being comfortably filled, notwithstanding a drizzling rain.

The next morning we arose to find the "elements" turned loose upon us. It was pouring down rain and kept it up all day. Those who have been on Puget Sound during the "rainy season" know what that means. It seemed utterly impossible for ladies to get out at all, yet a few stout-hearted ones did get there, and we secured about half an audience all the way through. The elements did not abate the enthusiasm in the least. The addresses were all excellent, and some extra good. I must especially mention the one by Rev. J. I. Frazer on the "Jesuits as a Secret Society." This was the address of the convention. But they were all good and are requested for the Cynosure. Rev. M. H. Nichols was elected to represent the association at the N. C. A. meeting at Chicago in May. The following officers were elected: President, Rev. P. A. Mattson; Vice President, Rev. C. E. McReynolds; Secretary, Rev. P. J. McDONALD; Treasurer, Rev. M. L. Larson; Field Agent, Rev. P. B. Williams. Quite a number of friends who could not be present wrote very encouraging letters, some sending material aid to help in the expenses of the association. Among those are: S. M. Neff, J. C. Cozier, Misses Delia and Julia Whiting, James M. Leeper, T.

B. Lott, and John Hart. Among those sending letters of encouragement are: Rev. W. H. Pruett, F. M. Salisbury, Geo. W. Shealey, Hugh Todd, Rev. Wm. Adams, Bishop Barkley, and Rev. I. R. Hughey.

We are more than surprised at the open doors for our work. I now have more than fifty places where I could speak, had I the means at hand. At the close of the convention a dozen or more pastors flocked around me inviting me to come and speak to their people. I am praying that the way may be open. The secretary and others will write up the work of the convention, so I will not write more now, only to add that Rev. McReynolds presided with dignity and honor to the convention. One fine feature of the meeting was the appropriate music by the male quartette of Ross College. They brought down the house with "Mah Hah Bone," arranged by Rev. Charles McKinley, especially for the convention. They are fine singers and devoted Christian young men. The world will hear of them in the future.

P. B. Williams.

Salem, Oregon.

WILLIAM SLOSSON.

William Slosson was born July 22, 1800, and lived the remarkably long life of ninety-eight years, six months and two days. He was a member of the First Presbyterian Church of Binghamton, N. Y., for more than fifty years. He retained his faculties to a wonderful degree. He was quiet, peaceable, humble and meek, yet a man of strong character, settled convictions, and whose talents were employed on the side of righteousness; whose effort was exerted for the suppression of evil. Especially was he a foe of secret societies and intemperance. These were his hobbies. With the assistance of literature; by the word kindly but firmly spoken; with prayerful trust in God, he waged a warfare against secret societies. For many years he was ready to go to his "long home." He had said to the writer on more than one occasion: "I have been wanting to go home ever since I was 70. I do not know why the Lord keeps me here, unless it is to fight secret societies and intemperance." He had often ex-

pressed the desire that some time he should go to sleep and never awake here. His desire was realized. He went to sleep and awoke not on earth but in heaven.

Walter A. Wagner.

Binghamton, N. Y.

TRIBUTE TO A BROTHER.

My youngest brother, Rev. S. L. Guthrie, who died in Tempe, Arizona, on January 28th, did not belong to any secret organization, and his whole life's record was opposed to every work of darkness. He frequently spoke against the lodge in his sermons, and also did very effective work in a quiet way. Many a young man was kept out of the lodge and saloon through his influence. He graduated from Hedding College in 1893, and became one of the faculty, teaching there until the summer of 1896, when failing health caused him to try a Western climate. In the fall of '97 he joined the Central Illinois M. E. Conference, after being a local preacher in that conference for nine years. Many of the Illinois people well remember the fearless temperance lecturer and faithful preacher. His people in Tempe and Mesa, Arizona, where he was pastor the past two years, mourn deeply with his bereaved wife and relatives, the early death of this faithful servant of Christ.

Mrs. M. B. Park.

Alexandria, Neb.

Bro. J. P. Stoddard writes of the death of Elder Sidney Wilder. He says: "It seems fitting that one so long devoted to the cause of reform should have honorable mention in its official organ, The Cynosure, he so highly prized. The deceased was a native of New York State, born Jan. 22, 1822, and accepted Christ as his Savior, and was baptized and received into church fellowship by his father when 8 years of age. He took the first class honor in his collegiate studies, and graduated from the Theological Seminary in 1850. He was a sympathetic and devoted friend, a fearless and eloquent preacher, an earnest and successful evangelist and a beloved pastor. He baptized over six hundred believers during the nearly forty years of his ministry. On December 24th, 1898, he laid aside the

soldier's armor and quietly entered into rest at his home in Newark, N. Y. No sacrifice was too great for him to make, and no storm too fierce for him to face in the interests of righteous reform. I shall ever hold in grateful memory the efficient co-operation, the generous support and unstinted hospitality of his Christian home whenever I passed that way. Unfortunate investments cast a shadow over his autumn days, but so firm was his faith in God that he never faltered, even when he saw the substance he had hoped to leave for his wife and children and the maintenance of his principles, devoured by thieves and robbers. His companion writes tenderly of her bereavement, but confident of a glad reunion when it shall be the Father's will to say it is enough of sorrow, "come up higher." "The memory of the just shall live."

Chesley D. Coppock died recently at his home near Le Grand, Marshall County, Iowa, in his 73d year. He had resided there forty-four years; was well-to-do, and one of the substantial residents of the county. He was a Cynosure reader and a good friend of the anti-secret cause for many years. Mrs. Mary Coppock survives him, as do also two sons, Alden and Newlin. His funeral was held from the Christian Church of Le Grand.

From Our Mail.

Rev. A. M. Malcom, Eau Claire, Pa.:—I am in hearty sympathy with the anti-secret movement. The branch of Christ's church in which I minister, the Associate Presbyterian, rigidly excludes all members of secret orders from its communion; would that the whole church could do likewise.

Bro. H. C. Cassel, Philadelphia, Pa.:—The Bible is just as clear on the lodge question as it is on repentance or any other doctrine; and if our people had as much of the power of the gospel as they have of the form, they would see it clearly. May God baptize our ministers with the Holy Spirit, that they may see the truth and dare to be a Daniel.

Rev. J. S. Martin, New Castle, Pa.:—

The more I see of secrecy the more I feel its power for evil; especially against the church of Christ; and the consequent necessity of marshaling every possible Christian force against it.

Bro. R. Randolph, Philadelphia, Pa.:—I believe that the principle of secrecy is a venomous leaven in which the devil, so surely as there is a devil, is most intensely interested, and with which he is most closely identified. May you have good success through the faith and inspiration of him who is the abiding light of the world, in laying the ax to the root of the corrupt tree, to the disparagement of the works of darkness.

Hiram W. Utter, Perry, N. Y.—In slavery times it was said that slavery was the sum of all villainies. This phrase may now properly be applied to oath-bound secrecy, which is the devil's masterpiece. It paralyzes the church and menaces the stability of the government. It is founded upon selfishness as its cornerstone. It arrays itself against those who are not its members, and they are bound to stand by one another, no matter how unworthy. How can a Mason be a good Christian while he is in sworn allegiance to ungodly men, stronger even than he is to a brother Christian? I am glad The Cynosure is exposing this evil in all its deformity. It is certainly entitled to the name Christian.

Rev. S. A. Erhard, Somonauk, Ill.: For years I have had Mr. Ronayne's little pamphlet, "Freemasonry at a Glance." I am for twenty years a Catholic priest. When in Niagara University I read Morgan's Exposure of Freemasonry. Fort Niagara is situated twelve miles from the University. The officers make no concealment in showing us the cell in which Morgan was held prisoner. They said that contrary to the rules of Masonry in our enlightened age, he was taken out in a little boat by three men. A rope was fastened around his neck with a stone attached to the end, and he was dropped into the river. One of these three men, although a Mason, when dying revealed the sad fate of Morgan.

Rev. B. M. Sharp, McKeesport, Pa.:—

I would deem it an honor and a privilege to attend the Johnstown convention with men who dare to bear witness for a most unpopular truth in the face of the world's scorn, opposition and slander. In this industrial city the few churches opposed to secret societies have most trouble in guarding the young men from the minor orders. When once inveigled into them they are lost to the church and easily led into the more wicked orders. The former are the stepping stones to the other orders.

Mrs. J. Griffin, Hortonville, Wis.—Oh! the untold misery the women of our land have to suffer on account of their husbands joining secret societies, and especially the Masons. For sixty-three years I have lived with my husband, and as we have labored together in the gospel, our union has been pleasant and profitable; and during all these years I never saw a day in which I would not rather have followed him to his grave than have him join a Christless secret society. This incident came under my own observation: In the city of Oshkosh, Wis., there was a happy and influential family. The wife favored her husband joining the Masons, which he did without telling her; but three months afterward, when she heard it through a neighbor it was very different from what she expected. The Masonic secrets were not the only secrets her husband concealed from her. It was the door into other secret sins which have broken up the once happy home; and now the broken-hearted wife had to leave her beautiful home and either go to an asylum, or we know not where.

New Publications.

"The Miracle at Markham; or, How Twelve Churches Became One," by Charles M. Sheldon, author of "In His Steps," is now going through the Church Press at 104 La Salle avenue. We have read the advance sheets and predict that the book will have as wide a sale as "In His Steps."

In the Review of Reviews for April Mr. Winthrop L. Marvin answers the assertion that Americans are without ex-

perience in the control of Oriental races by citing American experience in Honolulu, a town "as polyglot as Manila." We control the Hawaiians, he says, "not by force of arms, but by force of character."

We have received "An Outline of the History of the Christian Reformed Church of America," by Rev. Henry Van Der Werp, editor of *The Watcher*, the organ of that church, published at Grand Rapids, Mich. It is a fifty-page pamphlet and full of interest as giving the history of the struggles of that noble body of Calvinists in defense of truth.

"Fundamental Principles of Civil Government" is a forty-five-page booklet by Rev. R. C. Allen, of Grove City, Pa., and sold for 10 cents. The author's statements are clear and methodical, throwing much light upon the vexed problem of the relation of government to God and his law. We believe the author reasons from the right standpoint, and this booklet should be in the hands of every student of ethics.

"People Worth Knowing." Any one sending a dollar and his postoffice address to Rev. N. R. Johnston, 1024 East 30th street, Oakland, Cal., will receive a copy of "Looking Back from the Sunset Land," a charming book that every reformer should read. We have read this book with greater interest than any published for a long time. The author is one of our most valued contributors, and has borne a life-long testimony against the secret lodge.

An interesting volume of 278 pages, in fine print, is "A Discussion on the Order of the Sons of Temperance," between Rev. W. R. De Witt, D. D., of Harrisburg, Pa., who was a lecturer and organizer of the Sons of Temperance, and Rev. Wm. Easton, pastor of the Associate Reformed Church at Smyrna, Pa. The former championed and the latter opposed secret orders of all kinds. This book was published in Philadelphia in 1847, and is one of the ablest presentations of the arguments for and against secret orders. As the book is out of print, we will be glad if any of our readers can secure a copy for us.

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By HON. J. J. BRUCE,

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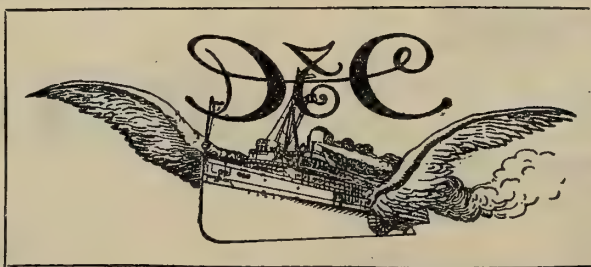
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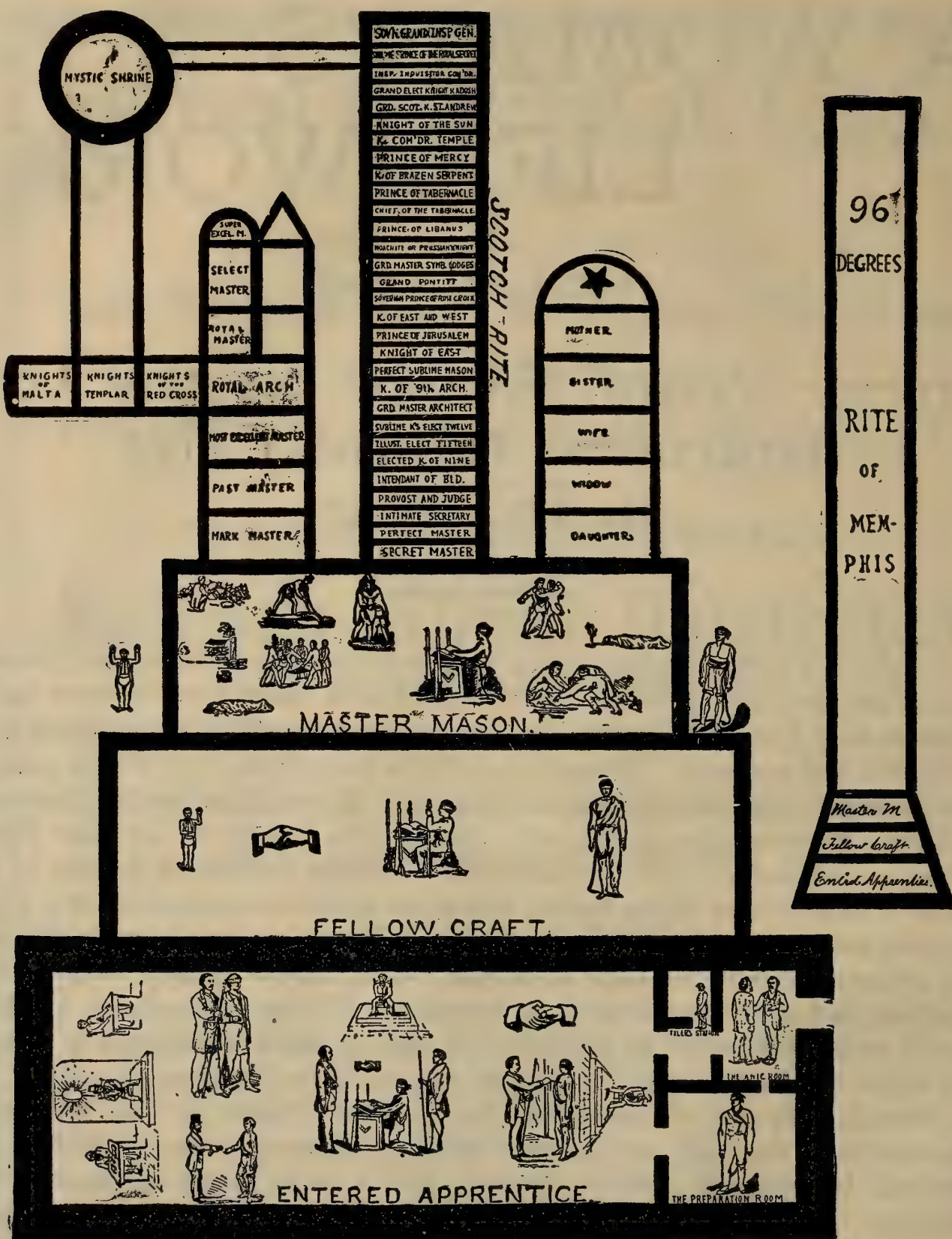
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In material equipment, in intellectual life, and we trust in spiritual power, it is seeing its best days. There remains, however, much land to be possessed. It requires for the most effective prosecution of its work an addition of two hundred thousand dollars to its permanent funds, and while many young men and women are forming sterling Christian characters within its walls, there is room for many more.

Please look about you and see what you should do for the College, and what you would like to have the College do for you. When you have considered this matter sufficiently, please communicate the results of your thought.

With gratitude for all the past, and hope for all the future,

I am, sincerely yours,

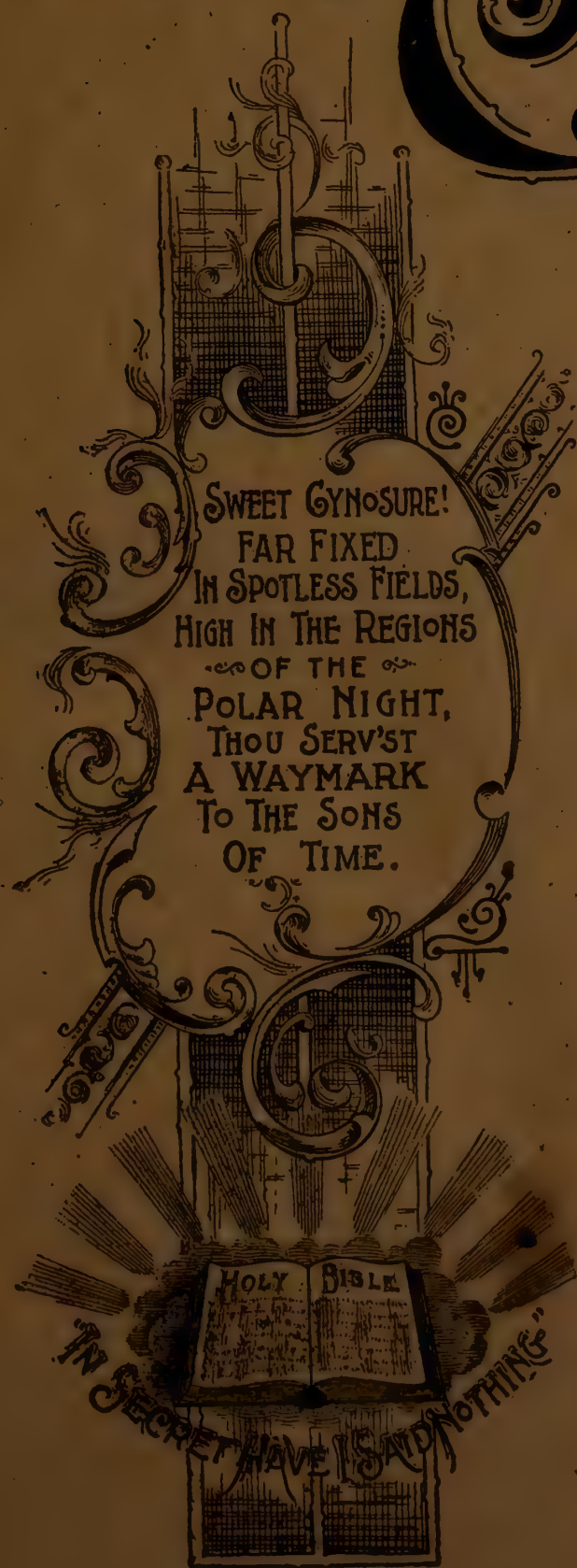
CHARLES A. BLANCHARD.



WOMAN'S BUILDING.

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CHICAGO, JUNE, 1899.



I love to quote the words of Mr. Gladstone, foremost among men, and say to those who oppose our grand cause, "You can not fight against the future. Time is on our side. The great social forces that move onward in their might and majesty are arrayed against you—they fight with us—they are marshaled in our support. And the banner which we carry in the struggle, though at some moment it may sink over our drooping heads, will yet float again before the eye of Heaven and will be borne by the firm hands of a rejoicing people—not to an easy but to a certain and not distant victory."—William Ewart Gladstone.

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers

and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at \$20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXII.

CHICAGO, JUNE, 1899.

NUMBER 2.

PUBLISHED MONTHLY BY THE
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Wm. G. Hanmer writes an interesting report of the recent Evanston anti-secret meeting in the Free Methodist of May 23.

Bro. S. A. Scarvie, our new anti-secret lecturer, will speak July 3d at Callendar, Iowa, July 4 and 5 at Hayfield, Minn., 5 and 6 at Rockwell, Minn.; 9 and 11 at Westby, Wis. He then will spend two weeks attending his annual synod at Spring Grove, Minn.

The other day a bill was presented in the New Hampshire Legislature forbidding secret societies from holding their meetings on the Sabbath, but it failed to pass. Every one who opposes secret societies should feel a special interest in the Sabbath question.—Rev. M. D. Kneeland, Secretary of the Sabbath Protective League.

TWENTY-FIFTH ANNIVERSARY.

THE NATIONAL CHRISTIAN ASSOCIATION.

Report of Proceedings at the Carpenter
Building, Moody Church, and
Connor's Hall.

A pleasant day, together with the exceptionally fine condition of the National Christian Association Building, helped to make this twenty-fifth anniversary a most cheerful event.

It doubtless occurred to more than one that it must be very gratifying to Mr. Carpenter, who gave the building to the association, to have it wholly used for Christian work, and a work that in its scope takes in every nationality in the world. The third floor is devoted to the Chinese Mission, the second to the African, and the first is open to all others who need a Savior, who is holy, separate from sinners, gracious and just.

Rev. Dr. Ranseen occupied the chair and devotional services were led by Rev. Dr. Reimersma, of the Christian Reformed Church.

Regret was expressed at the absence of Rev. Dr. Dillon, Rev. A. Thomson and wife, Eld. Johnson, and others, who had written that they would be present, but it was especially gratifying to have with us Rev. Dr. Riemersma and Rev. J. Groen, of the Christian Reformed Church (Holland). Mr. Noe, of Iowa, was also an interested participant in the services, as well as a good listener, and when he left it was with the determination to do faithful colporteur work the coming year among as many as possible. The presence of Mr. and Mrs. Ezra A. Cook, Mrs.

C. B. Kennedy, Mrs. N. E. Kellogg, President C. A. Blanchard and W. B. Stoddard showed how well the founder of the Cynosure, President Jonathan Blanchard, was represented by his children in the work so near to his heart.

The appointment of committees, the hearing of reports from Secretaries J. P. Stoddard, W. B. Stoddard and P. B. Williams followed, and the election of officers and the reading of a paper on Fraternal Life insurance, and discussions, took up most of the two sessions held in our Carpenter Hall.

The General Secretary returned unexpectedly from New York in time to be present; his oral report, of the year's work and encouragements, was listened to with interest, and the request made that it be reproduced as far as possible for publication. But as Secretary Phillips was called the next day after the annual meeting to Washington, D. C., it will probably not be written out. He spoke of the interest and helpful nature of much of the correspondence for the past year, in which between three and four thousand letters had been written, and the circularizing of hundreds of ministers and the good results in some cases; he also spoke of free literature sent into thirty different States, mostly to local workers, and said that if the thousands of sample Cynosures sent to lists of ministers should be included, we could say that people of every State had received literature from the association during the past year.

It was mentioned that among the encouraging things of the past year was the action taken at Kansas City by the National Labor Federation, at which convention it was decided to do away with the lodge form of organization. No signs, grips or passwords for the future was the recommendation of this great body. He spoke of the interest manifested in his remarks on the Tuesday evening previous, by the Methodist Episcopal, to whom he spoke in their church at Weedsport, New York. The General Secretary quoted from the Grand Lodge report of the State of Michigan of 1898, which stated that they had twelve thousand "renegade Masons in the Peninsular State," men who would not attend lodge or pay their dues, and hence had demitted

or been suspended. Michigan is not an exceptional State, and estimating the condition for the United States on the Michigan basis would give 248,620 "renegade Masons" in this country. You could find no such condition twenty-five years ago. Let every one, therefore, be encouraged to sow the seed, for there will be an abundant harvest of souls delivered from the bondage of Satan and brought into the liberty of Jesus Christ our Lord.

REPORT OF REV. W. B. STODDARD.

In recounting God's mercies and blessings during the year passed, we find much to encourage. The work in the field assigned to my care has been pressed along lines heretofore proved successful. The address awakening, or enlarging interest, has been followed by solicitation, and personal inquiry. Meetings have been attended much as usual; the opposition appearing as in other years. We have held four State conventions, as follows: Montpelier, Vt., Aug. 29 and 30; Dayton, Ohio, Oct. 24 and 25; Syracuse, N. Y., Dec. 1 and 2; Johnstown, Pa., Feb. 27 and 28. These gatherings have given evidence of a growing disapproval of secret societies, and a cheering willingness of friends to sustain those who lead. The effect of our efforts upon the masses has not been what we would desire. How far-reaching they have been, God only can know. Many have been known to leave their lodges after receiving light, and it is believed a much larger number have been prevented from entering. Knowing that the Christ spirit can alone open blinded eyes, we have constantly sought its blessed fellowship.

The number of gospel addresses delivered almost equal the number of lectures; the total for the year being 168. The number of calls for personal solicitation aggregate over 2,000; 571 Cynosure subscriptions, amounting to \$574.75, have been taken. The collections amount to \$371.03. This does not include sums collected and expended in holding State conventions. Traveling expenses aggregate \$340.06. The kind and generous support given by the General Secretary and your board has been much appreciated. At times, when the trials have been many, this support has come

and lifted over the rough places. The Washington building has not afforded the support of other years. It, however, has been a help in maintaining the work. It will be observed that the number of conventions we have been enabled to hold this year are more than the year previous, while the number of Cynosure subscriptions has not been quite as many. We find that this work goes only as it is pushed; while urging forward one line another must receive less attention. It had been my hope that local organizations formed within my field would hold meetings at frequent and stated times, thus keeping the reform fires constantly burning. In this I have been somewhat disappointed. In this rushing age it does not seem possible to find leaders who are free enough from other work to give the time necessary to success in ours. In this as in other reforms there must be a Moses who can not be excused or none are led from bondage. We are sorry to report the discovery of unfaithfulness of pastors and church officers in the enforcement of the anti-secrecy law in testimony-bearing churches in some places. We are glad on the other hand to see some awakening to their need, and to a recognition of the fact that "Eternal vigilance is the price of liberty." The constant menace of the lodges is being felt and doors heretofore closed open in welcome for the help we may bring. If the darkest hour is just before dawn, if the struggle becomes fiercest as the victory draws near, may we not look for a great change in the near future? Will not the blasphemy, the fraud, and the increasing fatalities within the lodges bring about a revolution that shall result in their overthrow? God moves in a mysterious way his wonders to perform. Let us press forward, praying and expecting victory.

W. B. Stoddard.

Washington, D. C.

REPORT OF REV. P. B. WILLIAMS.

Since I returned West April 3, 1898, I have spoken on the lodge evil seventy-eight times. And on other subjects I have preached and lectured eighteen times. I have received sixty-seven Cynosure subscriptions. My traveling expenses have been, in delivering these seventy-eight anti-secrecy addresses,

\$172.90. My collections were \$163.12. We closed the campaign with a State convention in Seattle, Washington, April 10 and 11. This was a success, notwithstanding the immense rain, which hindered many from attending. The anti-secret cause is still alive on this coast. There are more open doors now than at any former period since I began the work here. I will mention a few places where anti-secret lectures are wanted: Seattle, Tacoma, Buckley, La Conner, Bay Center, South Bend, Oysterville, Catlin, Vancouver, Goldendale, Fall City, in Washington; Portland, Gaston, Tillamook, Beaver, Eddyville, Philomath, Lebanon, Athena and Weston, in Oregon. Quite a number of places in California and about twenty-five or thirty places in the Pan Handle of Idaho. If a lecturer could go into those new towns in Idaho before lodges are organized, he could prevent them in very many places. If possible, you should arrange for some anti-secret work on this coast next year. Keep the battle on. Praying that you may have an excellent convention, and that you may plan wisely for the future, I am your fellow-worker,

P. B. Williams.

Salem, Ore.

REPORT OF REV. J. P. STODDARD

It is not expedient for me to meet with you, as I had hoped to do. Duties to those in my home and upon this field call for my personal attention. I am conscious, however, that the loss will be mine far more than yours, as I am confident that you will meet in fullness of the spirit, to receive a new endowment of wisdom and power for the difficult work committed to your care. It is with gratitude that I am permitted to report a steady progress on the New England field, and a more encouraging outlook than at any previous time. On Saturday last I attended the funeral of Brother John B. White, the first of our original corporate members who has passed away. He leaves four sons, in the prime and vigor of manhood, who are in hearty accord with their father's reform sentiments. Several recent accessions to our ranks from former members of the lodge are among the tokens of God's favor upon our work. Con-

scious of human limitations and personal unworthiness, I am nevertheless hopeful of great enlargements in the near future; and, while rejoicing in that whereunto we have already attained, I pray that God may give to you grace, wisdom and his choicest blessing in planning for the future, and give unto us one mind and heart, to work together in the unity of the Spirit and the bond of peace.

James P. Stoddard.

Boston, May 8, 1899.

BOARD OF DIRECTORS.

The following extract is from the report of Rev. E. B. Wylie, secretary of the Board of Directors, and read at the annual meeting in Carpenter Hall:

We wish at the outset of this report to acknowledge our gratitude to the Giver of all good for the year just closed. The Almighty Father has upheld us and prospered the work of our hands. We gladly leave the record we have made to His searching and mercy. Again we would express somewhat of that deep regard we feel toward those many co-laborers whose faces we are never to behold in mortal flesh, but whose influence and co-operation is so often the strength of our hands. From sea to sea the precious brethren are scattered and by their prayers and contributions they have more than they know carried our burdens for us. This has been done literally when the faithful field agents have been received and been kindly assisted and set forward in their often arduous tasks. A direct favor is conferred upon the board of directors when any one gives so much as a cup of cold water to an association worker.

As for the work afield we make glad mention of the self-denying service of Rev. Samuel F. Porter, who for long has been devoted to the students of the land. Occasionally Father Porter has been at the association rooms during the year. He is always welcome.

"He looks old in years, but in his years

Are seen

A youthful vigor, an

Autumnal green."

Rev. James P. Stoddard and his band of coadjutors in New England are wor-

thily sustaining the work there. Time has not the capacity for a full revelation of the harvest which must follow his faithful husbandry in that work of fertile minds. Some of their most useful testimonies on the anti-secrecy reform have been elicited by the wise management of the New England workers. Secretary Stoddard is the right man in the right place. Special mention should also be made of the only paper of its kind in the length and breadth of journalism—the Home Light—published by Mrs. James P. Stoddard, and edited by Miss Elizabeth E. Flagg, at 218 Columbus avenue, Boston, Mass.

Rev. W. Blanchard Stoddard could hardly escape his noble character with two such names all his own. With his characteristic spirit he has pushed on the front of battle well to the enemies' lines. Having headquarters at Washington, D. C., Mr. Stoddard has traveled extensively through the middle Eastern district and delivered 168 public addresses, made 2,000 calls for private conference, and placed the Cynosure into the hands of over 571 readers. His reports have been hopeful and gave evidence of his usual success with men, whether they are friends or enemies. Rev. William Fenton has furnished no itemized report, but from occasional articles from him in the Cynosure we are led to hope that his voice is still heard in those searching addresses he was wont to deliver.

The Pacific agent, Rev. P. B. Williams, reports "more open doors now than at any former period." He has made 259 addresses and found sixty-seven readers for the Cynosure. Mr. Williams suggests the importance of continuing the work on the Pacific coast, and mentions many new towns where an early visit from our agent would very certainly forestall the establishment of a lodge. In those pioneer regions is a chance practically to show how "an ounce of prevention is better than a pound of cure." Mr. Williams is eminently fitted for the work of that field. "Keep the battle on" is his injunction to this Association.

The home office has been the scene of earnest service. The general secretary, W. I. Phillips, with his clerks, has kept a

firm and conserving hand on the business of the Association, making it possible for the directors to ascertain at a moment's notice the exact condition of affairs. The plan to have both the secretary and the editor of the Cynosure, Rev. M. A. Gault, spend more or less time on the field, has progressed hardly beyond the experimental stage. Both of these brethren have been out in the field somewhat, though neither of them feel that the proposed division of their energies has been successful so far as the work of lecturing is concerned. Their first duty was at the office, and "one thing at a time" is an old rule which still holds, even in these days of swift achievements. Mr. Phillips has traveled and labored in ten States, viz.: Illinois, Michigan, Indiana, Iowa, Nebraska, Oregon, Washington, Georgia, Wisconsin, and New York. Mr. Gault, as his editorial duties and his health, which has not been robust, permitted, attended the Reformed Presbyterian Synod in New York and the Holland Reform Synod at Grand Rapids, Michigan, besides preaching every third Sabbath in Chicago. Other than these engagements Mr. Gault has done no work outside of this office. The closer devotion to the editorial duties has been evident in the concise arrangement of an abundance of information presented in the Cynosure during the year.

The Finance Committee reports that the Treasurer's accounts were examined to April 25, 1899, at which time the Treasurer was called to New York. The Committee on Buildings report the renting of the Carpenter building for Christian work throughout. Gospel meetings are held every night and four different Christian enterprises are carried on beneath the roof that has so long sheltered the association work.

E. B. Wylie, Sec.

AT THE MOODY CHURCH.

The largest attendance at any of our sessions was at the Chicago Avenue Church on Wednesday evening, May 10. The large lecture room was filled with a deeply interested audience, while the addresses were made by President S. P. Long, of Lima College, Ohio, and President C. A. Blanchard. President Long

began by quoting the words of Christ concerning Mary, "She hath done what she could." He is an earnest, effective speaker, has great power of illustration, and uses language, clear, pointed and original. He said that the follower of Christ would have no time to spend in the lodge, if, like Mary, he would do what he could in the family, church and state. She did not prefer the lodge to the prayer meeting, but missed no opportunity of hearing Christ's words. She anointed Christ from his crown to his feet with ointment that must have cost her about 350 pence, or a year's wages. Here President Long drew a dark picture of the extravagant waste of money in the lodges, and how little of it goes to honor Christ. What comfort to a mother to get \$2,000 at the death of a son who has ruined his soul in lodge debauchery. Christ put a soul on one scale, and the world on the other, and the soul outweighed the world. Mary was one with her Lord. No one can call God Father if he is not united to Christ as his elder brother. There is no such thing as the Fatherhood of God and the brotherhood of man, except in Christ. Mary did what she could, and did it promptly. She did not even wait to uncork the bottle but broke it. Her monument was not of stone, but her memorial is wherever this gospel is sounded. He closed with a beautiful illustration of an artist painting a picture inside the dome of a cathedral. He fell and was killed, but when the light from a certain window fell on the picture it was discovered to be a masterpiece. Let us follow Mary's example and do what we can, and then life with us will be too precious to squander in the idolatrous ceremonies of the lodge.

After singing, President Blanchard followed with one of his powerful addresses, in which he answered a number of questions. He said we can learn the character of secret lodges, just as we learn our A B C's, from the testimony of others. We have the testimony of such men as Dr. Nathaniel Colver, for some years the pastor of one of the largest Baptist churches in this city, and the organizer, and for many years the pastor, of Tremont Temple Baptist Church, Boston. He went through six degrees of Masonry, and while going through the seventh

was so shocked by its profane oaths that he refused to proceed, and when threatened he forced his way out of the lodge and afterwards exposed its wickedness. President Charles G. Finney, who was God's instrument in the conversion of 50,000 souls, took three degrees in Masonry, and afterwards renounced and published them to the world. Men say that these terrible obligations can never be broken without perjuring the soul. But in making this claim, Masonry antagonizes the gospel which provides that a poor, penitent sinner may repent. The teaching of the lodge is that a man can't repent; that when Herod took an oath to give the Baptist's head to the dancing girl, there was no escape from doing it. When a high Mason of Massachusetts testified under a civil oath in a court against a brother Mason who was on trial for the crime of arson he was expelled from the lodge because he had violated his Masonic oath to conceal his brother Mason's crime. These oaths are in conflict. Masonry is treasonable, and a lie all over. Many say, Why are so many good men in the lodges? It is time to quit pinning our faith to men. A prominent minister in Memphis, on Sabbath morning, before he went to preach, once took his slave girl into the back yard and stripped her and whipped her until her back was raw and bleeding. A prominent evangelist, D. W. Potter, once said, that among 1,000 converts he never knew a Mason converted; and while President Blanchard was pastor of the Chicago Avenue Church an old Scotchman had told him that he never knew a spiritually minded man in a Masonic lodge.

In his address in the Moody Church, President Long said, he was reading his Bible once on a train in Arizona when a fellow-passenger of skeptical proclivities said:

"It is time you ceased reading that book, which the scientific world has long since repudiated."

"It would be better for you, sir, if you knew more about this old book," replied President Long.

"O, I know all about that old book; I have studied it from one end to the other."

"Then will you please tell me," in-

quired President Long, "what you think of the book of Jehoakim?"

"The book of Jehoakim, sir, is the best book in your Bible," replied the skeptic, "but it is full of historical inaccuracies."

"Well, there is no such book in the Bible," replied President Long.

The skeptic immediately subsided.

A WITNESS WHO IMPRESSED US.

At both sessions of our Evanston meeting, Rev. Wm. Jacoby, pastor's assistant of the Moody Church, gave strong testimony against the lodge. We were deeply impressed by the words of this humble, earnest, devoted servant of Christ. He spoke from the depths of his rich Christian experience. We first met him late in the '80s, while holding reform meetings in Guthrie Center, the county seat of Guthrie County, Iowa. He then kept a boot and shoe store and was one of the prominent business men of the place. He was a large, genial, big-hearted, warm-hearted, well-proportioned man. He took no stock in the church, but was a popular member of the Knights of Pythias, G. A. R., and Knights Templar. He always kept up with the band wagon, and when dressed in his showy lodge uniform he usually led the procession. He had some reputation as a pugilist, and was a great slave of tobacco, a long spearhead plug lasting him only ten days. He says he drank frequently, and at times got so low that they talked of outlawing him from the town.

About 1892 there was a remarkable revival in Guthrie Center. Many were converted and became earnest Christian workers. Some one invited Mr. Jacoby to the meetings, and finally he was persuaded to go. When those who wished to be prayed for were asked to indicate it, he raised his hand, but mainly because a friend sitting beside him had dared him to do so, if he would do the same. He obeyed the invitation to go forward to the altar several nights in succession, but told them he felt no change of feeling. He went on for months attending class and prayer meetings, and studying his Bible, and yet no joyful experience of peace and joy came to his soul. But he resolved that as he had given forty-five years of his life to the devil's service he

would now, in the strength of the Lord, right about, face, and devote the rest of his life to the service of the Lord, even if no joyful experience came to his soul, or a particle of feeling.

REFORMATION MUST COME FIRST.

It would be well for those evangelists who cry down reformation to note how the Holy Spirit came to move Wm. Jacoby's heart. First, his friends told him it was tobacco that was keeping back his Christian experience. Accordingly he threw away his plug and prayed earnestly for deliverance from the habit. He then took to chewing gum as a substitute, but in answer to prayer God mercifully delivered him from this habit also. Then he began to suspect that his secret societies were grieving away the Holy Spirit; and what confirmed these suspicions was that he missed in the prayer meeting many of the church members who belonged to the lodge, and when he went over to the lodge after prayer meeting, he found these brethren absorbed in lodge ceremonies. He was kneeling one night in one of these ceremonies of repeating the Lord's Prayer in the lodge room, when the man who kneeled and clasped hands with him was the most notorious libertine in the town, and a thirty-two degree Mason. It was this that decided him to leave the lodge, but it cost him a struggle, for they told him it would ruin his business, because he would lose the trade of his Masonic friends. But out he went, in spite of every effort to retain him. They then proposed to buy his beautiful Knights Templar uniform and sword, that they might sell them to some new member for half price and thus tempt them into the lodge. But rather than do this Bro. Jacoby put his uniform and sword into the stove, burning the former to ashes and afterward he buried the sword in the garden. Then it was remarkable what a rich, joyful, Christian experience came into this good man's soul. God has wonderfully blessed him in winning souls to Christ. He speaks as one emptied of self and filled with the Spirit. For a while he felt that he was not called to reveal the secrets of the lodges, but he is led more and more to see that the lodge is one of the greatest

barriers in the way of men coming to Christ. He says in some of the side degrees of the Knights of Pythias there were ceremonies too obscene and debasing to mention before an audience of decent men. We once asked him if, when he took the Knights Templar degree, he had to kneel at a table and drink pure wine from a human skull? He answered, "I knelt at a table and drank from a human skull all right, but I would not dare to testify that it was pure wine I drank."

PRESIDENT BLANCHARD'S EVANSTON ADDRESS.

The following report is from the Inter Ocean of May 12, which gave under sensational headlines an abstract of President Blanchard's Connor Hall address the evening before:

"Secret Societies" was the subject under discussion and President Blanchard devoted his time to an attack on the college fraternities. He characterized them as destroyers of independent manhood; as the source of lawlessness and disorder in colleges; as obstructions to college discipline, as breeding places of dissipation, vice, and falsehood, and as totally opposed to the Christian spirit and system. He said in part: "One of the best things in man, after being a saved man, is independence of character. The most arrant coward who hates sin is preferable to the man of courage who sins. The masses of men both in and out of colleges are not independent. They look to others to help them to success instead of building up independence of character which compels success. The college fraternities encourage this dependence. When they invite a man to join their ranks they tell him that they will help him into society; that they will support him in securing college honors; that they will help him through his college course. They corrupt a man's character in the very beginning. Accordingly the fraternities manipulate college affairs to the benefit of their members. They strive to elect fraternity men to college honors without regard to qualifications. They use the power of their secrecy to plan and carry out schemes to override the unorganized element whom they call 'barbs.'

"This was evidenced recently in Chicago University in the election of the staff of the college paper. The fraternity men banded together and placed their men in the editorial positions by means which the non-fraternity men considered underhanded. The result was that the college authorities stepped in, an election was held, and the fraternity men left out. Then the editor-in-chief, who was a fraternity man, said he would not work with those 'barbs' and appointed fraternity men of his own selection, so that it brought the issue to the point whether the fraternities or the authorities would rule the university. Such instances are common. It was only a few years ago in Northwestern University that the fraternity men and 'barbarians' were squarely aligned on the question as to whether or not a 'barbarian' could secure any elective honor. Fraternity men depend on their fraters for support, whether right or wrong. Only a year or so ago a Northwestern graduate who was in Wheaton was asked by one of our students what good fraternities accomplished. 'Why,' he replied, 'if it had not been for his fraternity the president of our class could not have graduated. Whenever he came home from the city drunk several men of his fraternity would take him to the chapter house and keep him there until he sobered up.'

"So the fraternity encourages vice. That man would not have gotten drunk so often if he had not been protected in his vice. And drunkenness is not the only vice which the fraternities hide under their cloak of secrecy. Fraternity men must hide each other's vices. They must depend on each other. They become poor, miserable, clinging vines, hanging on some rotten organ for support. The fraternities interfere with that free trade in manhood which puts all on a level and allows men to win on their own merits, and the dependence they teach lasts through life and makes men dependent on cliques and secret societies for advancement. Fraternities breed lawlessness and disorder in colleges. Their secrecy furnishes the temptation to lawless actions, as the fraternity men know that they will be protected by their fellows and the secret source of disorder will not be discovered. This interferes

seriously with the discipline of colleges.

"The way fraternities cover up and encourage the vices of their members is shown by an interview I had with a graduate of Harvard a couple of years ago, immediately after the members of two of the Harvard chapters had been fined for maintaining bars and selling liquor. I asked him if the charges were really true, and he replied: 'Yes, every fraternity in Harvard has a bar in its chapter house. They say they do not care to be conspicuous in their drinking and can drink with more privacy in their chapter houses. When the raids were made on the two chapter houses the other fraternities loaded their wet goods on wagons and took them over to Boston. When the matter had blown over they brought them back again.' There is no doubt that in many instances the so-called sociability of fraternity life encourages dissipation of various kinds. The Western fraternities have not attained the depth of degradation that Eastern ones have, but they are fast tending that way.

"The initiations of college fraternities are silly and are becoming dangerous. Several deaths have resulted from them in recent years. You may recall the death of young Ruskin at Harvard, as the result of a D. K. E. initiation, and of young Garrison of Yale, who was killed by being initiated into the same fraternity. A Cornell student told me that it is a wonder several students are not killed every year. He said that when the initiations are held at Ithaca the fraternities hire steamboats and go about a mile out in the lake. Often the initiations are made the occasion of a general spree. The drunken fraternity men put the candidate for membership on the rail of the boat, and if they won't jump into the lake, they push them in. Those who can swim they leave to take care of themselves. Those who cannot swim they tie ropes around and drag them aboard. The son of a government official was killed at Cornell some years ago during an initiation. He was allowed to fall from a bluff. I measured the distance of his fall and found it was thirty-six feet. If these deaths are not murder, they may at least be termed manslaughter. The disgraceful handling of the body in initiations is directly against the teachings of the Bible, which

teaches that the body is the temple of the Lord.

"Falsehood was the natural result of fraternity life, because the member was bound by oath not to tell of the doings or the order, and when questioned was obliged to lie. The strong objection to all secret orders was that they are declared to be either anti-religious or irreligious. The ritualistic religious forms carried out in lodgerooms was mere idolatry, and had a tendency to deceive men to become irreligious." The last objection, as noted by President Blanchard, was that fraternities were living misrepresentations, because, he said, they claimed they were for mutual benefit of students, while the latter are completing college courses, but, in fact, they decline to take the very students who would most need help. A student who had to work his way through college would be black-balled. Only the sons of rich men, who were able to "give nice spreads and make a big spread," were wanted. The speaker declared the fraternities wanted only men who could help the fraternities, and would not admit men who required help. Incidentally President Blanchard attacked the Knights of Pythias, Masons, and Odd Fellows, declaring they exacted oaths that gentlemen and Christians could not comply with, and indulged in ceremonies of initiation that were foolish and dangerous.

The Inter Ocean prefaced its report of President Blanchard's address at Evanston with the remark that: "Not since the closing years of the last decade, when the 'barbarian' forces of the Methodist university tried to overwhelm the closely united brotherhood of the Greeks, and put an end to their monopoly of college honors, has the brotherhood been the object of such an attack. The fraternity boys and girls in the main listened good-humoredly to the speaker's charges that dark immorality lurked in the secrecy which is the keynote of the fraternity organization. True, when President Blanchard characterized 'frat' people as 'poor, miserable, clinging vines, hanging on some rotten organ for support,' a pretty member of the Pi Beta Phi society arose and left the hall with flushed cheeks and an angry swish of her tailored skirt,

but none of the fraters arose in defense of their institutions."

REPORT OF AUDITORS.

Owing to the necessary absence of the Treasurer during the past week on important business for the Association in New York, it has not been practicable to audit his report for the year. We have examined his books and vouchers up to April 25, 1899, and have found everything correct. We recommend that his report be referred to the Board of Directors, to be acted upon at their first regular meeting for business.

E. Whipple,
H. A. Fischer,
J. M. Hitchcock.

Chicago, May 9, 1897.

RESOLUTIONS.

A series of resolutions were adopted recognizing the strong Scriptural basis of our reform; the valuable services of our agents in the field, as contributing the most to the progress of the movement; the valuable services of President C. A. Blanchard by his addresses at the Northfield conference; our heartfelt sympathy for our beloved President, S. H. Swartz, in his prolonged affliction; also our appreciation of the lives and testimony of the following corporate members who have entered their rest during the past year: John Dorcas, Rev. E. L. Harris, Rev. Wm. Morrow, Timothy Hudson and John C. Carr.

PLANS FOR FUTURE WORK.

At the meeting in Carpenter Hall, Wednesday afternoon, a committee consisting of Rev. J. Goen, Rev. W. B. Stoddard and Secretary W. I. Phillips were appointed to report on plans for future work. They reported that, "The General Secretary be instructed to send to testimony-hearing churches a request that they appoint such of their number as they may think wise, at their official assemblies, to co-operate in holding conventions and other gatherings in the several States, at which the lodges may be discussed, and action taken toward their

abolition; also that the secretary request that such assemblies send to him the names and addresses of those appointed by them. In order that there may be greater unity of action among the churches and associations working in opposition to secret societies, we recommend that the Board of Directors of our Association appoint a committee to prepare a compendium of the reasons why we oppose secret societies, and to recommend the line of action to be pursued in a united effort against them, and that such compendium be sent out as the official utterance of the Association, with a request for co-operation."

The New York Tribune says that Agoncilla, now in Paris, in commenting upon a dispatch from Manila, saying that rebel incendiaries entered the village of Paudacan and terrorized those who did not sympathize with the rebellion, said this was absurd, because that town was the center of the Filipino Freemasons. There can be no doubt but that Freemasonry is playing an important part in the war now going on in the Philippines.

Rev. O. T. Lee, of Northwood, Iowa, writes that the annual synod of their Norwegian Lutheran Church will meet at Spring Grove, Minn., June 14 and 22. He and Bro. S. A. Scarvie are members of this synod. Bro. Lee says: "We are still in the fight against secret orders. Lately I refused the Modern Woodmen to bury one of their members with Modern Woodmen ceremonies in our cemetery. This enraged them fearfully, and they have, as one of their members states it, decided 'to make it hot for me.' Of course a newspaper fight ensued. Last Sabbath night I preached to my congregation on Woodmen burial ceremonies, and proved they were contrary to the Christian religion."

The Hon. Charles W. Kindrick, United States Consul at Ciudad Juarez, Mexico, contributes to the Review of Reviews for June an interesting account of the Mormon settlements in Mexico, of which little is known in this country.

Contributions.

THE OLD, OLD ROAD.

EDWARD BRAKEMAN.

And a highway shall be there, and the way, and it shall be called the way of holiness. The wayfaring men, though fools, shall not err therein * * * the redeemed shall walk there; and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isaiah 35: 8.

The rugged road the fathers trod to reach the city of their God, we no longer have to plod; but ride on one by science graded; where sumptuous sleeping cars are run, makes going to heaven chuckful of fun, and old-time toil evaded. Along that ancient narrow track, each pilgrim bore his heavy pack upon his own poor weary back, exciting modern pity, while we, without all their ado, with baggage checked and tickets through; steam for the gold city. There's Abram, he of old Chaldea; had he been wise like you and me, he'd never left his home, you see, and started off a-tramping. But he got Canaan on the brain, and with that whim went near insane, and spent his life in camping. And Isaac, Abram's sober son, did just as Abraham had done. And Jacob was another one who roamed a homeless stranger, when he might have owned a farm and been a Master Granger.

But time would fail, as Paul has told, to mention all these fogies old, who never hoped to office hold, nor for gold a passion; and said this world was not their home, content as strangers here to roam, and dressed all out of fashion. Our coaches sometimes pass such band, who hoof it still to Canaan's land; treat with contempt our sleeper grand, refuse to ride to glory; but jog along with solemn look, and often read an old, old book, as though 'twas some new story. They say that 'tis a map or guide, by which to cross a river wide, in safety on the other, beyond our final section; whose author

claims that all by rail, who try to cross it, always fail to make the right connection; but switch upon the devil's track, from whose depot dismal, black, no passenger has yet come back, to tell his story, never. But all the pilgrim host that crossed, at the old fording, none were lost in that dark, rolling river. Well, after all, I can't deny, perhaps 'twere better not to try to reach the city Golden, by road that modern fashions grade, but take the one by heaven surveyed, the high, the safe, the old one.

Geneva, Ohio.

A MOCKERY OF RELIGION.

REV. J. B. GALLOWAY.

"DeWitt Clinton Chapter, Rose Croix, Ancient and Accepted Scottish Rite of Freemasons, under the jurisdiction of the supreme council 33d degree of the United States, observed ladies' night last evening at the United States Hotel. The feast of the Paschal Lamb, with full ceremonials, was celebrated. Illustrious Andrew Creelman, 33d degree, wise master, presided."—Boston paper.

It has often been said that Masonry is a conglomeration of Paganism, Judaism and Christianity. The above notice confirms this doctrine. To every Christian Paul's letter to the Galatians ought to be a sufficient answer. Why these men, in this wonderfully enlightened age, should be continually turning to these beggarly elements, is past comprehension. Ritualism, it seems, is inbred in human nature; and as the religion of all secret societies is simply natural religion, so we find them all ritualistic in their peculiar heathen observances. They ignore the scope of the New Covenant. Christ to them is not the end of the law for righteousness. Their religion is Satanic. Their teachers are well described in II. Cor. 11: 13, 14: "They are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ. And no marvel; for satan himself is transformed into an angel of light." Masonic teachers are continually pointing their dupes on to marvelous light, which they never find. Christ is the true light, which, coming into the world, lighteth every man that is lightened. From the very

beginning satan proposes to be the religious teacher, and as such, he always opposes God on God's ground. Along this line he is mentioned four times in the Old Testament. In the garden of Eden; in Job's trials; when he stood up against Israel and provoked David to number the people, I. Chron. 21: 1; and when Joshua the High Priest, stood before the Lord, satan stood at his right hand to resist him, Zech. 3: 1. These examples teach us not to look for satan in the dens and dives of vice, but on the high places of the field and as the rival of God in the teaching of men. His temptation of men may be summed up in this: to have what God has forbidden; to know what God has not revealed, and to be what God has not intended him to be. He is a great diplomat. He wants everybody to be religious like these Knights, provided their religion ignores the Christ and his Atonement; which in this case it certainly does. Surely satan hath blinded the eyes of them that believe not, Gentiles as well as Jews. Is this all that thirty-three degrees of Masonry can do for its votaries?

Poynette, Wis.

UNITED PRESBYTERIAN TESTIMONY.

ELDER HUGH COPELAND.

The two constituent parts of what now constitute the United Presbyterian Church, the Associate and Associated Reformed, ever held and practiced a positive law against oath-bound or pledge-bound secret societies; the history of both will prove the assertion. And the United Presbyterian Church, since her organization, has a positive law against such associations. This law never has been either in spirit or intent considered advisory, but positive, and has always been a proper subject of discipline, which it could not be if it were merely advisory. The following is her declaration on the subject:

"We declare that all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity; and church members

ought not to have fellowship with such associations."

If this be not a positive law, the United Presbyterian Church has no law in the imperative sense. The words, "*We declare*," are in italics, and are used in the same form in all the declarations of the church's testimony, and is as much a positive law as the doctrine of the atonement, or any other law of the church. The arguments of the church's testimony, in defense of this law, are in five sections; in the fifth is the following:

"The fellowship of professing Christians with such societies, where the members are bound together by covenants of friendship, and constitute a distinct and separate brotherhood, is inconsistent with that principle of separation from the world which is so repeatedly and explicitly enjoined upon us in the word of God. We say separation from the world, for the standard of their faith and morals is evidently and confessedly adapted to the world: Ex. 23, 32; 34: 12, 15; II. Cor. 6: 14-18; Ps. 106: 35; Ps. 16: 3, and 119: 63. The foregoing considerations clearly show that in our condemnation of secret associations we are sustained by the Word of God."

If any should still question the imperative meaning of our law on secrecy, we would advise such to read all the arguments as found in our church's testimony on the subject. And if any who is known to be keeping his membership with the lodge be received into the church; or any such allowed to remain as members in the church, it is only because of the unfaithfulness of her office-bearers in the discharge of the duty they have with all the solemnity of an oath vowed to perform.

Chicago, Ill.

Mr. W. T. Stead writes in the Review of Reviews for June on "Oliver Cromwell and the National Church of England" apropos of the Cromwell tercentenary just celebrated in England. Mr. Stead advocates a return to Cromwell's ideas of church establishment, which would certainly dispose of the quarrel about ritualism in the present English church establishment. The article is illustrated with reproductions of famous paintings.

A MASON'S IMPEACHMENT OF MASONRY.

[The following impeachment of Masonry is furnished me by a Freemason who is a prominent minister of the Gospel. I am well acquainted with him, and vouch for his integrity. I withhold his name, because it would bring upon him needless persecution were I to publish it. —Simpson Ely, Kirksville, Mo.]

1. I impeach Freemasonry because it leads the candidate into the lodge room blindfolded and in the dark. He knows not whither he is going nor what is coming. He goes there out of curiosity and for a selfish purpose.

2. I impeach it because, before binding him with a most solemn obligation, he is assured that it will not interfere with any of his religious or political duties; then, without knowing what is to come, he is required to repeat rapidly after the Master of the lodge the obligation, and in this obligation he binds himself, under penalty of death in a most horrible manner, not to reveal any part of Freemasonry to persons not Masons.

3. I impeach it because, in the third degree of the Blue Lodge, it acts a lie, and makes a mockery of prayer, by assuring the candidate that he is to travel a dangerous and rough journey, which may terminate his life, then sends him to the altar to pray for safety.

4. I impeach it because it has in it a resemblance to religion and many, very many, are deceived thereby.

5. I impeach it because it carries on its deceptive work in secret and refuses to defend itself. No matter what statements are ever made in regard to it, no denial is ever made. John Augustus Williams goes contrary to the instructions of his lodge when he attempts to make reply to arguments against Freemasonry.

6. I impeach it because, if a man ever raises his voice against it, it is reported that he has at one time been black-balled, thus using unfair means to gain an end.

7. I impeach it because it receives none but those who, in their judgment, will be most beneficial to them, and charges them a great sum of money, thus rejecting the poor.

8. I impeach it because night after

night the husband is kept from home until after midnight.

9. I impeach it because men pay dollars to the lodge when they don't give cents to the church.

10. I impeach it because we find a hundred men in the lodge and not two of them in the prayer-meeting.

11. I impeach it because men are too sleepy to attend church after spending the greater part of the night in the lodge.

12. I impeach it because the good that it does is overbalanced by the harm, by keeping people out of the church. It is a stumbling block to the church.

13. I impeach it because no man ever gets out of it the value of what he puts into it.

14. I impeach it because it pays out money to care for the sick and the distressed, using the money paid into the lodge by the sick and distressed, and then calls it charity or benevolence. It is just the same as a man putting \$50 into the bank and then drawing it out when he needs it, and calling it charity.

15. I impeach it because, when a man dies who is a Mason, but never pretended to be a Christian, the minister says, "I don't know whether he is saved or not;" but the lodge will then come up and bury him, promising to meet him in the Celestial lodge room above. Do Masons have a heaven above of their own? If so, of what does it consist? Men, prominent men only. No women or children are there.

The Masonic institution is nothing but a hollow sham, a consummate swindle, a gigantic falsehood, the most corrupt and the most corrupting system on the face of the globe.—Master's Carpet.

The Washington Times recently reported the case of J. S. Brilan, a Scottish Rite Mason and a Shriner, who was held in the public court on a charge of obtaining money under false pretenses. He had obtained it on the plea that, as an architect, he had the contract to construct a building. His defense in court was that he had represented himself to be a Mason in distress, and received the assistance on that ground.

THE DAY MUST REVEAL IT.

The following is an extract from an address by Rev. Wm. E. Barton, D. D., of Park Street Church, Boston, February 16, 1899: Every little while I hear a man say that it is not possible for an outsider to learn anything about the secrets of Masonry. But suppose Jesus Christ had founded his Church on the model of a secret society. Suppose he had revealed certain secrets to His disciples which they in turn were to reveal to others who should come after them, and so on down through the centuries. Would it have been possible to keep those secrets hidden from the world so closely that no outsider could have found them out? Was there not a Judas in the church once? A Julian the Apostate? Among the hundreds of thousands who have been initiated into Masonry since 1717, have there been none who have become hostile to the order? There have been men who talked in their cups, men in their dotage, men disgruntled with the order, men who for one reason or another were not safe recipients of the secrets? There have been Masons who, convinced that Masonry was wrong, have come out and told all they knew. There have been periods of intense excitement, as during the Morgan times, when its members have been forced to go on the witness stand, and under oath to testify to the truth of the revelations thus made.

Take it on the simple arithmetical law of chances; figure it up and prove for yourself how numberless are the opportunities for divulging the secrets, compared to the infinitesimally few chances of their remaining concealed. Perhaps in all our annals there was never anything planned and conducted with more strict secrecy than the Boston Tea Party, yet to-day all the details with the names of the men who participated therein, are matters of history. I have had some experience myself on this line. I had a neighbor once when I lived among the mountains of Tennessee, a man above reproach, who was a Mason, but had ceased to attend. One day we were talking about the order, and I, replying to a remark of his that he did not regard his obligations as binding, asked him if he felt at perfect liberty, but not otherwise, to tell me some

of the "secrets" of Masonry. We talked together a long time, and he spoke with perfect freedom, revealing to me many Masonic mysteries which according to the popular belief only initiated Masons can know. I do not say whether he did right or wrong. I am not here to discuss that question. I am merely relating this incident to show how untenable is the proposition that Masonic secrets cannot be revealed.

But this is not all I have learned on this head. I once met a brother minister in the woods. He was evidently in great trouble of mind, and said to me, "How I wish you were a Mason. Then I could tell you what a burden I am carrying, and have your counsel and aid." To which I replied, "Is there any bond closer than the Church of Christ?" Then he told me that he had just been visiting the death-bed of a brother Mason. This man had confessed to him a great crime of which he had been guilty years before, and his perplexity was as to how he should act in relation to it and still keep his Masonic vow.

Nor is this all. I learned the nature of that vow one day when two men, both Masons, met under my window. One was under indictment for manslaughter, and the other was active in prosecuting him. The accused man turned to the other and upbraided him with breaking his Masonic vow by thus prosecuting a brother Mason. The other contended that the text of his oath "murder and treason excepted" did not cover manslaughter. And so they argued and wrangled under my window. Do you wonder if I believe that Masonic secrets have been and can be revealed? I am glad to believe that most Masons interpret these oaths in a spirit which places their duty to society first. I have known a Masonic judge in open court to reprove a man and fine him for contempt because he was seen making Masonic signs to the jury. I respected the judge, and believe him not to be exceptional. But could I have any doubt of what part of the effect those signs were meant to have upon Masonic members of the jury?

Let me speak of secret societies in relation to the home. The ideal home is one where there is perfect sympathy and confidence between the members. There

may be temporary concealments for a specific purpose, but binding by oath to "ever conceal and never reveal" is another matter. I cannot see how this can fail to be destructive of an ideal home life. So in relation to society. Here is a town of 2,500 people, with a few men of much learning or talent. All the intellectual strength and vigor that is in the community should be used for the needs of the whole town, and manifested through open organizations. Such an organization in the Church of Christ. Is it not from this source that we get all that is best in our social life? Through a hundred different channels she pours out her social influence freely upon all alike, while in a chamber above a business block in this same community of which I am speaking, are a company of men hiding all their social life behind closed doors, and giving nothing back for the benefit of society at large.

Secret societies claim to be very "charitable" and "benevolent." Now I belong to a life insurance company, and as I look over the list of members who have died the past year I feel a pleasure in thinking that the money I have paid out without receiving anything in return has been a benefit to their wives and children. Yet this is not benevolence or charity. We are simply honest men who stand by a business agreement. And if the lodge stands by its agreement, and pays what it has promised to its sick or unfortunate members, it may lay claim to honesty, but to charity, never. I believe in insurance, and have no word against lodge insurance, but only when it poses as charity. Still, my own feeling is that at best it is a very expensive kind of insurance.

The Ku-Klux disturbance was over before I went South. But I learned some things about it. I am strongly of the opinion that had there not been a widely diffused and strongly organized society like Masonry already existing, the Ku-Klux societies would have been relatively local and sporadic. In not a few cases I am convinced the Ku-Klux society found the lodges already existing favorable nuclei for their dissemination, and the lodge rooms a convenient place for the concealment of their disguises. So I am convinced that a body of men shielded from the law and from popular sight

may thus upon occasion have their organization used, and be themselves drawn into purposes far worse than those originally contemplated. There are times when concealment is necessary. We have seen how war dispatches have sometimes to be withheld from the public, but all such concealment should be only temporary, and stand always ready to justify itself in the full white light of investigation.

No society in a country like ours ought to deny the courts permission to investigate its acts and purposes. A church may need to be thrown open to the court. A man may die while receiving baptism by immersion. If so, the whole form of admission, the exact acts and words of all participants are the property of the courts. Not so when a man dies, as men have died, from initiation into secret orders. The courts stop at the door of the lodge. I myself stood in the court room during the recent Bram trial, and heard the counsel for the defense say, "We, the counsel on both sides, have agreed between ourselves that no questions shall be asked regarding the lodge relations existing between the murdered Captain and Bram, both being Masons."

Here a human life hung in the balance. If Bram's Masonic obligation made him more likely to commit a crime, it ought to have been so declared, if less so, then he deserved the full benefit of the fact. The oath in its full text ought to have been spread before the court. All this has to do with the social influence of the lodge—for society includes the home, the church, the court—and I am sure that there are times when it is a menace to the good of them all. And now in summing up I can express my honest opinion as a Christian minister and a patriotic citizen that it would be far better for the world, for the church and state, for truth and justice, if there were no secret societies in existence.

SEPARATION.

EVANGELIST W. T. ELLIS.

Whole-heartedness is the keynote to success in any line; a worthy, definite, fixed object in view and then the whole mind, heart and soul centered, and all the

powers of the being enthused to attain that object and stupendous results follow. A "divided" heart fails, a divided house falls. The church of God has always flourished in times of distress and persecution, because it kept the line of separation from the world clear and vivid. The failure of the church is always from within, never from the outside; the same is true of the Christian. The believer who has gone through the sixth chapter of Romans, the necessity of which is shown in the seventh chapter, and has entered into, and is living in the eighth chapter can shout defiance to all enemies on earth and in hell, and say to all the legions of darkness:

"From thrones of glory driven,
By flaming vengeance hurled;
Who throng the air and darken heaven,
And fill this lower world."

Hearkening to God in whole-hearted separation He declares our peace shall be as a river, and, "one shall chase a thousand and two put ten thousand to flight." What is the condition to-day? Three thousand churches and scarcely a conversion, and many reported conversions are only galvanized moral corpses; the unity of a lodge rotted, morally corrupt heap on the one hand, and frigid formalism on the other, and spiritual death and delusion everywhere. In these last days God calls in thunder tones reverberating along the mountain heights of Sinai and Calvary, "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you."

Portland, Ore.

CONFLICT OF THE AGES.

PASTOR E. CRONENWETT, A. M.

"My brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephes. 6: 10-12.

Christian, still the conflict rages; keep thy heavenly armor on. See ye not that

Satan wages warfare on the Holy One? Seems it that the strife assuages? Deem not that the foe is won. Sinister with craft of ages snares his prey Apollyon. Satan marshals still his forces, God's Sabbath to defy; masked as Baal with priestly courses, mocks he Christ as the Most High. Antichrist works strong delusion, darkness stimulates the light; world and flesh join in collusion, love's redeeming grace to blight. Satan's kingdom is subversion of the way and truth of God, and through license and perversion brings he men beneath his rod. Grace requireth self-denial, and the bearing of the cross; disciplines by fiery trial, and refines the soul from dross. Nay, the battle is not ended; truth with error must conflict; sin by grace is not befriended; right on wrong lays interdict. Faith keeps heart and vision single; flesh the spirit would enthrall; light with darkness may not mingle, Christ yokes not with Belial.

Hades still 'gainst Shiloh rages, Zion's warfare is not o'er, and the conflict of the ages surges at our very door. For the Christ of seer and sages, by his church stands evermore; they who choose of sin the wages must part with Christ forever more. What though they of the conscision, all 'gainst the anointed band; God shall hold them in derision; Christ sits throned at his right hand. He will know those who confessed him; those who cleaved to him alone; those who, Judas-like, caressed him, and connived him to disown. Sure and sealed stands God's foundation; God his own doth know and bless; let who claim in Christ salvation flee from all unrighteousness. When the world with sin all hoary, then shall come the Crucified, radiant in His heavenly glory, and throne Zion at his side. King of Zion, we adore thee—Jesus Christ, Jehovah, Lord; and revere no God before thee, God of God incarnate Word; patriarchs and prophets praise thee, praised by all the heavenly host, to thee prayer and praises raise we, Father, Son and Holy Ghost.

Butler, Pa.

The Cynosure ought to be in the home of every minister in America.—Rev. M. L. Peter.

Editorial.

FROM INSIDE THE LODGE.

In the Home Forum, a secret society organ of this city, in its March number, is an article from a woman prominent in that order, in which she advocates the abolishment of all secrecy in connection with the Home Forum. Hear her: "You who have read these pages are aware of my views on our present ritual. I would like to see this young giant of ours break from the chains of curiosity's enthrallment, and add another brave mark to its record of advancement by saying, 'Not only do I welcome my sisters as my equals, but I court your honest investigations and judgments into all my ways and methods that ye may know there is nothing dark and sinful about me. I write this as one who wants not the light to be hid under a bushel, who would that our good works might go ever before us to be seen by all men; one who loves light rather than darkness; who reads among our Lord's sayings, 'There is nothing covered that shall not be revealed, or hid that shall not be known;' as one who would have our leaders note the signs of the times, that are surely breaking more and more away from those appearances of a something that exists only in imagination, into a clearer light of substantial realities."

The Odd Fellows, not content with having a Rebekah side show to silence the opposition of women and gain their assistance, and with baptizing babies "right into the order," have a plan for a junior order for boys too young to regularly join the Odd Fellows. They are to celebrate the opening of this mill for boys by a "grand ball." One Jones, who is an originator of the scheme, wishes the boys taught "a lesson of seriousness," and the ball is probably intended to make them serious. Now, the W. C. T. U. does not omit the second of its four letters, but for that letter Oddfellowship has little toleration. It is an exclusive and intolerant institution. It shuts itself away from the world, and blackballs away from its door whom it will. It will allow no woman to be a Rebekah who lacks a rela-

tive inside to propose her name. It is also intolerant of Christian worship and will not let even a minister or its own elected chaplain so much as utter Jesus' name during a prayer. The Woman's Union is a Christian union. Can its members, working for young men, feel willing that Oddfellowship, with its anti-Christian, clannish intolerance, should get hold of these young men? Can they hope that anti-Christian influences will favor Christian morals on the whole?

The sincerity of W. C. T. U. members is to be assumed, though some may be drawn to the organization largely by its being another thing to "join." Those members who also join secret organizations seem to contradict themselves. White ribbons and those other ribbons or badges do not seem to "match." For secret orders are of the night when men are drunken; they are associated with convivial customs; they suggest drinking, dancing and card-playing, and are associated with unfruitful works of darkness. They appear hostile to the execution of wholesome law. The W. C. T. U. favors the home; the secret society provides convivial customs; they suggest drinking, ever sincere, therefore, members of both kinds of society, they seem to be not self-consistent.

LIABLE FOR PAST ASSESSMENTS.

Nearly 3,500 members of the Order of the Select Knights of Canada, whose affairs are in process of liquidation, will be called upon to pay six months' assessments, aggregating about \$70,000, as a result of a decision just handed down by the master in ordinary at St. Catharines, says the New York Evening Post. The decision affects all who within the last six years have been members of the order, and who were suspended for nonpayment of dues. In the test case lately brought the defendants sent up thirty-two clauses of defense, but the master decided against them in every instance. The members are scattered over a large territory, and outside of Ontario it will probably be difficult to collect the amounts due. The order is said to owe on matured claims about \$85,000, but it is thought that claimants will not receive more than half this amount.

NOTED SECRET SOCIETIES IN AMERICA.

FREEMASONRY.

The first lodge of Freemasons in America was organized in Quebec, Can., in 1721, four years after the fraternity had been instituted at the Apple Tree Tavern in London, Eng., and twelve years before the first Masonic lodge was chartered in the thirteen colonies which afterward became the United States of North America. It was at first designated "No. 17, E. R.," but was later known as "Albion Lodge." There is reason to believe that it was the seventeenth lodge proceeding from the Apple Tree Grand Lodge. On July 30, 1733, the first Grand Lodge of Freemasons in the thirteen British Colonies afterward comprised in the United States was organized at Boston, Mass., by authority of Anthony, Lord Viscount Montague, then Grand Master of the fraternity in England. The warrant for its establishment was issued to Henry Price, of Boston, and it was known as St. John's Grand Lodge. On May 28, 1821, the Masonic fraternity of the United States, under the supervision of its then Grand Master, founded a church at Cherokee Hill, eight miles from Savannah, Ga., "for all denominations, expressive of the universal love of the great architect to all his creatures."

THE "CINCINNATI."

June 19, 1783, the "Society of the Cincinnati," which is still in quiescent existence, was organized at Newburg, on the Hudson River, by a number of United States army officers. Its objects were "to cement, by frequent reunions, the friendship they had formed in scenes of war, to commemorate the experiences through which they had passed, and to aid in the extension of liberty and good feeling between the States." The order is said to have received its name from the ancient Roman patriot, L. Quintus Cincinnati, who, leaving his farm to fight his country's enemies, overcame them and then returned to his rural pursuits.

ODDFELLOWS.

In 1806 a lodge of Odd Fellows—the "Shakspeare Lodge"—was organized in New York City; but its existence was brief. April 26, 1819, the first permanent lodge of Odd Fellows was formed at Bal-

timore, Md., by Thomas Wildey and four others, who had belonged to the order in England. It was known as "Washington Lodge, No. 1." The order severed its connection with the British fraternity in 1842.

KNOW-NOTHINGS.

Native Americans, desiring to place only native and Protestant Americans in the public offices of the United States, organized a secret order in 1854, known as "Know-Nothings," because, when questioned concerning it, they were "mum as oysters." It was purely political, gained considerable success in the elections of 1855, was hopelessly defeated in 1856, and soon afterward disappeared from the political arena. In the Presidential campaign of 1856, its candidate was Millard Fillmore, and it polled nearly 850,000 votes, but gained only the electoral vote of Maryland. The other name of this secret society was "The Dark-Lantern party."

KU-KLUX-KLAN.

Following the close of the civil war of 1861-65, parties who strenuously opposed the reconstruction measures enacted by the United States government concerning the future of the seceding States, in 1868 formed a secret political society, known as the "Ku-Klux Klan." It gained a membership of about 500,000 in nearly all the Southern States—most prominently in South Carolina, Georgia, Alabama, Mississippi, Kentucky and Tennessee. The organization was extremely lawless and did not hesitate to commit any act of violence, even murder and arson. Heroic action on the part of the government, however, succeeded in suppressing this society, in 1871, and it soon passed away.

THE ELKS MOURN A BROTHER.

The Darwinian doctrine that humanity slowly evolves into higher degrees of perfection, received a heavy setback recently in a lodge of Elks at Camden, N. Y. The fact alone that a large and popular organization of men should secretly organize themselves in the name, not of any order of angels, nor even of illustrious men, but of a wild animal like the elk, certainly indicates the gravitation of men to-

ward the plane of the animal creation. But, as if to make this gravitation still more emphatic, the New York World tells us that this Camden lodge had a pet monkey named Judge, that was found dead one morning, whereupon the lodge went into mourning. The body of poor Judge was laid in a handsome coffin covered with white brocade silk, with a plate glass top and silver-plated handles. At the four corners burned candles, showing that the Elks had adopted the Roman Catholic form of burial. At the head lay a wreath of handsome roses and carnations; at the foot Judge's favorite toys. The monkey's body was dressed in a shroud of shimmering white satin, and lay in state all day in the Elk's lodge. There was a religious service, after which the body was taken to the Jordan Cemetery. How fitting that an order of human beings created in the image of God, should, after disowning God and His salvation through Christ, and substituting the elk as their representative and model—thus honor their adopted brother of the animal creation; and especially when that brother monkey stands higher in the scale of creation than the elk.

MOLLIE MAGUIRES.

A secret society of this name was illegally formed in Ireland, and was imported into the United States, where it flourished principally among the miners in the anthracite coal district of Pennsylvania. The organization was guilty of many outrages against the public welfare, and was broken up in 1876. Twenty of its members were hanged for murder.

The State Supreme Court of Tennessee has hit the Knights of Pythias and Odd Fellows a staggering blow by its recent decision that they are not charitable organizations, and that their property is taxable. This just and unexpected decision forms an admirable precedent for the higher courts of other States to confirm and perpetuate. Charity is not founded on the prepayment of dues or other emoluments for benefits to be received, but thrives spontaneously on the highest sentiments of the human soul. Selfishness does not enter into its composition.

UNITED BRETHREN TESTIMONY.

The testimony of the radical United Brethren Church against secret societies, as found in their present Book of Discipline, is in these words: A secret combination is an organization whose members are pledged to conceal their initiatory ceremony, obligation, or their inside workings. We believe that these combinations are evil, and that Christians ought not to be connected with them, for the apostle expressly says: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Any member or preacher who shall connect himself with a secret combination shall be regarded as having withdrawn from the church. But in case such offending member shall sever his connection with such combination, such member shall be borne with and retained as a member of the church. And in the annual revision of the class book, each preacher in charge of a work shall see to it that no names of members of secret combinations are retained on the class book; neither shall they be reported to the annual conference chart. For the faithful discharge of his duty, the preacher shall be amenable to the annual conference.

In addition to this strong testimony, the constitution of the church adopted in 1841 says, in Sec. 7, Art. 2: "There shall be no connection with secret combinations, nor shall involuntary servitude be tolerated in anyway." This placed the church in square antagonism to the secret lodge and also to American slavery. This legislation is effectual in excluding all secret society members from communion in the church, and no denomination is more successful in excluding them. How different is the experience of the United Presbyterian Church. From many quarters comes the testimony that

Masons and other lodgites are, in increasing numbers, obtaining access to their communion table. The Walton, N. Y., Chronicle recently tells of an attendant of the United Presbyterian Church of that town who was a Mason, and buried from that church with Masonic rites. We are not surprised at the encroachments of the lodge upon this denomination, when we remember that its highest discipline only says that "the church members ought not to have fellowship with such associations," instead of saying they must not.

A BOY'S IDEA OF MASONRY.

Among all the original and striking ideas on Masonry is the following by an Illinois boy, who was requested by his teacher to write an essay on the subject, and here is what he wrote:

"King Solomon was a man who lived so many years in the country that he was the whole push. He was an awfully wise man and one day two women came to him, each holding to the leg of a baby and nearly pulling it in two and each claiming it. And King Solomon wasn't feeling right good and he said: 'Why couldn't the brat have been twins and stopped this bother?' And then he called for his machete and was going to Weyerlize the poor innocent little baby, and give each woman a piece of it, when the real mother of the baby said: 'Stop, Solomon; stay thy hand. Let the old hag have it. If I can't have a whole baby I won't have any.' Then Solomon told her to take the baby and go home and wash its face, for he knew it was hers. He told the other woman to go chase herself. King Solomon built Solomon's temple and was the father of Masons. He had seven hundred wives and three hundred lady friends, and that's why there are so many Masons in the world. My papa says King Solomon was a warm member and I think he was hot stuff myself. That is all I know about King Solomon."

OFF-HAND NOTES.

A virtuous anti-lodge man at the nation's capital or running for office with a secretist will be deluged with slander in the most ingenious ways in order that

the secretist may succeed; for the blood-suckers who run the machine are most profited thereby and the atheistic clans are delighted with this weapon of warfare and power. Thus scoundrelism triumphs; war over peace and vice over virtue; and Christ and Christianity are relegated to the background. Do the Protestant clergy know it? Of course they do; but to be at ease in Zion and popular, they prefer to favor these evils, because they fear man rather than God they fail to warn men. The church must get out of the way or the stone, rejected, hewn out without hands, will dash it to pieces and grind it to powder. God is not mocked by devices of silence or specious talk. No! No!

Spain claims it is the Masonic and other secret orders in her midst that are desolating her with war; as Garibaldi, the Mason, did Italy. Masonry is ever on the alert to ensnare the wealthy and influential into its coils and bind them immovably with its cable-tow. But the rich and influential generally refuse and aim to stand from under its mines. Masons claim if they were strong enough they would not accept clergymen free; but they need them to help to influence the masses to join the lodge who would otherwise unite with the churches rather than ally themselves with atheistical and deistical societies for salvation. To-day Masonry is warring Catholicism in Spain, and later on it will make war on Protestantism. Masonry is the handmaid of satan, and bids for patrons, because it can protect them in crime and rescue them from the officers of the law, which would abolish the saloon, gamblers' den and organized criminal classes, but for the aid and support given by secret orders. Yes, the clergy know that, but they fear it would create disturbance in the church and lower the salary, but the truth is the church would be far more blessed and prosperous.

IMPORTANT LEGAL DECISION.

"It will not do for some States in the Union to give a charter to some local association and authorize that local association to establish lodges in every State in

the Union in defiance of the laws of those States."

This remarkable declaration affecting the legality of mutual beneficial associations and assessment societies was made April 24 by Judge J. W. F. White during the trial of a case which he threw out of court. The case was that of Ernest Broesel versus the supreme lodge of the Knights of Honor. The plaintiff sought to recover money he had paid into the society, claiming that he had been illegally expelled from membership. Judge White held that if he had been illegally expelled he was still a member and the present action was not well founded. In taking the case from the jury or instructing them to find for the defendant, Judge White said: "It seems that this order in Pennsylvania is in pursuance of or under some charter granted by the State of Missouri; we don't know when, presumably several years ago. It is a misnomer to call it a beneficial society. It is simply an insurance company, insuring the life of the plaintiff for \$2,000, to be paid his wife at death. I doubt very much the legality of the existence of the order in Pennsylvania. There is nothing here (referring to the certificate) to indicate that it ever held a charter in Pennsylvania. There is nothing to show that the concern had power to establish lodges in Pennsylvania." Then followed the statement first quoted and the court continued: "They have no right to exist here unless there is some law in this State that recognizes their existence. The proper course for the plaintiff would be to go after the organization and have a receiver appointed and get his share of the funds in that way."

TWENTIETH CENTURY CHURCH.

The Puritan Congregational Church, at 817 Grand avenue, Chicago, is described by the Daily News as having a number of unique details of organization. The News contains a cut of the church building and a portrait of the pastor, Rev. C. E. Burton. The congregation began four years ago as a mission and now has 150 members, and numbers 300 children in its Sabbath school. The News gives as among the novelties of this church fifteen meetings each week; a

monthly, eight-page paper, edited by the pastor, and set up by the Sabbath school scholars; a gymnasium in which the children are instructed by students from the Chicago Theological Seminary; classes in instrumental music, and a class in elocution; also a fine public reading room is in contemplation. Then there are the usual Ladies' Aid, Missionary, Junior and Senior Christian Endeavor, prayer meeting and Sabbath school organizations.

But the most unique feature of this church is a secret society for boys, called "The Knights of King Arthur," and which is a part of the church organization, the same as the Sabbath school or prayer meeting. Official rank and standing in this order is won by excellence and good grade in the various branches of the church and Sabbath School work. It is presumed that its secret ritual, passwords and grips equal in potency among the members those of the larger and older societies, which it is doubtless a pattern after. This is certainly a unique feature, and the first instance we have known of a church systematically training its youth in the principles and tactics of secret societies. What better device could be employed to lead the youth of the church and of the land into the higher and more dangerous secret organizations. While we admire most of the features of this church, and commend them to others, yet this church training of its youth in the tactics of secretism we regard as exceedingly dangerous and sinful.

SISTER POWERS' WORK.

The religious element of the older and stronger secret societies is seldom considered by persons seeking to unite with them. Should it be casually mentioned to a member of either of these fraternities, the customary answer is, "There is nothing in our order to interfere with your duties to God, your country, or your family." Generally this is sufficient to satisfy the novice who has no fixed religious views, and is, too often, explicit enough to allay the fears of a professed Christian. Subsequently, when fairly in the meshes of the fraternity, he finds himself bound down by heinous and bloody penalties to ignore the Savior of men, to

withhold his confidence from his family, to lay aside his private judgment, and to blindly follow the dictates of his lodge, however they may clash with his morality and patriotism.

The Minnesota Pythian Advocate says that, "When the private work of a secret society is appropriated, body and breeches, by another organization, it is carrying a good thing too far. Complaints are now made that a Woodman society has been taking the secret work from the Knights of Pythias." This is the latest form of modern holdup. As some one says, men from this out can only succeed by dealing with organizations rather than with individuals. It does seem that there is no longer honor among—birds of a feather.

Rev. Father Weirich, of Dubuque, Iowa, protests strongly against non-Catholic societies, or the association in lodges of Roman Catholics and Protestants. He protests against any organization which embraces in its constitution and by-laws any opposition to the teachings of the Catholic church. He says that, "organizations that proclaim by word or example that all religions are equally good, cannot be tolerated by the Catholic church. It is folly to maintain that truth and error are one and the same. It cannot, therefore, be said that the church is intolerant in the sense in which this word is generally used; for she, the pillar and ground of truth, has always, and ever will, stand on the side of truth. This is the reason why the Catholic church cannot and never will allow her members to join societies that uphold the ridiculous principle that all religions are good if practiced." The trouble is that between the truths (?) of the Catholic secret societies and the errors of the Protestant secret societies, the distinction is so small that it can only be seen through a microscope. The constitution of all secret oath-bound lodges is based on errors that neither God nor his Word can approve, but which both condemn.

A Chicago clergyman is credited with saying, not long ago, that formerly the question of great importance and interest

to mankind was, "What shall we do to be saved?" but not is, "What shall we do to save ourselves?" No doubt such is the case; and the latter inquiry was anticipated by Daniel Sickels in his "General Ahimon Reson, or Freemason's Guide," page 196, when he wrote, years ago, concerning Blue Lodge Masonry: "These three degrees thus form a perfect and harmonious whole; nor can it be conceived that anything can be suggested more which the soul of man requires." What, then, becomes of his salvation through the sufferings and death of our Lord, if Masonry performs such perfect work?

The Free Methodist reports the laying, on May 10, of the corner stone of a new church at Greenville, Ill. An interesting and inspiring address was given by Bro. Hogg. The report says: "There is at least one corner stone in Greenville that was not laid by the Freemasons." We are glad to note, also, that Prof. Edward P. Webster has been appointed dean of the Greenville College, and his wife assistant principal. We have known them of old, and believe them in all respects worthy of these responsible positions.

DOES IT SQUARE OUR CONDUCT?

The following is an extract from a recent anti-secret address by Bro. P. B. Williams: "In the first degree of Masonry we are told that by due attention to the compass we are taught to limit our desires, curb our ambition, subdue our irregular appetites and keep our passions and prejudices in due bounds with all mankind, especially with the brethren. In Sickles' Monitor, page 32, we are told that the square is to square our actions, and the compass to circumscribe our desires. In the Entered Apprentice degree we are told that Freemasons use the mallet for the more noble and glorious purpose of divesting their hearts and consciences of all the vices and superfluities of life; thereby fitting their minds as lively stones for that spiritual building, that house not made with hands, eternal in the heavens. If this Masonic fraud was morally of any account we might at least expect to see morality among its members. On the other hand we find it

composed of all sorts of characters outside of the gates of hell. Masons themselves know that their emblems are a consummate fraud. They in no sense effect what they claim. One Mason says: 'The lodge is a cage of unclean birds.' Another calls it, 'A house of refuge for rascals and backslidden Christians.' Another says: 'We know Masons whom we would not believe in the lodge or out of it; under oath or without an oath.' Another says: 'A Masonic lodge is the strangest medley of priests and murderers; deacons and whoremongers; church members and gamblers; decent men and loafers; drunkards and rowdies, that the all-seeing eye ever looked down upon.'

"Judge Whitney, Worshipful Master of Belvidere Lodge, Illinois, says, 'I find myself associated as a Mason with drunkards, blackguards, loafers, gamblers, whoremasters, and murderers, and their aiders, abettors and accessories.' This proves that as a system of morals, Freemasonry is a lie. We are told that a man must be a 'believer' to become a member. The term believer is very vague, but where they are cornered for a definition, they invariably say, 'A believer in God,' yet I find on the Pacific coast that nine out of ten unbelievers are Masons. Were they unbelievers when they joined, or, is it due to the system of Masonry that they are such? To further show that Masonic symbols are non-effective, I wish to mention a case at Salem, Oregon, which occurred at our last State election. Some Masonic and other lodge politicians sought to thwart the will of the people, by changing the ballot-sheets of the Mt. Angel precinct. It implicated the County Clerk, who absconded, short, of course, about three thousand dollars. The Knights of Pythias, of which he was a member, published that if he would return they would make good his shortage. He came back, made a confession of the whole matter, implicating some of the most prominent Masonic lawyers in our city. They were all indicted before the grand jury. At every place we have spoken since we have called attention to the matter, and faithfully warned the public of the danger of Masonry, and predicting that through the secret society aid these men would all go 'scot free.' At our last term of court one was tried and

came out clear. All the rest were put off to the December term, which means they are virtually free now. The compass failed to 'limit their desires,' or to 'curb their ambition.' The Masonic mallet must have utterly failed, in the 'more noble and glorious purpose of divesting their minds, hearts and consciences, of all the vices and superfluities of life.' They seek office, and are bound to have it, if the will of the people stands in their way, they will find methods by which to override it. How long will this people, born free and equal, endure this imposition of Freemasonry?"

For two thousand years the order of Knighthood has been endeavoring to ameliorate and elevate the condition of womankind.—Wm. B. Melish, at the Triennial Encampment at Pittsburg, October, 1898.

So for two thousand years this society of Knightly Endeavor has been at work, and it seems they are "endeavoring" still; for their efforts to "ameliorate and elevate the condition" of the outcast women who helped them drink their punch and other liquors when they made that heroic onslaught on Boston bars four years ago, are yet remembered by some of our sex, especially among the white-ribboners. That they should fail in appreciation is really too bad, Mr. Melish. Such base ingratitude is enough to make a crocodile shed tears.

From Our Mail.

DEATH BY LODGE INITIATION.

The Daily Record of May 8 contains a dispatch dated Kalamazoo, Mich., May 8, which says that, "Chester Jessup, aged 17 years, died yesterday as a positive result from injuries received when he was initiated into the Kappa Gamma society of the Kalamazoo high school two months ago. He was handled so roughly and was so badly burned on the face with nitrate of silver that he never left the house afterward. Typhoid fever set in, which, in his debilitated condition, resulted fatally. Mrs. J. F. Jessup, mother of the dead boy, came here from Grand

Rapids for the purpose of educating her children."

Does it not make the heart of the philanthropist bleed to read the frequent and horrible details of these cruel murders in secret lodges. It is remarkably strange that public sentiment is so indifferent to the existence of organizations connected with our educational institutions, in which such diabolical outrages are tolerated. Surely the secret orders in this country are running to seed, when boys in our public schools must ape their cruel barbarism. Think of this tender-hearted mother leaving her home at Grand Rapids to obtain for her darling boy the educational advantages of this high school, and then to see him branded and tortured to death by these inhuman scoundrels. We read with sad pity of the ancient Amorites who required their children to pass through the fires of Molech. But we must add indignation to our pity that there exists in this boasted Christian civilization such a barbarous organization as the Kappa Gamma society.

T. H. Gault.

Chicago, Ill.

ODDFELLOWSHIP.

In the constitution and general laws of Oddfellowship, revision of 1890, page 19, the candidate for membership says: "I agree that, if elected, I will conform to the constitution and by-laws of your lodge, and those of the grand lodge of Indiana, and that I will seek my remedy for all rights on account of said membership, or connection therewith, in the tribunals of the order only, without resorting for their enforcement in any event, or for any purpose, to the civil courts." Now this pledge by the candidate, certainly gives the officers in the order above him the power to take advantage of him and shuts him off from getting redress in the courts. Also, we hear much about the charitableness of the order, but the Grand Lodge of Indiana says on page 30 of its report for 1890: "Benefits are not charities; they are a brother's right." "It requires six months' contributing membership in all cases to entitle a brother to sick benefits." "In case any member shall bring any suit in the courts for benefits, he shall be

deemed guilty of offense against the order, and, upon conviction thereof, shall be expelled." How easy under such regulations for a member in good standing to be swindled out of sick benefits. The Grand Lodge mentions certain classes not entitled to receive sick benefits, among others: "Farmers able to supervise their farms." How sick must a farmer be not to be able to supervise his farm, if he has sons or a hired man?

That Oddfellowship is despotic, is easily proven. One of my former neighbors, Marion R. Elder, is a seceded Odd Fellow. He had twice informed the order that he had left it forever because it had swindled him out of his sick benefits. But the lodge persisted in sending him duns and intimating they would enforce their payment by penalty. The order binds its members to obey unknown superiors, and conceal what has not yet been revealed to them. A by-law of the order says: "A wife of an Odd Fellow, away from home has no claim upon a lodge." Surely the secret society standard of benevolence is far below even the civil standard.

J. H.

GOD'S HAND IN OUR MOVEMENT.

In revising the tenth chapter of the manuscript of my book, I am reminded of a very important fact connected with the National Christian Association which has never before been alluded to, and which possibly has never even been thought of by any one connected with that organization, but to which I now desire briefly to call the attention of Cynosure readers. In 1868, after opening my school here in Chicago, I began again to mingle in Masonic circles, visiting lodges and relating, as opportunity offered, the treatment received through Masonic benevolence, when sick and at the point of death in a boarding house on Kinzie street. The Masons of Chicago absolutely refused to lend me the least assistance, though they knew I was a Mason in good standing and entitled at least to human sympathy.

From 1868 to the close of 1874, I went steadily on opposing Masonry on the inside, holding up to scorn and ridicule the wrangling and bickering, the cheating, the calumnies and slanders so common

among members, exposing the wilful mismanagement of Masonic funds entrusted to the Executive Committee of the Board of Relief for the sufferers by the Chicago fire, preferring charges in the grand lodge against Past Grand Master Reynolds for stealing \$800 of the funds, seeking to bring a Masonic criminal to justice, though a member of my lodge, opposing the laying of the cornerstone of the Chicago Custom House, and publishing a letter to that effect in the Chicago Times, and demanding at the grand lodge meeting in 1874 that the horrible death penalties of Masonry be expunged from the system.

Thus I was fighting Masonic rascality from the inside, always exposing Masonry to Masons, my official position in Keystone Lodge, and the honors conferred upon me, enabling me to do so as perhaps no other person could. But now mark, the same year in which I began my opposition from within the system, the N. C. A. was organized at Pittsburg "to oppose and withstand Freemasonry" from without; but its members knew nothing about me; how could they? nor did I know anything about them. Now, candidly, who do you think influenced the minds of the Christian men and women at that Pittsburg meeting to band themselves together against the anti-Christian and pagan character of Masonry? And who was influencing me to oppose and expose it from within? If "all things are of God," as His Word declares over and over again, and if His all-pervading Providence is over all His works, then who can deny that God was in that Pittsburg movement in 1868?

But now mark once more: The N. C. A. remained without incorporation until 1874, when it was "incorporated under the laws of the State of Illinois," and a movement inaugurated by which it could be placed upon a solid and permanent footing. Its official organ, the Christian Cynosure, had been published for some years by Mr. Ezra A. Cook, but I knew neither Mr. Cook, the Cynosure nor President Blanchard, my associates and friends being Masons, and most of my spare time being spent in their company. But the time had now come, at the close of 1874, when, instead of opposing Masonry any longer from within, I must

now oppose and expose it from without, and the best way I judged to accomplish that end was by publicly working the Masonic degrees—making Masons in public. Calling the first meeting then in my own school room, with the aid of the tyler and secretary of Keystone Lodge, I worked the three degrees of Masonry that night before a large audience, and with the house surrounded by Masons.

But what next? There my work would have stopped were it not for the existence of the N. C. A. and the Christian Cynosure. And now let me ask, who do you think was ruling and controlling these movements all the time? Was it by mere chance that the N. C. A. was organized in Pittsburg in '68 and the Cynosure started to oppose Masonry from without, while I was led just at the same time to oppose it from within? And then the incorporation of the N. C. A. in '74, about the same time that I was being led to oppose it from without, thus affording the only means then existing to deliver my testimony. Do you think all that was mere coincidence? or, looking at it calmly, don't you believe the whole movement from first to last was of God? I do, most assuredly, and hence I'm not at all worried as to the result—that belongs to God. My great concern is to give my testimony as He would have me. I say nothing about 1874 as being the beginning of the "harvest time" spoken of in our Lord's parable of the tares, but this I am sure of, that a public testimony against the Masonic iniquity was then due, that I was called to give that testimony, and that the Lord provided the way for it in the organization of the National Christian Association. E. Ronayne.

104 Milton Avenue, Chicago.

In *Psa. 15:4* David describes the character of a citizen of Zion as one who "swearth to his own hurt and changeth not," however inconvenient the performance of the promise may be. "Better is it that thou shouldest not vow, than that thou shouldest vow, and not pay." *Eccl. 5:5*. Solomon says: "It is a snare to the man who devoureth that which is holy, and after vows to make enquiry," as to their lawfulness or practicability. But this is what every member of a secret society does. He first swears and then inquires;

or, he does not inquire at all. The inquiry is very proper, but it should have been before the vows—not after them. No man is bound by an unlawful oath; but he is bound to repent that ever it was made. But it is better to keep out of the "snare."—Rev. John Brown.

AN IMPORTANT QUESTION.

The question of secret organizations should be of deep interest to all. Especially should the subject receive the profound attention of all who strive to better the spiritual interests of humanity. They are very numerous and it would be idle to deny that their vast influence on society is either for good or evil. If they are a benefit to the spiritual and religious life of man, their worship ennobling to the soul and accepted of God, and their prayers heard and answered, then it is the duty of all Christians to give them the most hearty approval. But if we can learn from the literature and influence of the lodge that its character is evil, that its ritual, prayers and worship are not in the name of the only Mediator, then it would be established that they are the worst institution to corrupt the real and true worship of God. If the religion of the lodge is Christless it can have no Christian character, and the minister is guilty if he is not informed and able to warn the people of God against it. All governments, both civil and ecclesiastical, are investigated; their benefits or disadvantages known without hindrance, and is it not reasonable that secret organizations be as well understood by all? The most important phase of secrecy is the religion of the lodge and this we find from their own authorities is Christless and degrading. Cyrus Smith.

Grand River, Iowa.

INFLUENCE OF THE LODGE.

The manipulation, mockery and ridicule of the lodge room, and the mere toy a man's mind becomes under suggestive manipulation is largely the cause of the contempt with which human rights and human happiness are regarded. The mockery of a man's impulses, good and bad, creates a disrespect for man and his rights that has extended outside of the

lodge room. Their restrictions are selfish, and merely between member and member. They do not protect the unfortunate, ignorant outsider. They enforce conditions of secrecy by oath and persecution, but do not protect by oath from persecution or unfair advantage those ignorant of hypnotic influence. It seems as though they teach men manipulation and turn them loose on the world to prey according to their dispositions. It is hard to see any restraint when, judging from political and criminal records and the protection of members who have broken the laws. They do persecute where their interests are involved.

They do not stimulate manufactures, agriculture, commerce, arts or sciences, yet are infinitely stronger than any society which does promote useful efforts. They do not help the cause of justice, the betterment of society or the advancement of civilization. They do not attempt to unite and by agreement prevent the notorious houndings and ruined lives due to long, continued bulldozing persecution. As things are to-day, procurement of crime, blackmail and compromising positions flourish in our large cities. Free and open discussion and the knowledge by all of the possibilities of the influence would largely prevent a condition noticed by many writers. It would bring adequate legislation and restriction. Too many men already have been crushed and ruined forever in a republic whose declaration of independence declares "Man is endowed by God with certain inalienable rights, among these being life, liberty and the pursuit of happiness."

C. M. Aitken.

LET NO MAN DECEIVE YOU.

"Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light; and have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

There has been such a persistent effort

in this vicinity, and no doubt in other places also, by organizers and members of different beneficial orders to entice God's people to join;—vain and flattering words and delusions being resorted to—and so much has been said in comparing their benefits to those of the church, that I wish some one would write out some of the benefits derived from our Heavenly Father, in such a form as could be compared to those of lodges, or insurance companies, for nearly all lodges are insurance companies. In trying to deceive people whom they find opposed to secret orders, some agents claim the order which they represent was not a secret order and had not lodge systems, which proved to be a lie. And many claim that such orders as the Red Cross, American Yeoman, and Modern Woodmen are all right for Christian people to join; but this is only a snare of the devil to blind the people. "For the mystery of iniquity doth already work; only he who now letteth will let; God shall send them strong delusion, that they should believe a lie; that they all might be damned who believeth not the truth, but had pleasure in unrighteousness." This persistent crusade of the lodges is beset with pitfalls, snares and delusions, and an endorsement of the lodge by religious people, ministers of the gospel, etc., does not raise their standard in the eyes of the Lord, but rather increases their power for evil.

Mrs. M. C. Hunn.

What shall we say of secrecy, with a membership, it is said, of 6,000,000 in the United States, and an annual expenditure of over \$300,000,000? Even if this estimate is considerably too high, the matter is most significant anyway. What shall be said of the evils of greed? Listen to these words attributed to Frederick Harrison—words that are too strong, but it is a pity that so much of them is true: "Our present type of society is, in many respects, one of the most horrible that has ever existed in the world's history—boundless luxury and self-indulgence at one end of the scale, and at the other a condition of life as cruel as that of a Roman slave and more degraded than that of a South Sea Islander."—Rev. T. H. Achison.

Obituary.

JOHN B. WHITE.

Hon. John B. White, of New Uxbridge, Mass., whose funeral occurred May 6, 1899, was the first called to his rest from the ranks of the original corporators of the New England Christian Association. He died in his 79th year, and was gathered like a shock of corn cometh in his season. The following is an extract from an address at his funeral by Rev. J. P. Stoddard:

"I am asked to recall some of the most marked features of this good man's character. He could say with Paul, I know whom I have believed. There was nothing vague or visionary about his faith. It anchored his soul to that within the vale. He accepted the Bible as the inspired Word of God, and the church of Jesus Christ as the pillar and ground of the truth. He held firmly to a consecrated ministry, and to a diligent use of the means of grace, and gave of his means and his personal effort for their support. Home was to him his earthly paradise, and companionship with his family more attractive than all the world beside. Sharing those sacred duties with the mother of his children, which are too often imposed by the absent husband upon the careworn wife, he instructed his sons and his daughters in the way that they should go, and now that he has gone they rise up and call him blessed. To prepare his children for usefulness and equip them for the noblest achievements was his supreme effort, and to them he has left the priceless legacy of a happy, Christian home. He believed that a law consigning any one of his fellow-men, innocent of crime, to slavery, was to him an abomination which he abhorred and resisted as high treason against God, and man made in the image of God. In the dark days of slavery he was no less the friend and benefactor of the black than of the white man unjustly deprived of life, liberty and the pursuit of happiness. He was a friend of foreign missions, but did not expend all his energies or bestow all his sympathies upon the heathen in lands remote. He had a watchful eye to danger that threatened the peace and

purity of the church and the integrity of the government. When he saw the liquor power rising like a beast out of the sea of human cupidity and depravity, challenging church and state to mortal combat, he recognized and obeyed a call to arms, issuing from a court higher than that which condemned his Master to the cross, or from civil magistrates who wash their hands in the life-blood of a hundred thousand victims annually. He that is not with me is against me, was his platform in business and in politics; on week days and on Sabbath days and on election days. And as he believed so he made that record which is now complete, and which he has gone to meet, at that tribunal where the lofty and the lowly shall receive according to the deeds done in the body.

"The natural and becoming privacies of domestic and social relations were held sacred by our brother. That confidence which is inseparable from successful and honorable competition among partners and associates in business was scrupulously observed. Temporary restrictions upon the transactions of legislative and judicial assemblies received his approval when conditions rendered it necessary for the public good, but beyond this limit he felt that it was unsafe and even perilous to venture. He looked with especial distrust upon all associations requiring an obligation or oath of concealment as a condition of membership. He did not think it wise or safe to invest either money or time in any scheme or business which he was not permitted to inspect before he paid the price, and which he had pledged his honor to maintain and support. He looked upon Christ's example as a safe guide and accepted his teachings as final in all matters of conscience and duty, and strove to walk in the light as he is in the light. He had a firm conviction that he that doeth truth cometh to the light, and that the disciple should be like his Lord, in not withholding any good thing from them that walk uprightly, and hence he could have no fellowship with any order or society that put an embargo on his conscience, his private judgment or his freedom to proclaim what he saw with his eyes or heard with his ears, upon the housetop at his own discretion, rather than that of the dictation of others. He

asked no man to conceal his secrets under an oath, and he accepted no man's secrets under oath or pledge ever to conceal and never reveal. He believed and taught that a Christian life should be like the Master's, open, transparent, needing no such artificial, unnatural safeguards. Few persons had a keener sense of human limitations and frailties than our brother, but he knew to whom he could apply and find help in time of need. With malice toward none and charity toward all he quietly but firmly maintained the right as he saw it until he could say, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

WHEATON COLLEGE.

This college more than any other in our land has been distinguished for its fearless, outspoken testimony against secret societies. We are glad to repeat these words spoken recently of this institution by one of the oldest pastors of Chicago, Dr. E. P. Goodwin, at a ministers' meeting: "I rejoice that this college is thoroughly Christian, loyal to the core to the Word of God and seeking to have that made the rule of life to all its students, a college where the most positive Christian instruction is had in all the class-rooms, and where the spiritual life of students already Christians is sure to be nourished, and earnest efforts made to win others to accept Christ and His gospel. Such colleges, I feel, are pre-eminently needed in these days of doubt and unbelief. Too many of our higher institutions graduate students who have learned during their course to think lightly of the old faith of their homes, and who are on the high road to rationalism and infidelity. And too many others once earnest and active as Christians go forth with their hearts chilled and little more than a name to live. The large per cent. of students that enters the ministry, or goes into different forms of Christian work from Wheaton, attests the spirit that prevails. Parents need have no fears in committing their children to its care lest they make shipwreck of their faith."

WEALTH OF COLLEGE SOCIETIES.

The rapid growth of the wealth of college Greek letter fraternities was emphasized by the statement that the Kappa Alpha lodge at Cornell, which was recently burned, was valued at \$45,000 and that the total value of the fraternity property at that institution amounts to nearly half a million dollars. One fraternity lodge alone at Cornell is worth nearly \$100,000. Williams College comes next to Cornell in the value of its fraternity property, and then Yale, Amherst, Wesleyan, and Harvard in the order mentioned, according to a recently published estimate. Since Columbia moved into her new building the more prosperous fraternities have each made plans for expensive chapter houses. These houses are not owned by the fraternity at large, but by each individual chapter, and some of them are excellent illustrations of the work of our best-known architects. It has been estimated that there are 8,000 to 9,000 college fraternity men in New York.—New York Sun.

ODDFELLOWS BAPTIZE CHILDREN.

Doubts have been expressed concerning the actual baptism of children in an Odd Fellow's Lodge. The account published in the Home Light, abridged from the Odd Fellow's Herald of Jan. 1, 1897, seemed incredible to some of our readers. In addition to a copy of the Herald at hand, obtained directly from the office of publication, I subjoin an exact copy of an explanatory card which lies before me.

Paris, Ill., April 4, 1898.

I did baptize twenty-seven children—not into Oddfellowship—but as a Christian minister according to the rules of the M. E. Church. The occasion was a religious one. After this service, there was a social given by the Odd Fellows, among them the parents of the children. It would seem to me that a moment's reflection would convince any Odd Fellow that baptism has no more place in an Odd Fellow's Ritual than initiation has in the Christian ritual, and if I presumed to introduce one for the other,

would subject myself both to church and lodge discipline. Yours,

W. T. Beadles.

QUERIES.

No. 1. Has the above explanation the ring of a godly minister or the dastardly cowardice of a pettifogger?

No. 2. How does it tally with Paul's ideas, "Have no fellowship with unfruitful works of darkness," or John Wesley's belief that "God had raised up the Methodist Church to spread Bible holiness over the world?" The Herald explains that, "The Chaplain" instructed the parents that they "were not bound to have their children become members of any church," etc., and then recounts the hilarious scene that ensued in the lodge room where the baptism was performed.

No. 3. How long has it been, "according to the rules of the M. E. Church," to delegate "Christian ministers" to frequent the haunts of secret lodges, and there "baptize children," concluding with a supper service "of which all partook, some until they became as stiff as bologna sausage?"

No. 4. Who revised the old Methodist hymnal, substituting for the soul inspiring lyrics of the Wesleys, appropriate on baptismal occasions, "Old Folks at Home," "Let It Be Soon," and the "Dutch Baby?" The Herald says that these were sung with such gusto that they "brought down the house," especially "The 'Dutch Baby,' which almost killed the audience—it was immense!"

No. 5. How many devout and godly Methodists are ready to join with Parson Beadles in a rollic at "blindman's-buff and other games," after he has administered baptism to twenty-seven (more or less) of their children?

No. 6. Are the presiding elders and bishops, in this venerable body of sainted ancestry, ready to "Trip the light fantastic toe," chasing sedate matrons and winsome lasses, over the lodge room floor, with hood-winked eyes and jolly repartee, as the finale to a baptismal service, performed by a Christian minister (?) as he asserts over his own signature lying before me, "according to the rules of the M. E. Church?"

The pool in which the parson and grand chaplain attempts to wash his hands of this transaction looks "inky." Like Sol-

omon's fly-blown ointment it "sends forth a stinking savor" and forcibly suggests another of the wise man's sayings, "He that diggeth a pit shall fall into it."

The secluded convocation, the grotesque mask, the clanking of chains, the threat of torture at the stake, the confined skeleton and the whole weird pantomime of initiation, is sufficiently gruesome, it would seem, to satiate the diabolical craze of a demon incarnate, but when a "Christian minister" (?) actually inter-marries the ordinance of baptism, with the Moabitish Daughters of Rebekah, and christens their helpless babes—not to become members of Christ's body, the church—but to be "Good Odd Fellows," and then sings the "Dutch Baby" for a doxology, and the Grand Secretary Miller stuffed "as stiff as bologna sausage," smacks his lips in a little eulogistic-speech, exclaiming "I have never seen a more beautiful sight than christening of these children in this lodge by the grand chaplain," the whole thing savors of an insult to Jehovah in which "Herod has" not only "out-Heroded himself," but where an agent of the lodge has unwittingly "out-deviled the devil himself." My advice, "with malice towards none and charity for all," is repent therefore, and bring forth the fruits meet for repentance, lest a worse judgment come upon thee.—Rev. James P. Stoddard, in Boston Home Light.

Masonry claims to have a plan that in important cases where an influential man will not apply for admission, as in the case of Mr. Wanamaker of Philadelphia, who first wished to know what was to be said and done by him if he joined. So it was agreed that he could be admitted by being in the presence of high, worshipful masters, met in solemn conclave. Whether he is now in or out must puzzle those who claim all must come in on the same level and platform and be uniformed in the customary antique shirt and drawers, and have their hands on the compass and square laid on the Bible, Veda or Koran, in order to deceive them with the idea the Masonic compass and square are more venerable and respectable than the Bible. Both church and state must take this question in hand or both will be corrupted and enslaved.

Non-Secretist.

The Christian Cynosure.

Official Organ of the National
Christian Association.

A 32-page monthly with cover, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, \$1 per year.

Entered at the Postoffice, Chicago, Ill., as second class matter.

The Cynosure is published monthly under the management of a Board of eleven Directors: Rev. J. A. Collins (U. P.), Rev. E. B. Wylie (Cong'l), Rev. W. O. Dinins (C. C.), Mr. E. A. Cook (Cong'l), Rev. T. B. Arnold (Free M.), President C. A. Blanchard, Prof. E. Whipple (Cong'l), Mr. C. J. Holmes (Swe. Luth.), Mr. J. M. Hitchcock (Indept.), Prof. H. F. Kletzing (Evang'l), P. W. Raidabaugh (Friend).

Rev. M. A. Gault, editor Christian Cynosure, 221 West Madison street, Chicago, Ill.

Wm. I. Phillips, Secretary and Business Manager, to whom all letters containing money and relating to the business of the paper must be addressed at 221 West Madison Street, Chicago, Illa.

Scribner's Magazine for June is a richly illustrated number. Percy G. McDonnell writes in it a sketch from a battlefield in the Philippines, showing the treachery of the Filipino soldiers. One of the foremost of our soldiers came upon a wounded insurgent, who begged for mercy, and as the soldier reached forward to take the surrendered rifle, he rose on his elbow and shot him through the heart. In a second the murderer was running to the river; but the run was short, for he fell pierced by a dozen leaden avengers.

I venture to say that no man who once becomes a Mason ever regrets the step he has taken."—F. C. Allen, Worshipful Master of Lodge St. George of Bombay, at the recent Semi-Centennial.

This is perhaps a safe utterance to make in Bombay. But it would not be a safe one to make in Boston at the next annual convention of the New England Christian Association, for at least half a dozen stalwart seceders would start up in contradiction—men who became Masons and never regretted the step they took but once, and that "once" has been for all their lives.—Home Light.

Experience of Rev. Thomas S. La Due, in a Free Methodist holiness meeting, near Portland, Ore.: "I felt from the start a spirit of opposition in one man, professing holiness, who had been very friendly. He had professed to renounce Freemasonry. He evidently winced at some casual remarks I made, in a sermon, against the system. After that I was told that he apologized to a M. E. local preacher, master of the lodge he belonged to, by saying that he did not leave the lodge on account of men like him, but because of some men who drank; implying that he did not consider Masonry in itself wrong." At a later meeting this Mason defended the use of tobacco—"and he a member of the holiness band and professing entire sanctification!"—Memoirs, page 156.

MISCELLANEOUS.

History Nat'l Christian Association. 10c. each.

Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Constitution and By-laws of the Association.

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A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher.

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By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Light on Freemasonry. By Elder D. Bernard, Cloth, \$1.50, paper, 75c.

Finney on Masonry. Cloth 75c., paper 35c.

The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

General Washington Opposed to Secret Societies. 10c.

This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason.

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PRIZE ESSAYS.

Secrecy and Citizenship.

Secrecy and Citizenship consists of three essays which received the respective prizes of \$300, \$75 and \$25.

The successful competitors were I. J. Lansing, D. D.; Benjamin F. Trueblood, LL. D., and Rev. D. W. Sleeth.

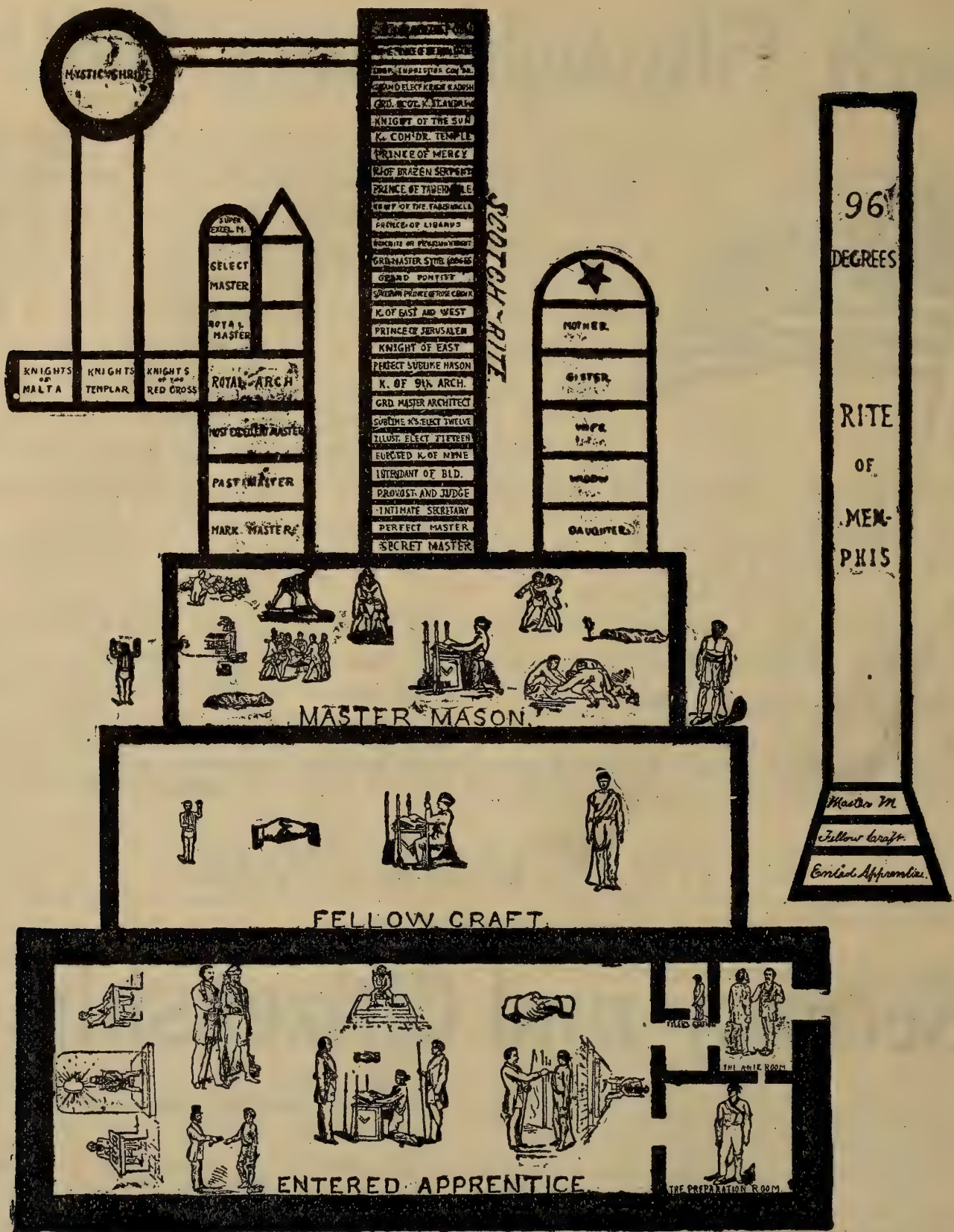
Rev. F. W. Farr, the widely known superintendent of Rev. A. B. Simpson's work, the Christian Alliance, was asked to open the discussion on the "Prize Essays," at the Philadelphia Convention (November, 1897), and he then discussed at length some of the salient points in each essay:

In the essay of Dr. Lansing, the independent power of the lodge as a menace to the State was particularly dwelt upon.

In the essay of Dr. Trueblood, the paralysis of moral vision resulting from lodge associations was clearly set forth. And in the essay of Dr. Sleeth, the distinctions between secrecy and privacy were explained.

The unanimous verdict of those participating in the discussion was that the Prize Essays were worthy of wide circulation and careful perusal. It is an attractive as well as a valuable volume of 137 pages, 5x7½ inches, cloth, sent post-paid for 50 cents.

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MASONIC CHART.

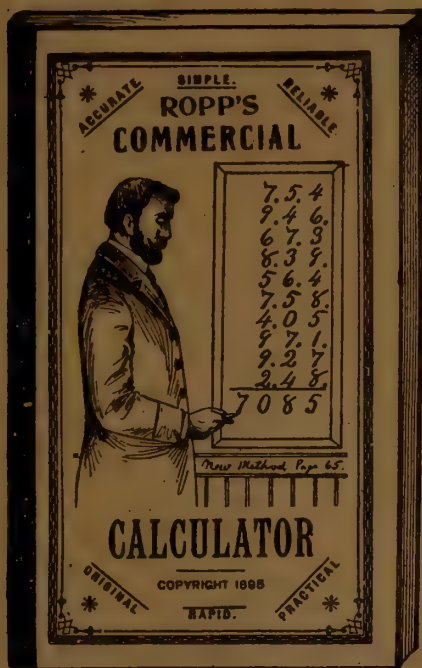
ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.



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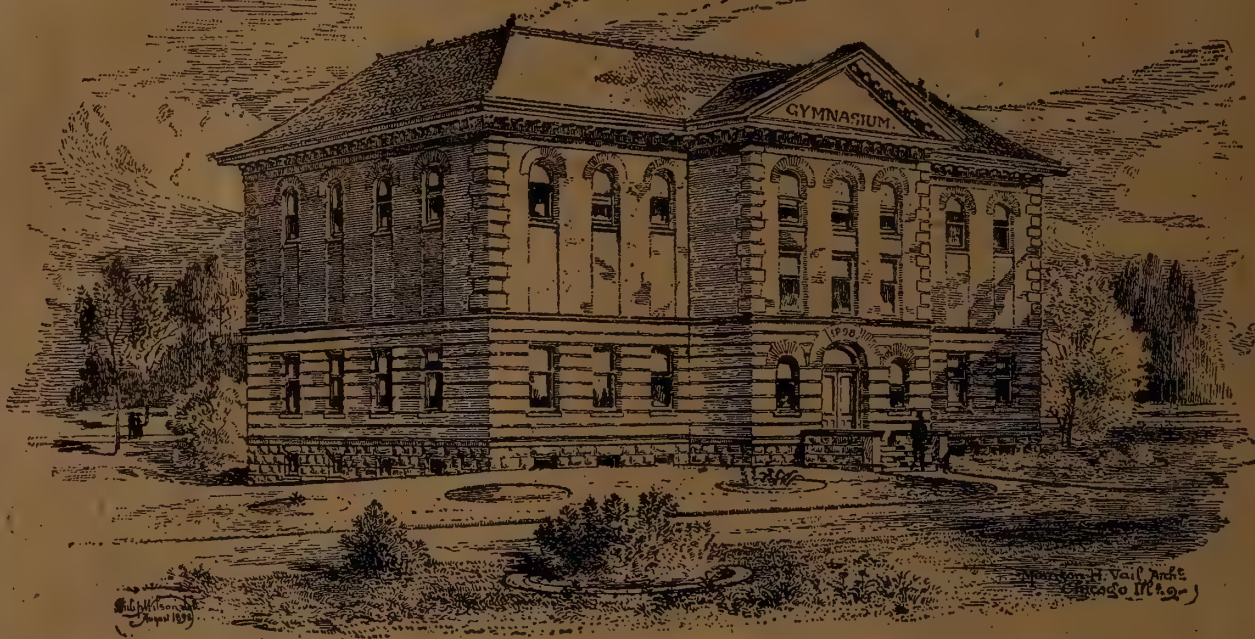
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GYMNASIUM.

To all Readers of the Cynosure:

Dear Friends: Once more we wish to call your attention to the work done by Wheaton College. For more than thirty years you have been acquainted with this institution; many of your sons and daughters have been educated in it. It is now approaching its fortieth anniversary.

In material equipment, in intellectual life, and we trust in spiritual power, it is seeing its best days. There remains, however, much land to be possessed. It requires for the most effective prosecution of its work an addition of two hundred thousand dollars to its permanent funds, and while many young men and women are forming sterling Christian characters within its walls, there is room for many more.

Please look about you and see what you should do for the College, and what you would like to have the College do for you. When you have considered this matter sufficiently, please communicate the results of your thought.

With gratitude for all the past, and hope for all the future,

I am, sincerely yours,

CHARLES A. BLANCHARD.

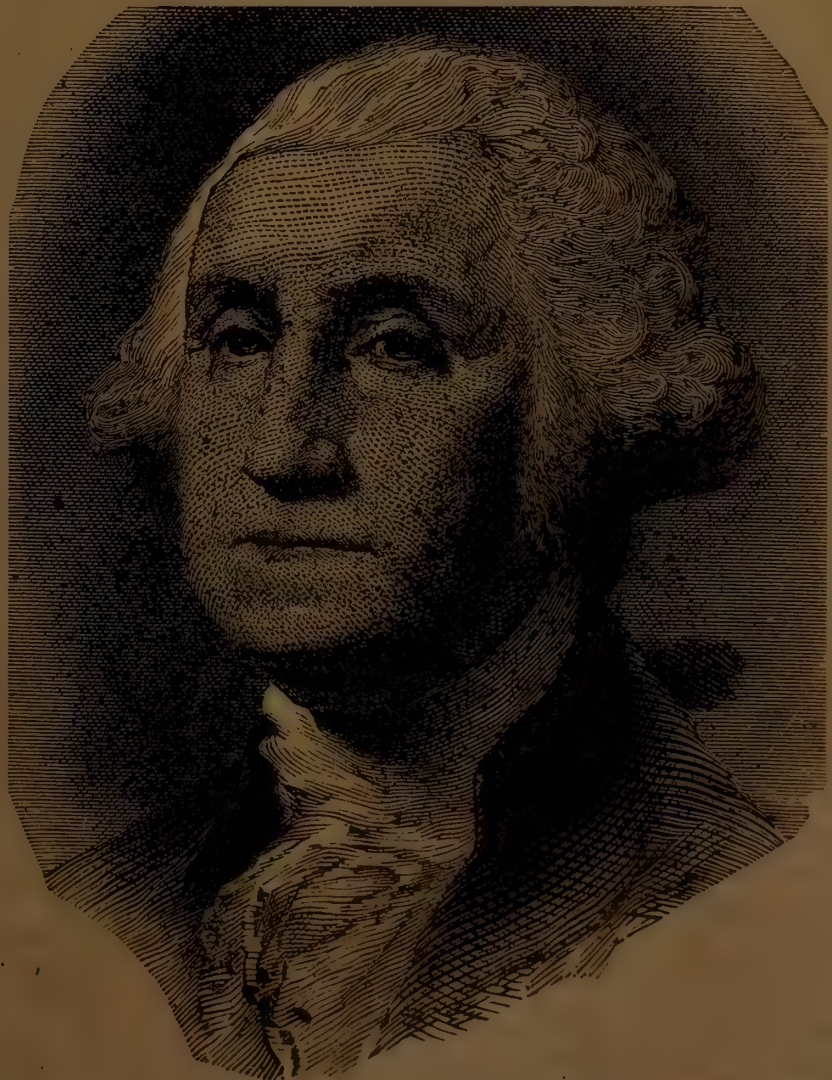


WOMAN'S BUILDING.

★ Christian Gynosome.

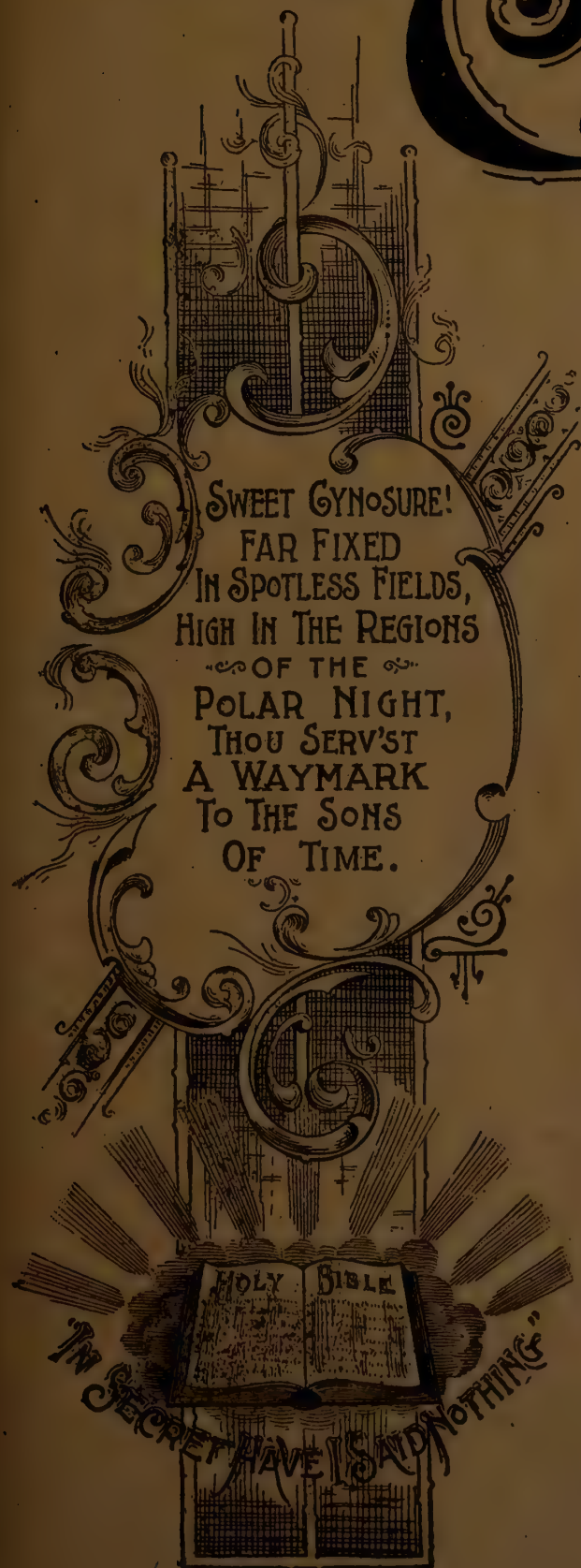
CHICAGO, JULY, 1899.

SWEET GYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.



George Washington, in his farewell address:

“All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency.”



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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1899) is a Methodist Episcopal, and the vice president a Christian Reform (Holland). Among the following named

officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at \$20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

President—Rev. Samuel H. Swartz, Aurora, Illinois.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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CHICAGO, JULY, 1899.

NUMBER 3.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION

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Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!



ULYSSES S. GRANT.

Eighteenth President of the United States.

General U. S. Grant, in his autobiography:

"All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

HOW THE FOURTH OF JULY SHOULD BE CELEBRATED.

BY THE LATE JOHN HALL, D. D.

"It is very natural that the people should recall the Declaration of Independence, for it is in that document that the words "United States" first appear. It is true that they appeared in a document drawn up at a meeting of my countrymen, chiefly Presbyterians, a year before in North Carolina, but it was not until 1776 that the Declaration was accepted.

"The 121 years (spoken in 1897) through which we have passed since the promulgation of the Declaration of Independence have been marked by steady advancement in religion, science, literature, and the general good, and it is eminently fitting that the day should be celebrated in a manner which gives ready acknowledgment of God's goodness to this nation.

"I could wish that the day was celebrated in a manner somewhat different from what it is. I think the money spent in buying firecrackers in all parts of the country, which go to the making of useless noise, could be expended in a way that would do a far greater amount of good. It might be employed in the education of those who come to our shores ignorant of the principles of our government and unable to gain that knowledge requisite for good citizens. If the money were spent in this way, I think it would be a more appropriate way of recalling the day."

The above suggestion might render

Independence day not only better kept but also better worth keeping; for it would make the citizenship of the country better and would add hope for the nation's future history. Some of the money might well be spent in distributing literature relating to the Masonic, or, as Washington called them, "English Lodges," which that patriot for the last thirty years of his life abandoned.

The birthday of a Christian nation of more than seventy millions deserves a worthy celebration. The present method of celebrating it is almost barbarous. Have we no care that the young should be reminded of the great facts of our history, of the priceless cost of our institutions, of the peril involved in frivolity, of the duty of each to know the full significance of the times in which we live?

Why should we not set apart the Fourth of July to instruct all our people, and especially our children and youth, in lessons of Christian patriotism? Limitation of disturbance, which does not express patriotism, with special attention to what is really great in the historic and patriotic significance of the day, is to be sought in all reasonable and practicable ways, by those whose patriotism forecasts the future as well as recalls the past glory of America. The day is a good one to examine the secret clannish oath to shield criminals, under the searching light of patriotism.



ABRAHAM LINCOLN.

Sixteenth President of the United States.

Abraham Lincoln was not a Freema-

son. His well-known character speaks eloquently against the despotism and illegal obligations of such secret societies as Jesuitism, Freemasonry, and Clan-na-Gaelism. He well knew that this nation can no more endure with two kinds of oaths in her court rooms—the civil and Masonic—than she could "endure half free and half slave."

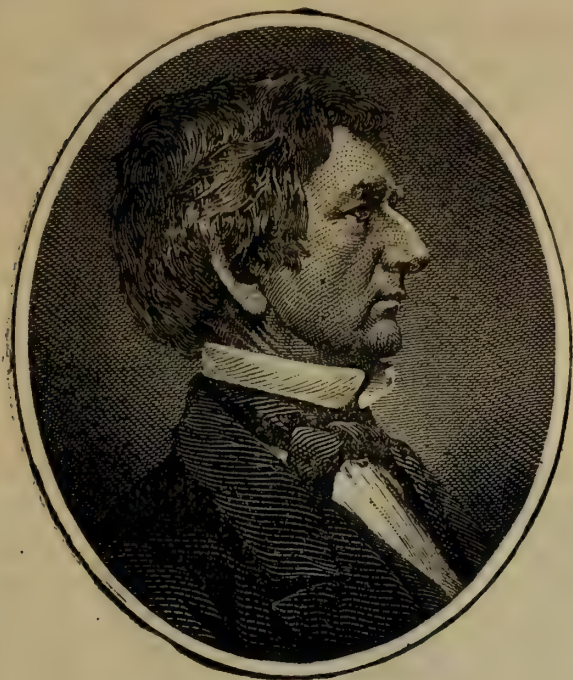
The Masonic propaganda has seized upon Lincoln's name as one valuable to conjure with, and it has pictured him in Masonic regalia. The following, by the well-known correspondent, William E. Curtis, in the Chicago Record of March 17, 1899, is of interest:

"It is the popular impression throughout the country that President Lincoln was a Mason, but Secretary Hay says he was not. Several pictures of Lincoln in Masonic regalia have been published, with statements of men who claimed to be members of the same lodge. Secretary Hay recalls that the question came up at one time during the war, upon the receipt of several letters of inquiry, and Mr. Lincoln told him that he had never been a Mason."

Ex-President William Henry Harrison was recently published as a Free Mason by a Masonic editor of an Indiana paper, notwithstanding the fact that the opposite is the truth. In Vol. III., "Cyclopedia of Political Science, Political Economy and United States History," page 1103, will be found the following interesting fact: "Neither myself nor any member of my family has ever been a member of the Masonic order."

Since the death of Gladstone, the American Tyler, a Masonic publication of this country, claimed Gladstone as a brother Mason. A letter of inquiry addressed to Mrs. Gladstone has brought the following reply: "Hawarden Castle, July 30, 1898.—Dear Sir: Mr. Gladstone was not a member of the order of Free Masons."

We must borrow the answer of the wise man, who, when some one called him a fool, replied: "There's a variety of opinions about that."



WILLIAM H. SEWARD.

Secretary of State Under President Lincoln.

William Henry Seward was born May 16, 1801, in Florida, Orange County, New York. He was Governor of New York, United States Senator, and came very near to being the nominee for President instead of Abraham Lincoln.

His first political success was his election to the State Senate of New York on the anti-Masonic ticket.

From the American Statesman series, recently published, I quote from pages 12-15 of Seward's life, the author's account of political anti-secrecy:

Upon the disappearance of the National Republican party, Seward joined and soon became active in the anti-Masonic party in Western New York, of which Thurlow Weed was a moving spirit. The rise and progress of this party is one of the most curious episodes in our State and national politics.

In 1826 there lived in Batavia, in the State of New York, one William Morgan, a most humble and insignificant person, a Freemason, whose extreme poverty tempted him to publish a book, announced as a revelation of the secrets of the order, and by the sale of which he expected to make a good deal of money. Some over-zealous and misguided fanatics among the Masons, learning of his proposed publication, arrested him on a frivolous pretext, hurried him from place to place, and at last procured his confinement in a deserted fort at Niagara. Here

he utterly disappeared, having been, if one may trust the evidence, taken off in a boat and drowned in the waters of Lake Ontario. All attempts to detect and convict the authors of this crime were baffled by the powerful association of which they were members; but there was no anti-Masonic party in any locality until, in the summer of 1827, a gentleman who had been the treasurer of the town of Rochester, ever since its incorporation, and to whose re-election there was no open opposition, was beaten at the polls by a candidate whose nomination even had been previously unknown. For this political overturn the Freemasons claimed the credit. The defeated officer was not a Mason; he had by chance been an eye-witness of something subsequently shown to have been connected with Morgan's disappearance; and he had also taken a prominent part in the investigations set on foot to discover the criminals. The result of this petty local election, and the consequent exultation of the Masons, angered the people of the village and county, and in the autumn anti-Masonic candidates were nominated and elected to the State Assembly. The next year (1828) the anti-Masons extended and perfected their political organization; they obtained control of the western counties of New York; they captured some isolated towns elsewhere, and attracted the attention of the public throughout the State. They held a convention, nominated a candidate for Governor, and succeeded in choosing five out of the thirty-two State Senators and seventeen members of the assembly. The "Anti-Masonic Enquirer," Thurlow Weed's paper, had a circulation not merely in the western, middle and northern counties of New York, but in some parts of Pennsylvania and Ohio. There was no general State election in 1829. In March, 1830, the "Albany Evening Journal" was established as an anti-Masonic paper under Weed's editorship; and a national convention of the party, which Seward attended, was held at Philadelphia in September.

In the following year Seward came to New England for the first time in his life. Arriving in Boston on the anniversary of Morgan's abduction, he went to the anti-Masonic committee room, where he

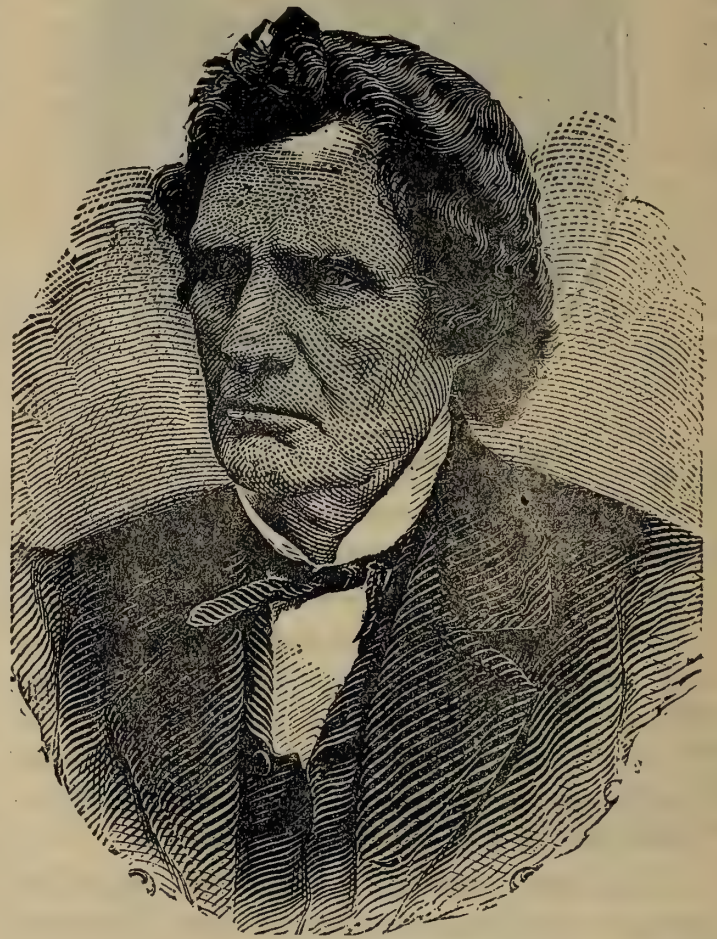
was called upon to speak, and found himself to his surprise "preaching politics" in that city. He visited John Quincy Adams at Quincy, and the acquaintance thus begun ripened into a warm and enduring friendship. He found Mr. Adams an anti-Masonic candidate for Congress, "intensely engaged in writing a bitter polemic against Freemasonry." A little later there was a second national anti-Masonic convention at Baltimore, to which Seward was also a delegate. Here Chief Justice Marshall occupied a seat on the platform, and William Wirt (who had been Monroe's Attorney General) was nominated as a candidate for President. It was known, when this was done, that Henry Clay intended to be a Presidential candidate; but he had already expressed himself so strongly against the anti-Masons, that his nomination by them was impossible.

The anti-Masonic party owed its origin and its strength to the conviction of the leading young men of Western New York that the existence of a secret society, whose members were bound to one another by an obligation which had been able to paralyze the exertions of counsel, to shut the mouths of witnesses or compel them to perjure themselves, to unnerve the arm of justice and to override and corrupt all departments of the government, was inconsistent with the safety, and even threatened the existence, of a popular government. Many men of distinction, ability and experience shared these views, and supported the party; among them were Chief Justice Marshall and Judge Story, John Quincy Adams, Calhoun, William Henry Harrison, Richard Rush, and Edward Everett. The extent of their feeling about the matter may be judged from the fact that ex-President Adams and Judge Story seriously considered whether such secrecy as there is about the college Greek letter societies ought not, on public grounds, to be prohibited.

Thad. Stevens was elected to Congress first in 1848, and was a member of Congress continually from 1858 to 1868. He was the unquestioned leader of the House of Representatives from July 4, 1861, when it assembled at the call of

Lincoln, until his death in 1868.

The legislative work of that period, says Samuel W. McCall, of Washington, D. C., stands unapproached in difficulty and importance in the history of Congress.



THADDEUS STEVENS.

He was an ardent anti-Mason, and when he entered the Pennsylvania House of Representatives in 1833 he became the chairman of a committee appointed to investigate Masonry, and introduced a resolution making Masonry a cause for challenging a jurymen in cases in which a Mason was interested.

He said of the lodge: "By Freemasonry trial by jury is transformed into an engine of despotism and Masonic fraud."

In the *American Statesman* series there has been issued this year a volume on Thaddeus Stevens, from which we quote pages 29-30:

The abduction and probable murder of William Morgan by members of the Masonic order, and their subsequent trial, produced an intense feeling of indignation in many parts of the Union, and quickly forced into politics the question of the wisdom of secret societies, and particularly of the Freemasons. An anti-Masonic party at once appeared in

New York, which mustered 33,000 votes, and at the following election increased its membership to 70,000. The effect of the Morgan incident was undoubtedly exaggerated; but it gave alarm to many good people. Stevens instinctively sympathized with the principles of the new party, and was one of the first men in Pennsylvania to declare his adhesion to it. The broad plane of American citizenship was none too broad for him. He denounced an institution whose members, he believed, were banded together by an oath to control a government whose blessings they shared, and to pervert the administration of justice in their own favor. He declared that Masonry was an imperium in imperio, and that republican institutions were endangered by its continuance. Largely through his leadership the opposition to the Democratic party in Pennsylvania was consolidated under the name of the anti-Masonic party, and it made an energetic but unsuccessful campaign in 1829, having Joseph Ritner as its candidate for Governor.

For a time this issue promised to furnish a rallying cry for a great national party. A national convention was held in Baltimore in September, 1831, and placed William Wirt in nomination for the Presidency. Stevens was one of the moving spirits of the convention, and among his colleagues were men no less conspicuous than Abner Phelps and Amasa Walker of Massachusetts, and William H. Seward of New York. The result of the campaign was disastrous, and showed the futility of attempting to construct a national party upon this single idea. Wirt received the electoral vote of only one State, and that the State Vermont, in which Stevens was born. The truth underlying the new party was too narrow and too self-evident. Masonry itself languished, men quitted its ranks in great numbers, and many of its lodges were closed. But the American people declined to divide upon this particular question. Parties are evolved upon broader and more complex issues, and anti-Masonry stands as the first but by no means the last illustration in our history of attempting to produce a great political party to order upon a single question.

"BAN ON HIBERNIAN ORDER."

Under the above heading the Chicago Evening Post of May 10 has reported a sensation made in Roman Catholic circles and among Irish leaders by the stand taken by the Archbishop of Glasgow, Scotland, who refused penance and the eucharist to members of the Ancient Order of Hibernians. It is said that this order, though not so strong in Scotland as in America, has yet several influential branches that meddle with political affairs. It is conjectured that this fact influenced the Archbishop's decision.

These seems to be a natural tendency in secret orders to be practically political conspiracies.

MASONIC PENALTIES.

The Mason who violates his obligation, no matter under what penalties he may bind himself, can only be punished by reprimand, suspension, or expulsion from his lodge and the fraternity, and deprived of all privileges of the order. To all intents and purposes he is Masonically dead to the fraternity, and to every member thereof. It is Masonic death, and that is the only penalty that can be inflicted, and the only one that has ever been inflicted. That he is thus dead and an outcast is not the fault of the Masonic order. It is his own fault. There can be no good reason for a violation of any of the covenants of Masonry. No one can, by any possibility, be placed in a position where it could become necessary to violate any of the solemn promises he was required to make before being admitted to the order. Therefore, any violation of his obligation that he may be guilty of can only blacken his own character, and deprive him of the Masonic rights he otherwise would be entitled to.—Sun.

"The only one that has ever been inflicted." How fortunate it would be for Masonic history if that statement could be verified! It is an astounding one, however. It is exactly as credible as much of what Masons say, and that we half hope in charity they are able to make themselves believe. But it is well known that Masons have been Masonically murdered. Take the famous Morgan case, as an example, though not the only one.

Editorial.

SECRET SOCIETIES IN POLITICS.

Secret societies are in politics, but few dream to what extent. Not only are there anti-Catholic secret political associations, but numbers of secret trades-unions are taking political action to-day. That many of the so-called benevolent secret orders are a political power, no intelligent person can gainsay; though that such orders are in politics, many of the members of the rank and file sincerely deny. Such members do not realize that designing men barter them in the political market for their own preferment. Can this be done? Most certainly, for when men are bound together for professedly benevolent ends, and are under special promise or oath to the brotherhood, the average member has a marked tendency to go and do just what the designing leader wishes.

The fundamental principle of democracy is publicity. Democracy trusts the people. It believes that when they are fully informed they will act patriotically.

The fundamental principle of secret societies is suppression of publicity. That which distinguishes a secret society from every other kind of society is the promise of the initiated never to tell, but always to conceal. Hence it is the foe of public discussion and of democracy. The town meeting discussions of New England were more dreaded by old England than all other forces of the thirteen colonies combined.

The organization of every political party is so permeated with secret society influences that the statement of the millionaire banker, Henry Clews, becomes a truism. "The political caucus compels the citizens to register the decision of a Secret Clique," that is, individuality is destroyed. The secret clique is everything. Publicity is destroyed. Secrecy is triumphant. A caucus of a few in secret previous to the open public caucus is the bane of politics to-day.

PROHIBITIONISTS.

When the Prohibition party met in Battery D, Chicago, and elected Mr. Dickey as their National Chairman, a

prominent Good Templar as well as Prohibitionist called a delegated caucus of that secret society, for the day preceding the mass Prohibition meeting, in order to determine the action of this open meeting of Prohibitionists that was to follow; one of the members of the National Prohibition Committee from Worcester, Massachusetts, said that, notwithstanding the death of this Good Templar leader before the meeting of the convention, it was with great difficulty that the secret plans of the Good Templar convention were overcome in the "Battery D" meeting.

THE G. A. R.

It was Mrs. Partington, I believe, who defined "politics" as politics. No better definition, I presume, is needed, since it includes everything with which government, local, State or National has to do. In this sense the lodge is in politics in that it affects not only party nominations, but our government in a great many other ways. An illustration of lodge influence over its members—members who acted not maliciously but because led by a few designing men—was given me by the Sheriff of Sedgwick County, Kansas, who had been to the State of Michigan with a requisition from the Governor of Kansas for the arrest of a prominent member of the G. A. R.; he said that he arrested his man, but was obliged to return without him for the present, simply because the membership of the order rallied around him, without regard to his guilt, and for the time being defeated justice. Said the Sheriff, "I am a Freemason, but I confess that I have found in my business as Sheriff that the tendency of the members of all secret orders is to stand by one another under all circumstances."

From the Chicago Daily News of May 17, 1899, is a special dispatch from Washington, of interest in this connection:

"Washington, D. C., May 17.—Surprise is expressed by friends of several speakership candidates at the character of an address promulgated by circular to ex-soldiers and intended to advance Gen. Henderson's candidacy for Speaker of the House of Representatives.

"The address is signed by R. G. Dyrenforth, commander-in-chief of the Un-

ion Veterans' Union and a member of Kit Carson Post, G. A. R., of Washington.

"After pointing out the desirability of having an ex-soldier in the Speaker's chair, the address says: 'If your member of the Congress is a Republican move on him immediately both as an organization and as individuals and exact a pledge from him that he will support D. B. Henderson for the Speakership of the next Congress. If your member refuses or is non-committal, knock him out at his next nomination.'"

OUR RULERS.

In general it is safe to say that to-day the public offices are divided between a minority sect, the Catholics, and a minority secret society, the Freemasons. An editorial in 1894, in the Chicago Inter Ocean, pointed out the method: "A secret organization working incessantly and ubiquitously to that end."

It is true that, "by their deeds ye shall know them." The Inter Ocean item referred to the condition of things in Chicago. The full paragraph reads as follows: "They (the Catholics) fill the offices of the Mayor, Chief of Police, Chief of Fire Department, Postmaster, State's Attorney, Clerks of the Circuit, Probate and Supreme Courts; a number of the judges, forty-five of the sixty-eight aldermen, sixty-seven per cent. of the school teachers, eighty per cent. of the fire department, and ninety per cent. of the police force. Now, if anybody says that a minority sect gets all these plums and preferences without a secret organization working incessantly and ubiquitously to that end, then we must admit that Americans import and do not produce their supply of brains."

As to the minority secret society, the Freemasons, we have only to look into the county court houses, outside of the great cities, to see the proof of the statement that the Freemasons manage the politics for the country as the Catholics for the large cities. No secret lodge more loudly proclaims its object and aim as benevolent, the drying of the widow's tears, etc., than the Masonic order. How does it come that this society, whose chief object is said to be benevolence, gets the majority of all the political plums and preferences in all places out-

side of our large cities? Answer, "by working incessantly and ubiquitously to that end."

HIBERNIANS.

The Ancient Order of Hibernians have their headquarters in New York City. Their object is "to promote friendship, unity and true Christian charity among members by raising money for the maintenance of the aged, sick, blind and infirm." Their motto: "Friendship, Unity and True Christian Charity." The last part of the motto is interpreted to mean the doing unto each other and to all the world as they would be done by. Their oath is: "I will, with the help of God, keep inviolably all the acts, etc., and obey the constitution and by-laws in every respect." This order is a widespread society in this country, and regularly incorporated in various States. Its members are Roman Catholics, and it wields an immense influence over them.

In certain counties of Pennsylvania the Ancient Order of Hibernians in 1854 took the local name of Molly Maguires. They have had fifty years of organization under this local name. They terrorized whole counties in Pennsylvania, held the political offices of the counties, had a strong influence in State politics, and boasted that they could make their influence felt in national politics. It may be familiar to you that the State of Pennsylvania was impotent to punish crime in the counties dominated by this secret, benevolent society. The State tried more than once to control them and failed. The "Mollies" opened jails and released prisoners, murdered those obnoxious to them, and knew no law but their own sweet will—and none were punished.

For several years in those counties the murder of prominent citizens averaged about one a month. No man could tell when his life would be taken, or his property destroyed. These Hibernians were school directors, county commissioners, constables, justices of the peace—one was elected to the Legislature of the State, and another came very near being elected to the position of Associate Justice of the Supreme Court of the State of Pennsylvania.

The man who did for the time being what the State failed to do was Franklin B. Gowan, a lawyer and President of the

Philadelphia and Reading Railroad. His life was threatened, and he was afterward found dead, but by what means he came to his death no one knows. But he lived until the power of the "Mollies" was broken, and many of them suffered the extreme penalty of the law.

But it is said "the whole order of Ancient Hibernians cannot be held responsible for the crimes of a portion of its members, and especially of that branch known as the Mollie Maguires." The answer is, that the Ancient Order of Hibernians never severed its connection with the "Mollies," even after their crimes were proven, but, on the contrary, raised large sums of money by assessment on the lodges throughout the country, for the defense of the "Mollies," and fought for them to the bitter end through every court of the State.

It is perhaps not more than four years ago that the public press stated that the "Mollies" were again thoroughly organized in that section of Pennsylvania. One of their counties is the third in wealth in that State; it contains the large city of Wilkesbarre, with its academies and wealth and culture; but in those three counties, during ten months of 1894, there were more than one hundred murders, and not a single case of capital punishment. In the two years preceding this, there had been a total of three hundred murders, and not a single case of capital punishment. Four hundred murders in less than three years in three counties! It is not claimed that these murders were all committed by this one association, but under the leadership of Mr. Gowan, and by the aid of Mr. Pinkerton, the murderous character of this benevolent society was once made known, and that it is organized again is also known, and that it is again a power in politics is now in evidence.

Please notice that this is a society organized for helping the aged and dependent, and exemplifying true Christian charity among themselves and all the world. And yet, as a secret society in politics, and within five hours' ride of the city of New York, it takes the premium for outlawry over any county in the wild West.

FENIANS, OR CLAN-NA-GAEL.

What is the history of Fenianism, the

Clan-na-Gael, the Land League, the Knights of the Inner Circle, the Brian Boru, etc.? It is not claimed that some of these allied societies did not have a political object, but none of them claim to have any political significance, so far as this country is concerned. We shall not try to distinguish between them, but pay our respects chiefly to the Clan-na-Gael.

The Chinese have a proverb: "When you only the head you see, you can surely tell what the tail will be." The above societies have a close historical relation, and it makes but little difference which is called head and which tail.

About 1873 the Clan-na-Gael became the leading Irish society in this country, having the liberty of Ireland its professed object. Its object was stated to be "The freeing of Ireland and the elevating of the Irish race." The initiation and oath of the society were modeled after the Masonic order, and the candidate was told that nothing in his obligation was in conflict with the duty owed his God, his home, his neighbor or himself.

Alexander Sullivan was Head Center of the Fenians for Michigan before he came to Chicago, and was a leading man in the politics of that State. Mr. Sullivan held that only the division of the Irish vote would make them a potent power in American politics. (Remember the object of this society was to free Ireland.) Formerly the Fenian vote had been solidly Democratic, but Sullivan divided it, and Democratic politicians gave him the loving title of "Arch Fiend" in Irish politics, but President Grant gave him a United States Collectorship of Internal Revenue. Thus was he paid for having dupes to be bartered in the political market.

In 1885 the public prints represented James G. Blaine as paying high tribute to Alexander Sullivan, and one who was very close to Sullivan, in the Clan-na-Gael, says that in the secret meetings of the Brotherhood Sullivan was very active in promoting the political advancement of James G. Blaine. Another leader of this society who was on the Dr. Cronin side, Mr. John Devoy, complained in the public prints that, though President Harrison owed much to the Cronin side of the Clan, he sold out to the Sullivan side in order to procure the help of those who

were favorable to Mr. Blaine. Devoy boasted that the Cronin side of the Clan got even with Mr. Harrison in 1892, by helping to swell the tidal wave which swept him out of the White House. Both sides of the Clan-na-Gael were in American politics.

President Harrison paid the Sullivan "triangle" for its support by appointing the Clan-na-Gael Egan as our minister to Chili. A storm of protests went up from the public press. And, indeed, no patriot would willingly appoint such a man, for Egan had fled from England, as was generally believed, to escape arrest, and trial for complicity in the dastardly murder of Burke and Cavendish. Egan was a close friend of Alexander Sullivan, and his character as well as that of others was shown up in no enviable light by the revelations made in connection with the Cronin trial, and by the British spy, Le Caron. At a Clan-na-Gael meeting in Philadelphia Egan is quoted as saying: "I have been reading up the records of the Italian banditti and from these I have come to believe in this rule, let us meet our enemies with smiling faces, and a warm grasp of the hand, having daggers up our sleeves ready to stab them to the heart." Secret society politics put such a man as this into the position of United States Minister to a foreign government.

The reorganized Clan-na-Gael met in Philadelphia in September, 1894, claiming to represent a membership of 100,000, and also declaring themselves to the public to be thoroughly opposed to the escape of the murderers of Dr. Cronin. In their published reports they say, "That the murderers of Dr. Cronin are perpetually expelled from the order," and "justice was defeated" in the trial of the Cronin murderers "through corruption in the jury box, and debauchery of the courts of Illinois, even to the fountain-head." This is what the reorganized Clan-na-Gael say of the Sullivan end of the same order. This is the history of a secret order whose professed object is the "freeing of Ireland," but whose real object seems to be "the elevating of the Irish race," as a secret political power in American politics.

HIGHBINDERS.

There is one secret society in this country that few would suspect of having any

influence in American politics. Its object is stated in its manual to be that of a benevolent association formed for mutual protection.

In New England it has the name of "The Society of Righteous Brethren," and on the Pacific coast it bears the name of "The Chamber of High Justice." We call the society a name formerly applied to an Irish association—the Highbinders; they are sometimes called "Chinese Freemasons." They could give the Masons a point on some things; for instance, instead of playing murder and burial, and bringing to life as an emblem of the new birth, the Chinese candidate simply gets down and crawls under the chair or bench on which sits the Worshipful Master, or, as they call him, the grandmother. And when the Chinaman gets up from his crawling, he is said to have been born again. The oaths of this benevolent society are some thirty-five, and are in rhyme. A rooster's head is cut off, and, as the blood flows, the initiate swears eternal fidelity to the order in the following words:

"From rooster's head, from rooster's head,

See how the fresh blood flows.

If loyal and brave my course shall be
My heirs immortal renown shall see;
But when base traitor and coward turn I,
Slain on the road my body shall lie."

Their headquarters are in San Francisco, but they are especially powerful in New England. Rev. Frederick J. Masters, D. D., has given this subject special study, as his opportunities for obtaining facts have been exceptionally good. (See the "California Illustrated Magazine" for January, 1892.) Of the membership of the Highbinders, he says: "It is not denied that there are respectable men enrolled in the Association who would repudiate deeds of violence. These, most likely, joined under a wrong impression; but once a member, withdrawal is next to impossible. The society's manual frankly admits that its members are drawn from all ranks of life, rich and poor, learned and illiterate, honest men and swindlers, banditti of the mountains, pirates of the seas, and tramps of the public street. At least 20 per cent. of the membership belong to the uniformed ranks, that is, are salaried fighters, pro-

vided with chain armor, knives, revolvers, iron cudgels, and other weapons of war.

The society is subdivided into degrees or branches for protecting the gambling interests, the traffic in women, as well as for many other interests.

Two of these branch societies raised in one meeting \$30,000 to protect and defend the notorious assassin, Lee Chuck, one of their number. The name of one of these branches is "The Guild for the Protection of Virtue," and that of the other is "The Guild of Hereditary Virtue."

In the headquarters of the society is a court-room, where so-called rebels against "the State" are tried and condemned, the presence of the accused at the trial not being thought necessary. A meeting is then held where the members present deliberately select soldiers, whose business it shall be to discover the culprit and take away his life. A Chinaman must have more than common courage to defy the mandates and brave the maledictions of the grim tribunal that works in the secrecy of darkness, and, in the eyes of the Chinese, has more power to give effect to its penal decrees than all the courts of the United States.

These bands of criminals have defied our laws, and yet some of these branches of Highbinders, with high-sounding titles, but with devilish purposes, have been incorporated under our laws as Benevolent Associations. Who can prove that they are not what they profess—benevolent? In the failure of the Highbinder soldier to assassinate Rev. J. E. Gardner, a home missionary on the Pacific coast, who had interfered with their traffic in women, the subsequent capture of this assassin gave to us a Highbinder soldiers' commission, which, to say the least, does not sound benevolent. One item reads: "It is further stipulated that you, in company with your comrades, shall exert yourself to kill or wound anyone at the direction of this society."

Rev. Dr. Masters says: "One of the worst features of this secret society is its mischievous interference with the administration of justice. With unlimited funds at their disposal to employ counsel, suborn perjury, bribe the venal, and employ agents to intimidate the other side,

it is almost impossible to secure the conviction of the criminal around whom this unscrupulous society has thrown its protecting arms. In proof of this there are many instances on record. While the Highbinders know how to save their friends from the law, they also know how to employ the processes of the law to fight foes. With sharp, cunning Chinamen, to say nothing of unprincipled white men, familiar with the procedure of our courts, well versed in the laws of evidence, and capable of forging a complete and invincible chain of evidence, it is possible to trump up charges against innocent men who have been so unfortunate as to incur the enmity of this relentless foe. Several visits to the State prison, and conversations with Chinese convicts, have convinced me that many innocent men are languishing in our penal settlements, the unhappy victims of Highbinder conspiracies. Not only on the Atlantic and Pacific coasts, but wherever Chinamen have congregated in considerable numbers, is the power of this order felt."

POLITICAL POSSIBILITIES FOR ANTI-LODGE VOTERS.

It is a commonplace, to all who are informed respecting secret societies, that they are enemies of free government. A man, who is obligated to favor one class of citizens and is provided with secret means of recognizing them that he may do so, can never be fit to hold an office, where he is bound to be just toward all, to show favors to none. An honest lodge man cannot possibly be an honest citizen, since the obligations conflict he must love one and hate the other.

That this theoretical truth is a practical one also has been proved many times in the courts of justice. The murderers of Ellen Slade, of Dr. Cronin, and of William Morgan all found officers of the law, who belonged to their lodges, ready to aid them in escaping punishment for their crimes. The Knights Templar sheriff of Cook County, who carried his brother Knight Templar, a convict, five miles from jail, after dark, and permitted him to escape, acted according to his lodge obligation.

But there is no political organization, which states these obvious facts and

nominates candidates, who are free from secret oaths. Next to the liquor oligarchy the lodge is probably the most potent factor in our politics. While it is true that the strong men in a party are seldom lodge devotees, yet many of them are silent members, and the smaller men, who seek for and obtain the lesser offices, are very largely indebted to their secret orders for their positions. Now, under these circumstances, what shall a Christian voter do? He wishes to protest against these orders, which are ruling and ruining our country, but there is no way in which it seems possible to register his judgment in an effective way.

There is always a temptation to rely upon rules and regulations, rather than upon God and the faithful performance of duty. In churches many pastors and members make the possession of a rule against lodges an excuse for neglecting to testify against them. A church that has an honest minister and no rules is far better off than one which has a splendid code with a coward or a traitor in its pulpit. The early church had, at first, no rules, but it had a Ruler. The Holy Ghost was in it, and there was, therefore, in it power. A self-seeking, time-serving ministry will ruin any church, no matter what its creed may be. It is just so with political parties. A right platform is needed, but active, honest, God-fearing men are more imperatively required. A live man in the Republican or Democratic party would do more good than a dead one in the American. But what can the live man do with no chance to express his judgment?

He can ascertain the facts and turn on the light. It is wonderful how little is really known by men who talk much. A person will tell you that all or nine-tenths of the ministers or officeholders in a given locality are lodge men, when the fact is that not over half of his statement is true, and he has taken no steps to find out whether it is true or not. Such a well-intentioned blunderer injures the cause he desires to serve. He creates the impression that the cause itself is a lie. One who wishes to serve the truth must speak the truth and act it. Let our friends find by actual inquiry the number of lodge men bearing office, or nominated to office in their cities, counties and

States, and publish, not their guesses, but the facts. This is the beginning of an effective agitation.

They can then, by lectures, articles in local papers, sermons and tracts show how incompatible with good citizenship and official duty lodgism is. This will in some cases, awaken hostility, but if the work be done with an eye to God's glory and man's good it will bear fruit. If it be found true, as in many cases it will, that lodge men hold a large share of the offices, this will aid in calling attention to the character of the obligations which they assume. Of course, in this discussion the words of John Q. Adams, Daniel Webster, Charles Sumner, Wm. H. Seward, Wendell Phillips and a host of like men in condemnation of the lodges should be laid before the people. Recent instances of the miscarriage of justice through lodge influence will also be helpful.

And then, Christian voters have access to God in prayer, and it is not likely that this or any other good cause will triumph without it. It is an awful mistake to rely upon human agencies for doing God's work. Instruments are divinely appointed and are to be used when God furnishes them, but often He does not provide them, preferring that we rest solely on him. In such cases "the sword of the Lord and Gideon" will be a far more terrible sound in the ears of evil doers than the thunder of Krupp guns or the rattle of Mauser rifles. In our day we are specially called to return to God in this respect. The present situation of our country as regards intemperance, lodgism, political corruption and other evils, is a trumpet call to prayer. If God does not interfere for us no hand can save us from ruin, and all our vain brag and bluster will but make our ruin more complete.

If we are willing to use these means, which God has laid to our hand, we may expect Him to undertake for us and to make the future of our country more glorious than all the past.

There is one place where God is not. "God is not in all their (the wicked's) thoughts." There is one place where Jesus will never be. "If they shall say * * * behold he is in the secret chamber, believe it not."

The prayerful sympathy of all will go out to our venerable friend, ex-President John G. Fee, of Berea, Ky., who has had a recent fall, dislocating his shoulder. He is slowly recovering.

Among our callers in June were: Eld. J. K. Glassford, of Arizona; Mr. John W. Pritchard, of New York City; Revs. J. W. McDill, T. P. Robb, J. R. Wylie, and Messrs. A. F. Reed, J. H. Walkinshaw, D. Kilpatrick and Mr. McKeon, of Iowa; and Rev. J. C. McFeeters, of Philadelphia.

In the article in the May Cynosure, by Jacob Ackart, entitled "The Morgan Times," he is made to say that he was thirteen years old at the time of the Morgan abduction, and is now in his seventieth year. The mistake was made by the editor in condensing his article. Bro. Ackart is now in his seventieth year, and was born four years after the Morgan abduction.

"Masonry was introduced into Russia from England in 1731, but was opposed by the government at times, at others protected. In 1822 a decree was promulgated against it and since that time it has languished, making no headway."—Masonic Chronicle, December, 1898.

English Grand Lodge Masonry was less than twenty years old in 1731. In 1822 it was only 105 years old. Masonic principles are as old as the rebellion against the Lord Jesus Christ, but the organization is young—less than 200 years old.

President McKinley, in returning from his recent trip to Hot Springs, stopped at Winchester, Va., and visited the hall where he was made a Mason during the war. What a train of hallowed memories and solemn associations must have trooped through the President's mind as he stood upon the spot where the setting maul of Jubelum struck him on the head and sent him reeling into the canvas; then his possum death game while the lights were turned down, and the lodge room was shrouded in gloom, and the brethren passed around singing their mournful ditty. Doubtless there came vividly to his mind the recollection of

his embarrassing march around the lodge room in only his undershirt and drawers and the cable-tow around his neck. In imagination he could feel again the sharp point of the steel compass pressing against his naked left breast. Would the President ever forget that solemn night? But no doubt it was the memory of all the political and other honors that came to him because of the associations formed at that time which gave to the place its sacredness. The follower of Christ feels a sweet and solemn satisfaction in stopping off a train and going into the old church and viewing the spot where he first gave his heart to his Savior, and in the fervor of his first love enjoyed his first communion season. But what are such experiences compared with those that thrilled the soul of President McKinley as he stood in that old Masonic lodge room in Winchester.

"The congress of Chile, South America, is composed almost, if not altogether, of Masons, the only fraternity or order, outside of the Catholic Church societies, that flourishes there."—Masonic Chronicle.

Is Masonry worth noticing as a political factor in North as well as in South America?

"In India there are Masonic lodges in which there is not a Christian member, all being Parsees, Brahmans, Mohammedans and Jews."

Are the lodges "founded on the Bible?" Do the members "believe in a God?" What becomes of sundry claims, made by some Masons, in the light of the above statement by a Masonic organ?

The Boston Herald of May 22 reports the Odd Fellows annual church parade on Sabbath afternoon in that city. They were headed by the Cambridge Cadet Band, and the Cambridge City Band brought up in the rear. They attended Dr. Lorimer's Tremont Temple Church in a body, occupying the front reserved seats with their officers on the platform. Dr. Lorimer addressed them, but had no reproof for their high-handed, noisy desecration of the Sabbath. The day was rainy and he complimented them highly for turning out. He represented their

order as a revival of human brotherhood which started in Europe to offset the tyrannical oppression of the middle class. He said that he himself had once been an Odd Fellow and understood the noble work of the order, which he claimed stood for friendship. He expatiated on the value of friendship and illustrated it by the young men and women on Boston Common after dusk, the former having their arms around the latter's waists.

In the same Boston daily is an interesting account of the 250th anniversary of the settlement of Boston by the Puritans, those heroic reformers who led that tremendous historic movement called the Protestant Reformation. They were called Puritans because they stood unflinchingly for purity—in Christian faith and worship, personal character and in the administration of church and state. They marched like the Israelites of old in the way that God led them. Today New England has swung far from the high standard of the Puritans, who might turn in their graves could they witness the awful profanity of secret lodge oaths and the fearful Sabbath desecration by these lodge processions. How different from that first Sabbath these Puritans spent moored in an open boat at a desert island, under a wintry sleet, refusing to spread a sail or touch an oar, because it was the Sabbath.

IS THAT ONE ALGER?

"The Fraternal Record says that every white man employed about the White House in Washington is a Mason. The policemen, doorkeepers, messengers, and even the gardeners and outside help are members of the strongest secret organization in the world. The Washington Light Infantry, the personal escort of the President, is strictly a Masonic combination, every member of the battalion, rank and file, being a Mason. None other need apply for admission. Every member of the Cabinet, save one, is a member of the Masonic fraternity."

We wonder if the President's reversal of the Civil Service Reform, just when so many new places are to be filled in the islands east and west, will not be hailed

by Masonry as a grand opening at home and abroad.

"CHARITY" ENFORCED BY THE COURT.

An Eastern newspaper reports a court decision by which a secret order is obliged to pay the life insurance of a deceased member. If we remember correctly suit was brought by the widow.

The conditions of the case are these: Insurance, or Lodge Charity, was secured by the deceased through initiation and the payment of money.

He complied with the conditions in such a way as to mature a legal title which the court recognized.

Yet the "fraternal" lodge would not recognize it, and refused the purchased "charity" to the widow.

Upon this, a court of law quickened the "fraternal" affections of the "brethren." In this instance, the "charity" seems to be "founded on" the statute book rather than "on the Bible."

ITALY A LAND OF LODGES.

Italy is the land of secret societies, formed for the purpose of defeating the ends of justice, and all attempts to root out the evil have been unsuccessful. The Mafia, which has often pursued its victims even across the ocean, has just given another evidence of its vitality in Sicily. The daughter of an Englishman was kidnapped, and ransomed for \$20,000 by her father. Four of the conspirators, being dissatisfied with their share of the booty, were "executed"—buried alive—by order of the Mafia "council." Chance led to the discovery of their bodies and of some circumstantial evidence which enabled the authorities to make some important arrests. But it is not likely that this will bring about a change.

"Italy is certainly a country of contradictions. Italy shows the most remarkable progress in all arts and sciences; she has one of the finest railroad systems in Europe; her penal code is probably the best and most modern. Yet she remains the country of poor, ignorant, enslaved masses, of misery and robbery, of the Camorra and the Mafia. The Mafia, which

holds sway in Sicily, is a very old 'institution.' It was formed after the German Vehme for the protection of the people against powerful lords who exercised sway during the countless wars and feuds of the Middle Ages. Gradually, however, the Mafia became degenerate. It no longer sought to serve justice, but defeated the ends of justice and terrorized the island with robbery and bloodshed. Since the sixteenth and seventeenth century, the Mafia has been a state within the state, taxing everybody. Whoever dares to oppose it is severely punished, even tortured and murdered. The government did nothing to break up this secret society, partly because its own members sat in the Grand Council of the Mafia, partly because the Mafiosi always opposed Liberalism—not to say that the Sicilian Liberals are any better than the Clericals and Mafiosi. The elite of the Mafia is formed of the aldermen, priests, merchants, lawyers, landlords, officials, even judges. The government is powerless against it. The courts and the police are under its influence. Only a better moral education and better economic conditions can bring about a change. As long as corruption reigns, the Mafia will be as flourishing in Sicily as its South Italian counterpart, the Camorra, in Naples."—Translations made for The Literary Digest, Vol. 16, No. 7.

WARM FRIENDS ALIENATED.

(From the Evening Telegram.)

Tom's River, N. J., Thursday.—About Thanksgiving time two years ago the Junior American Mechanics attended the Point Pleasant Baptist Church in a body at their yearly Thanksgiving service. Instead of extolling the good that the order has done, Rev. H. B. Maurer claimed that its principles were in direct opposition to the spirit of the Constitution of the United States. As the order is very strong in the village this caused much excitement and alienated many of the pastor's warm friends.

During the absence of the pastor and his wife from the parsonage on a short visit, a Mr. Johnson and other members of the church removed all of the pastor's household goods to a warehouse.

Suppose the liquor men had taken umbrage at his remarks in a temperance meeting, or suppose the Roman Catho-

lics had not been pleased with his preaching, what view would have been taken by the community of the proceedings of Mr. Johnson?

THE EXECUTIVE OFFICERS.

The Board of Directors of the National Christian Association has organized the work for the year in part as follows:

W. I. Phillips is continued as General Secretary, Treasurer and publisher of the Cynosure, with full control of the editorial work for the present.

W. B. Stoddard is Eastern Agent, with the Middle States as his field.

Rev. M. A. Gault, who has edited the Cynosure for several years, was urged to enter the field as Agent and Lecturer for the Central States, with headquarters at Chicago, but he felt that his health would not be equal to such arduous work just now, and that he must rest a while before taking up new labors.

The need for more workers among the people is very pressing, and it is hoped that Brother Gault may be able to re-enter the work in which he was so successful some years ago. It is also hoped that arrangements may be made in the near future to put Rev. P. B. Williams into the field with good financial backing.

Litigation in respect to funds contributed from the Pacific slope hinders a definite engagement with Brother Williams just yet.

The Board of Directors will co-operate with the New England Association and its Secretary, Rev. J. P. Stoddard, so far as is desired and possible. There are several volunteer lecturers who are doing much for the cause, and the aid of the volunteer writers for the Cynosure is also very highly appreciated.

The Board of Directors will continue the wise distribution of free literature during the coming year—a distribution in the past that has been fruitful of much good.

If forms and ceremonies could save the world, then the several lodges would have saved it long ago.

The only way to keep your eye on Christ is to keep it off the world.

RISKY INITIATIONS.

There is one feature of secret societies which receives comparatively little attention, though it is a serious one. Accidents trifling or severe are apt to occur. "That was pretty rough, boys," remarked an initiate who supposed that he had only been put through an intentional performance, when he had his foot or ankle hurt by the fall of a step ladder.

College initiations result sometimes in physical injuries, sometimes in mental. From time to time these are reported, but it may be questioned whether they always come to light. Death or mental ruin are not unknown.

Masonic initiations have repeatedly caused death. The third degree is dangerous to a person who has heart disease, and possibly to one very susceptible to nervous shock. Both the third and seventh degrees have proved fatal.

A prominent daily newspaper contains the following editorial paragraph:

"Candidates for admission to the secret society known as the Modern Woodmen are likely to demand a revised and reformed 'ritual' to go into effect at once in view of the recent death of an Iowa man as a result of his experience during initiation. The degree team was using a spanking board supplied with blank cartridges upon him when the accident occurred. The cartridges were supposed to explode and terrify the candidate, but the wrong end was applied and the paper wad entered Focht's thigh and was not removed for several days. Meanwhile blood poisoning set in and lockjaw ensued, resulting in death."

OUT WITH "ORIENTAL"

Neighbors, Woodmen of America—Please accept a word of warning from a loyal Neighbor Woodman. I want to warn my neighbors against a most disgraceful appendage that has in several places been put onto camps. It is the "Oriental Degree." For moral and social rottenness it has no equal. It does not possess even one redeeming feature. It robs Woodcraft of its glory and man of his manhood. It is low and degrading. Its language and signs are too filthy to be used by civilized man. It is casting a stain on our once noble order. Woodcraft does not stand as high as it did six months ago in

this community by virtue of the attachment of this rotten "Oriental Degree."

Everybody knows what it is, and as people learn it, become disgusted with the Modern Woodmen. One-third of this camp will step out within the next two months unless this degree is put away.

Neighbors, let a word of advice be given you. For the sake of pure manhood, for the sake of our noble order, for the sake of your firesides, have nothing to do with that moral and social rot, "The Oriental Degree."

McIntyre, Ia.

A Neighbor.

The above warning is published in The Modern Woodman, an organ of the order published in Springfield, Ill. It is duly addressed to his fellow-lodgmens by a "loyal" member. The case which it treats illustrates one of the grave perils incurred by good men who take the early degrees of secret orders. Others, influenced by their example to join, are liable to proceed farther and take degrees involving features most objectionable.

The writer of this very warning may have seen young men whom he brought into the degree to which he belongs, proceed into the one which he detests. A Master Mason has no means of knowing that the Entered Apprentice whom he helps to initiate will not pass beyond him into the bonds of the Royal Arch, where he must hide murder and treason, and help a murderer or traitor to escape the consequences of his crime. He is as much outside advanced degrees, and almost as ignorant of them, as if altogether initiated, yet is leading others in the direction of degrees he might refuse to take if he understood them.

KILLED, BUT NO INQUEST.

More Fatal Initiations.

The Modern Woodmen Lodge of Hepburn, Iowa, is greatly excited over the fatal results of initiating a new member into their local order on the night of Thursday, May 18, 1899. The applicant was a Mr. Frank Focht, who recently came to Hepburn from Morton's Mills, north of Villisca. One of the instruments used was a "parent spanker," manufactured for lodge purposes. The spanking machine is a paddle with a flapper attached, which would make a man think that he was hit much harder than he real-

ly was. Between the flapper and the board the initiators put a blank cartridge with a nail to explode it, to scare the candidate. During the preparation this spanking machine was laid aside for a moment, and when it was picked up again, hurriedly, the side with the cartridge on was aimed toward Focht. The cartridge exploded all right, but the empty shell tore loose and buried itself in the victim's leg. The local paper says that the occurrence is one of the most awful things that has ever happened in the county, though no one is exactly to blame.

The initiate is to blame, if he knows anything about these degrading ceremonies, and every member of the lodge is guilty for using a deadly weapon. It is not the first fatal use of this "patent spanker."

The Masonic Chronicle, of Columbus, Ohio, in its issue of August, 1898, calls it a deadly weapon, when in the hands of the careless or ignorant. In commenting upon its deadly use on a candidate in Toledo, Ohio, this Masonic paper says loftily: "There being no foundation upon which these minor orders may build, such as are made the basis of the principal orders, silly and many times dangerous initiations are indulged in."

Indeed! Can there be anything more silly than that was the Masonic initiation of the Methodist pastor, Johnson, in Huntington, W. Va., Jan. 10, 1890, which resulted in his death? See the cuts on the last page of this number, and declare whether any man could do a more silly thing than to join the Royal Arch Masons. Rev. Johnson straddles a stick to go down into a thirteen-foot hole in search of the typical "Ark of the Covenant," and in doing this most ridiculous act for a full-grown man and a minister, he lost his life. Col. Enoch T. Carson, one of the most distinguished Masons of Ohio, was interviewed by the Cincinnati Enquirer on the death of Rev. Johnson, and it published Mr. Carson as saying that the fatal initiations into the Masonic lodge "have mostly occurred in the Third, or Master's, degree, which you must term the most exciting of all." Judging from the evidence, the Masonic Chronicle's charge is that of the "pot calling the kettle black."

News of Our Work.

Bro. W. B. Stoddard writes of his successes in Pennsylvania. He has done considerable work with good results in the eastern central part of the State. This section has been largely settled by Germans. They are sometimes slow to act, but make staunch reformers when convinced. He is finding open doors among the German Baptist brethren in Lancaster County. Sabbath, June 18, was spent with the Elizabethtown Church. Lectures were arranged to be given in this church, which is one of the largest in that section, during the week. The lodge people were considerably stirred when his presence and intentions were announced. It is believed much good will come from these meetings.

In the earlier part of the month visits were made in Montgomery County. Our friends were found to be in good heart, willing to help on the cause with their renewal to Cynosure and otherwise. On Sabbath, June 11, Bro. Stoddard spoke in the Schwenksville Mennonite Church in the morning, and in the Greater Ford German Baptist Church in the evening. The interest here was found to be considerable. An invitation to dinner and a five-dollar gold piece were given by a generous friend, whose heart was warm with Christian love. The Schwenkfelders expressed a desire that Bro. Stoddard preach for them as he has in other years. They appeared as ever willing to do their part in helping on a good cause.

The "Red Men," or "Big Injuns," as the paper called them, for the State of Pennsylvania, held their annual gathering at Lancaster. Many painted their faces and dressed after the manner of Indians. Difficulty was experienced in riding the horses secured for the parade. The poor animals were frightened at their appearance and had to be blindfolded in true Masonic style before they would consent to let these pretending Indians on their backs. How can an enlightened Christian view these evidences of human depravity without disgust and a desire to help such unfortunates to a higher plane of living?

S. A. SCARVIE'S SUCCESSES.

Many thanks for your kind words and more particularly for the prayers offered to our Heavenly Father for me and for all co-workers. If ever a man needs strength from God it is when working against the forces of the devil.

I spoke in a Lutheran Church in this village, belonging to the United Church, Tuesday afternoon, in the Norwegian language, but as a number of the townspeople asked for it, I was to speak again Wednesday evening in the same church. Wednesday afternoon we held a meeting out in a country church and when we came back we received word that we could not get the village church. Fortunately there was a school house in the village belonging to our church, the Norwegian Synod, and I was to speak in it.

When we came to town we found that the hall had been secured, and so I spoke there to a full house. After I was through there was quite a lively time for a few minutes. A number of Woodmen came up to the platform and commenced calling me a traitor, liar, and even used threats against my person. But after a while some of our people came up and told them to behave as civilized people, at least, and so the excitement abated. This forenoon I speak in another country church and this afternoon I go to Rev. Krog, Ossian, Iowa.

I have had very good meetings and people seem very interested.

At Waterville, Iowa, I was told that the Woodmen had sent to Waukon for a minister, who was to argue the case with me, but he failed to appear. At Callendar, Iowa, I spoke to crowded houses, in Norwegian in the morning and in English in the evening. At the latter meeting, the larger part of the lodge members were present, I was told, but none had anything to say. At Hayfield, Minn., it was also reported that there would be a man to refute my statements, but he also failed to put in appearance.

Next Saturday, June 10, I speak in a country church, and Sunday afternoon here in Virginia, and in the evening at Westby. Then I go to Spring Grove, Minn., to attend our annual conference, and do not speak again before the 24th inst., when I am to be in Franklin, Minn.,

with Rev. Rognlie, until the 26th. On the 28th and 29th with Rev. Lunde, Luverne, Minn.; on July 2, with Rev. Soudreson, Homedahl, Minn.; and I will make further announcements later.

Rev. M. H. Nichols, formerly our agent for a short time on the Pacific coast, and now of 125 8th avenue, Seattle, Wash., writes: I hope that the Board of Directors may see their way clear to employ Bro. Williams for another year. He has done a most excellent work on this coast, and is now well and favorably known. This is a specially hard field; a hard one in which to find suitable places for anti-secrecy meetings; a hard field in which to get a hearing, especially if the speaker is a stranger; a hard one in which to get any financial aid. Brother Williams knows the territory, the people and the friends of the cause, and how to get every dollar that can be raised for the work. There is a strong probability of his conference, which meets in Oregon City on the 14th of June, electing him to the presiding eldership. I do not know enough of their work to know whether he would have any spare time in that case or not to give to our association.

I expect to attend the conference and to cast in my lot among them. I think to resume ministerial work. I may not take an appointment to a charge, but work as an evangelist. It may interest you to know that two years ago last December I was married and have a beautiful boy eight months old, who can say "Papa, papa."

Rev. P. B. Williams writes from his home in Salem, Ore.:

The ministers of our city are beginning to get their eyes open to the encroachments of the lodge on the church. Rev. Ronald McKillop, pastor of the Baptist Church, by request, prepared an excellent address on the lodge and the church for our ministers' meeting Monday, the 15th. The speaker took strong grounds against all secret orders, the paper being one of the very best I have ever heard. Their plan is for the secretary to call the roll, and each minister arises and expresses his views on the paper. I am glad to report that all but three of the minis-

ters expressed themselves decidedly opposed to the orders, and in sympathy with the paper.

Dr. Parsons, of the M. E. Church, said: "I am not a member of any secret order. Have been an Odd Fellow and a Good Templar. Saw nothing in Odd Fellowship to hinder spirituality." After saying the above, he took rather strong grounds in favor of the paper, and against Christians being identified with the orders. Mr. Pratt, United Evangelist, said: "I am prepared to say that some of the statements of the paper are untrue." But he utterly failed to point out one misstatement. I think before the meeting closed he would have spoken differently had he been called out.

Rev. Royal, of the M. E. Church, South Salem, Ore., took strong grounds against all lodges.

Dr. Ketchum, of the Presbyterian Church, spoke the strongest in favor of the paper and against the secret orders. He said: "I would as soon join the Mohammedans as the Masons. I would think of joining any other heathenism as a Christian as quickly as join the Odd Fellows.

Rev. Shupp, pastor of the Evangelical Association, said: "I am a member of the A. O. U. W.'s, but have been thinking seriously of quitting them." Said he was never in the lodge except in the night he was initiated. He said he was in it purely for the insurance. He spoke out in strongest language against secret societies, and their awful influence against the church.

Mr. Henderson, Congregationalist, the president of the Association, spoke as mildly as possible in favor of the lodges. Rev. Evans, of the Christian Church, denounced in strong terms the whole brood. He is a strong young man, and I could not help admiring the manly stand he took. He preaches against the lodges in his church.

After all had spoken I was invited to speak. The city clock struck 12 as I arose. I held them thirty minutes, and put some strength into the backbone of those who were inclined to be weak. They all greeted me kindly at the close, and thanked me for my address. It was very timely. As the Grand Lodge of Odd Fellows met the next day in the city,

these pastors could have a practical knowledge of the worldliness of the secret orders.

On this coast they all (unless it be the Good Templars) have their dances and balls. Christians cannot be connected with them and be innocent. This fact is coming more and more to the front.

P. B. Williams.

Mrs. H. E. Powers, under date of May 28th, writes from Enosburg, Vt.:

I want to thank those who have so kindly and opportunely aided the work of the Beacon Light Mission. It is meet that they know how the battle goes.

I received a Macedonian call from Sister Giddings to come to this place. I spread the letter out before the Lord and asked Him if the call was from Him to confirm it by sending my railway fare in two days. The money came unsolicited.

I found Mrs. G. a most untiring worker in the distribution of literature, and in faithful warnings. What this lone widow has accomplished for God and humanity, while struggling with the cold winds of adversity, and rearing her three beautiful children, amid the fires of lodge persecution that has no parallel, can only be known when the balance sheet is struck off in heaven. Such heroism I have not met with before.

I find the only pastor here who has not been cable-toed by the secret foe is an ex-presiding elder, a Methodist and a very sincere man, but unacquainted with our work.

An evangelist has just lectured here to secret societies, upholding them as superior to the church. His arguments were weak and without foundation. Among other things he said, "If we have made a mistake in taking obligations we turn to God and the responsibility is not ours."

He hoped the time would come when every church would have a hole in the door, and a password, and oblige every one who entered to take an oath that he would stand by the church and minister. He is a member of eighteen secret societies.

I gave him my card with a challenge to meet me on the platform for a fair discussion of the subject. If he accepts you will hear from us.

Efforts are being made to secure a hall or church for me to reply to him.

New England Petter.

BY ELIZABETH E. FLAGG, BOSTON, MASS.

Lodge Marriage Ceremonies.

What the papers chronicle as "a unique event" took place recently in People's Temple in this city, when the Knights of Malta attended a wedding in a body "for the first time in Boston." The bride and groom as they neared the chancel were saluted with drawn swords by the brother knights of the groom. The new pastor at the Temple, Rev. L. H. Dorchester, who has succeeded the somewhat erratic Dr. Brady—also a Mason of high degree—performed the ceremony, after which both the high contracting parties passed down the aisle, walking under an arch of steel formed by the Sir Knights of the commanderies. When the lodge marries, as well as christens and buries, how can it be considered otherwise than as a religion—a usurper of the prerogatives of the church, and thereby affording one more indisputable evidence of being the Man of sin, "who sits in the temple of God showing himself that he is God?"

Masonic Brewers.

An item of news has lately come out that sheds much light on the question so frequently asked by unthinking people, how Masonry can play any particular part in protecting the rum trade in Boston, when the great majority of the liquor dealers are Irish Romanists. This latter class are supported to a large extent by the great wholesale firms, who are, whatever may be said of the smaller fry, high Masons to a man, besides belonging to other secret orders. One such firm in this city paid into the municipal treasury \$43,000 in one payment for the licenses of small retailers which they held and controlled. And there are others not far behind. Thus it will be seen how easily the protecting aegis of Masonry can be thrown around those who are outside of its pale. The license money for the city of Boston a few days ago, not counting 110 licenses not yet paid in, amounted to \$1,282,115. This is the gilded pill that our municipality swallows yearly, making the whole head sick and the whole heart faint with the crime, misery and political corruption which it engenders.

Catholic Masons.

The confident affirmation that "Catholics cannot be Masons" is not heard quite as often as formerly. Still there are many with whom it is yet an article of belief, even though the opposite fact is constantly leaking out—and from Masonic sources. For instance, the Tyler of May 15 has an article under the significant title "Catholics drifting towards Masonry," while in another issue of this paper (the leading organ of the craft, now that the Voice of Masonry has suspended) a writer in an Australian journal is quoted as saying that "taking the world through there are more Catholic than Protestant Masons." This is without doubt an exaggeration, but facts are multiplying on every hand to prove that Masonry knows no dividing line in religion or in politics, but freely joins every party, every organization, that it may control all.

May Endanger Government.

The stories told by Curtis Guild, one of Boston's prominent citizens, at the late annual meeting of the Springfield lodge, as reported in the Republican of that city, give abundant if unconscious evidence on this point.

Many years ago, when traveling in Italy, the father of Mr. Guild was present at a banquet of leading Italians, among whom was Gen. Garibaldi, both 32d-degree Masons. The latter found opportunity to secretly communicate to Mr. Guild that the Revolutionary army would soon surround the city, and he had better leave the country, which he promptly did. Other stories were told by him of his experience when on the staff of Gen. Fitzhugh Lee, showing the fellowship of Masonic Spanish officers with their Masonic American brethren on the contested soil of Cuba.

While we are on this subject, and as Admiral Dewey furthermore is a New-Englander, born and bred, perhaps the following story from an after-dinner speech of Gen. John Corson Smith, 33d degree Mason, of Chicago, at a lodge banquet in Dublin, Ireland, and reported in the Irish Figaro, may not be inappropos as corroborative of these statements. After remarking that "others had said that there was no telling what great good may come to each country by reason of these

Masonic interchanges of sentiment and the presence of brethren from foreign governments and countries," he went on to state that he had in mind some of those influences that are at work, and knew of one. At the commencement of our late trouble with Spain, Dewey was on the coast of China. He required some repairs for his ships, but the laws of neutrality forbade him to remain in any port of a foreign government over twenty-four hours. "Yet a silent influence was there," to quote from Gen. Smith, and some of Dewey's ships "remained at Hong Kong and thereabouts, and received the repairs that were necessary without bringing trouble between the governments." Captain Coughlan, by the way, who made that indiscreet speech on board the Raleigh, is a high Mason, which may possibly be the reason why his brother Mason, the Kaiser, did not press matters to a disagreeable finale.

Rt. Rev. Henry C. Potter.

In fact, it is high time Masonic speechifiers received a gentle tip from their superiors to the effect that they are talking altogether too much; and perhaps one of the chief sinners in this regard, if his ecclesiastical standing is considered, is the Rt. Rev. Henry C. Potter, bishop of the diocese of New York, whose address before the Blazing Star Lodge of Concord, N. H., on its one hundredth anniversary is reported in the Monitor of that city in its issue of June 1. As might be expected, it was a refined, cultured, graceful effort, chiefly remarkable for its admissions. Bishop Potter began by giving a kind of "impressionist" view of Masonry, admitting that though something akin to the order might have existed in Solomon's day, "its continuity or perpetuation is something which cannot be shown;" then advancing down to medieval times, when the masters of the lodges were bishops and abbots, and later Jesuit priests, and "popes and bishops finding that they could not control and regulate the lodges as they pleased * * * the note became one of crimination and condemnation." But admitting the early relations of the Beast to the Mother of harlots is not the worst. One is tempted to seriously query whether Bishop Potter should not be subjected to Masonic discipline for saying not only that he

"wishes the formulæ could be recast in less severe and menacing forms," but that a Mason does not need to be made to perform his vows by "oaths which belong to the times and customs of the Spanish inquisition." It is not every day that Masonry can obtain for her special advocate a man of the high religious and social standing of Bishop Potter, and it is certainly not every day that profane outsiders can receive such distinguished confirmation of what John Quincy Adams and other anti-Masonic writers have stated regarding the horrible and blood-curdling nature of the oaths; such an admission that Masonic penalties belong in the same list with the once so carefully hidden secrets of the Inquisition, with its torture chamber of horrors, that we of to-day have scarce the nerve to read or hear about!

But the most deeply interesting part of the Bishop's address was its close, in which he recommends that "to the degrees of Blue Lodge Masonry, as they now stand, shall be added another, "to be designated Neophyte, Postulant or Candidate for Masonry, with no vows but of the simplest kind, and no ritual but of the most elementary character, standing first for brotherhood, then for citizenship," and "in connection with the latter a solemn and impressive service and ritual every Independence Day, by means of which every youth who was a member of the order and looking forward to the several degrees of historic Masonry, should, if since the previous Fourth of July he had reached the age of 21, openly recognize and publicly take upon him as a man of full age the sacred obligations of citizenship." And all under the auspices of Freemasonry!

This fine scheme carried out and the youth of our land gathered into such a Masonic training school, and what may we not expect?

It is strange that skepticism is rampant among the working classes—that they have begun to lose faith in pastors and churches? And what share, it may be pertinently asked, will such distinguished clergymen as Bishop Potter and Dr. Lorimer have in bringing about the result, if, watered by the blood of her own children, the dragon's teeth thus planted in Columbia's soil spring up some day in a terrible harvest?

Boston, Mass.

Our Question Drawer.

If you do not see what you want ask for it.

Q. If the Masonic ritual means what it says, by what authority does Ronayne interpret it otherwise? S. T. L.

A. I interpret the Masonic ritual Masonically, or, in other words, according to its symbolic teaching. Everything—man or matter—animate or inanimate—inside the four walls of a Masonic lodge is a symbol and nothing else, so that the degrees of Entered Apprentice, Fellowcraft, and Master Mason are known among the craft as “symbolic Masonry.” Hence, when the ritual speaks of the Bible, a symbol of God’s will is meant; when God is spoken of the name is used as a symbol. The lodge itself is a symbol of the world; its officers and members are symbols of the sun, moon and planetary system. In fact, everything in ancient Masonry is a symbol, and therefore, accepting the statement of the ritual in its literal sense, is missing altogether the true meaning. In the “Ancient Mysteries” the ritual said one thing, but meant something else; so in Masonry.—Ronayne.

Q. Is not an ideal home a secret society? A Mason.

A. It is not. There is no parallel whatever between an ideal home and an alleged secret society. We say alleged because the only secret society in the world to-day is the Order of Jesuits, and that is very different from an “ideal home.” In an ideal home there is no “peep-hole” in the door, there are no concealed grips, signs, passwords; no visitor is pledged to secrecy, and to say that the confidential relationship between the members of a family is in any sense similar to what obtains in an alleged secret society is missing the meaning of simple English words. A secret society is generally regarded with suspicion, an ideal home commands the profoundest respect.

How can men who were never initiated into a secret society know anything about its secret work? An Odd Fellow.

A. The members themselves give it away, either in their cups or confidentially to friends. Thomas Carlyle of England, though never initiated, published every

tittle of the Masonic secret work in 1825, and gives this explanation of how he received it: “It has been communicated to me by Masons; it has been confirmed by other Masons,” and it is to-day and has been since its publication, “the Standard Manual of Masonry” of the English and colonial lodges.

Every Grand Lodge has the “secret work” written out in an easy cipher, to which access can be had in various ways.

Masonry has been frequently revealed in the courts, from 1826 to 1832, and by a convention of adhering Masons in July, 1828.

Some of the most honorable and godly men in the country, who were once Free Masons, have fully revealed and explained all the alleged mysteries of the Masonic system. In a word, the alleged secret societies are known because they cannot be kept secret.

Q. How are the Masonic oaths illegal? J. McM.

A. First, because they are administered illegally. No Masonic officer has the least authority to administer an oath.

Second. Because the candidate binds himself to something of which he is supposed to be ignorant.

Third. Because they bind a man to conceal all crimes committed by a Mason, except two, murder and treason, and hence a Mason is denied the right to “tell the truth, the whole truth and nothing but the truth” in a court of law.

Fourth. Because in obeying the Master Mason’s oath a Masonic juror is denied the right of bringing in an honest verdict, when he sees the distress sign given.

Fifth. Because they bind a man to a mode of death by assassination too horrible to speak of, much less to inflict.

Sixth. Because they are unconstitutional, as “no man can be deprived of life, liberty and property, except by due process of law.”

Q. Is it not true that the philosophy of Masonry is old? H. E. R.

A. Yes, it is old. The Masonic philosophy is identical with that inculcated in the “Ancient Mysteries,” or secret worship of paganism. In Ezekiel viii. the Tammuz of verse 14 is the Hiram Abiff of Masonry. Lodges are only as old as

1717. The philosophy of Masonry is as old as Cain and Tubal Cain.

Q. What explanation if any can be given for the multiplication of secret societies in our day? E. D. R.

We leave this question open and invite answers from our correspondents, giving briefly what they think is the reason why secret associations have so wonderfully multiplied within the last twenty years.

The Home and the Lodge

BY NORA E. KELLOGG.

"He that doeth truth cometh to the light."—John 3: 21.

To the many who in past years have enjoyed it, we trust that the renewal of the home department of the Christian Cynosure under this new name, *The Home and the Lodge*, will be pleasant and helpful; and to many homes where the Cynosure rays have never reached before, we pray that it may prove a source of strength and blessing.

All true religion, all just government began in the home. In the beginning of the human race the husband and father was priest and king in his own house; and he was amenable to God alone, from whom he received his authority.

To-day the strength and stability of any government depends directly upon the state of its homes. Are its homes religious, pure, well-ordered, that nation is invincible. Are its homes places where irreligion and misrule prevail, such a nation falls an easy prey to its enemies—nay, it will fall to ruin by its own vices.

Home as a Manufactory.

In making weapons of war, there are certain processes which each instrument must undergo, as tempering, polishing, testing. So in fitting men for his service in the great moral conflicts of the world, in the struggle between good and evil, between light and darkness, God has ordained that each individual must be developed to some extent in the home, and since this is true, it is not strange that Satan aims his keenest arrows and places his most deceitful, his most invidious snares, around this safeguard of our race.

Faith in God, and a loving confidence between the members of a family are essential to its life. Take away a living faith in the providential care of our heavenly Father, and men grope blindly and reach out to grasp some safe port; and spend their days vainly trying to provide for those dependent upon them. Destroy the loving confidence which God intended should always unite husband and wife, and that most blessed relationship becomes almost intolerable—a cup more bitter than gall.

A brief extract will show how secret societies teach men to distrust God and to rely on the lodge for support in times of trial, sickness and death.

From Ritual Modern Woodmen.

The Worthy Adviser of the Modern Woodmen, in response to the question, "What is to become of our loved ones when we are laid in the silent tomb?" says: "Organization is the breath to the life of culture and progress. * * * Go straightway and be adopted as Neighbors in a camp of Modern Woodmen, and your fears shall dissipate like the morning vapors. Your arms will be nerved to greater endeavors, and forebodings will give way to feelings of confidence, peace, and joy."

Must Maintain Mutual Confidence.

It is so plain that it is only necessary to state that though no sane man expects, or wishes, his wife to tell him everything she knows, though it is no grievance to a faithful wife that at night her husband does not repeat to her verbatim every conversation which he has taken part in during the day. Secret Societies do necessarily promote discord and estrangement when they pledge a man to keep secrets for men or women lodge members, which he may not divulge to his wife; or by binding a wife to keep secret, from her husband, affairs which she may discuss with other men.

"When you hear a brother kicking about everything the lodge has done, you may safely wager two to one that he does not attend often enough to remember the password."—O. F. Companion.

An ex-Odd Fellow writes: "That is the kind of a kicker I am. The kicking tribe is increasing."

A GOOD RESOLUTION.

The Woman's Christian Temperance Union of the Eighth District, at a meeting held in Elgin, Ill., in September, 1897, passed the following resolution:

"Resolved, That the rapid increase of societies which promote distrust and estrangement in the home by pledging husbands to secrecy from their wives, wives from their husbands, and children from their parents; which absorb millions of dollars annually and take the time and thought of thousands of men, thus robbing the church and the reforms of our time of their financial and moral support, is just occasion for alarm."

We are glad to record the above. Would it not be an excellent thing for the W. C. T. U. to consider whether or not the charge is true that "Secret Societies shield the liquor traffic."

THE NEW EXPANSION.

The desperate effort which is being made just now to draw women and children into secret societies—while in its immediate effect it is greatly to be deplored—is a cheering sign, for it shows that Satan (the lodge god) "has come down, having great wrath; for he knoweth that he hath but a short time."

"The Junior Odd Fellows," the "Independent Order of Abstainers," the "Coming Men of America," etc., are simply traps set for the feet of the young to draw them into the snare early that they may be held more securely.

According to the Chicago Record, a plan has been started among some of the leading Oddfellows of that city to form a Junior Order, taking in boys under 21, and it is expected that the movement will spread rapidly throughout the United States.

One of the originators, a lawyer by the name of Jones, said to a reporter: "Development and invigoration of Oddfellowship are the purposes for which the junior order is to be formed. It is said that the attendance at the lodge meetings of Oddfellows is not satisfactory, and that in some localities the membership is decreasing. The promoters of the new idea hope to get a hold upon boys and educate them to be good Oddfellows."

Mr. Jones further said that there would be two degrees in the order, one of purity and one of patriotism; that by it "we hope to win many boys to decency and to love of the flag

. . . to take them away from the vaudeville and lighter forms of entertainment . . . and teach them early in their lives a lesson of seriousness."

This night school of secrecy for American boys is to celebrate its opening by a grand ball—certainly an admirable way to begin these "serious" teachings. God help our country when the stars and stripes are made a cloak for secret combinations into which its youth are drawn on pretense of teaching them patriotism and love of the flag. And you, mothers, who would not have your boys spend their evenings in these lodge schools, from which you are barred out, learning "purity" from the lips of unknown men who may be adepts in all vice, wake up and find out for yourselves what the lodge is and what it purposes to do with your sons.—Home Light.

FOR THE CHILDREN.

Almost every home has children in it, and we hope every child who can read will be interested in the Home part of the Cynosure.

Cynosure is the name of the North Star. Can you look up at night and tell the north star from the other stars? If not, ask your father or mother to show it to you.

Now, all that the cynosure does in the sky is to give light, and you know, dear children, that Jesus said to his followers, "Let your light shine." When on earth Jesus loved and blessed little children. Now all children should love and obey him.

How many of you little folks would like to scatter the light of truth by circulating and getting people to sign a paper like this:

"We believe that Christians ought never to join secret societies?"

Because they are commanded not to have fellowship with works of darkness; but to reprove them. (Eph. 5: 11).

And because Jesus said, "Every one that doeth evil hateth the light—but he that doeth truth cometh to the light." (Jno. 3: 20, 21.)

And because he said, "I spake openly to the world, * * * and in secret have I said nothing," and "If any man serve me let him follow me."

There are two special reasons why the Cynosure believes that it would do much good if this little paper could be read in

every home. Those who know and love the truth could, by signing it, testify for the right and against evil, and we ought to be witnesses in the world; and a great many who never thought about it before, if asked to sign would begin to think what Jesus would do about these lodges if he were here.

The Cynosure would be glad to hear from the young people who are on the Lord's side, and who are willing in His strength to stand as opposed to the hosts of darkness.

Please think this over, and if you will help in this good work write soon to Home Department of the Christian Cynosure.

Seceders' Testimonies.

PRESTON S. CLEMENT.

East Springport, Mich.

In May, 1893, I was a resident of Ellensburg, Washington, and had been since early in 1887.

One morning on the street a member of the Knights of Pythias said to me: "Clem, don't you want to join the K. of P.'s? Our lodge is running down on account of some of the boys going away and we want to built up again. We have reduced the initiation fee for a limited time to make it an object for the boys to come in, and it will only cost you \$15 now, while if you wait until later it will cost you about double that."

I made out an application; felt highly honored to be a candidate for such a noble order; went home and explained to my wife how it would make us better known to Lawyer So-and-So and Judge So-and-So, and how it would better introduce us into society, and all that sort of thing. She thought it would be all right. Poor woman! Little did she think how many evenings she would have to be alone, while I would be at lodge having a good time with the boys.

When I took the first degree and became a Page there were about fifteen of us, so the skeleton in the coffin did not look quite so weird as it would had I been alone. I took the second degree and became an Esquire and was dropped

on the floor, while all was dark except that "Caution" in great red letters. I realized that I was getting well acquainted with Lawyer So-and-So and Judge So-and-So.

In the third degree, when put to the test, I was not a brave man, but I had to go down upon those solid spikes of rubber (supposed to be steel) just the same. Of course, all these transactions in the different degrees was for my especial benefit, and not for the amusement of others!

The lodge grew in numbers under the special low rate and was called among the best. The boys used to meet in good season before lodge time and joke and smoke and gossip, and tell the latest unholy stories, and among other things profanity was always above par, until the lodge was called to order.

I traveled a good deal after I became a Knight, and when I met anyone who was a Knight, although an entire stranger, I felt we were old friends.

I was at that time a railroad conductor, and Lawyer So-and-So and Judge So-and-So used to like to ride with me on a slow freight train. Was this because I was a brother Knight? It was because I was not honest with the company, and they could ride with me on a short fare, and thus the brother Knights encouraged me to be dishonest, after having taught me to be cautious in all things. Among this class of patrons was one who was an Episcopalian pastor and a Knight. What a beautiful lesson he was teaching me, and of course if I lost my position by my dishonesty I would certainly have the sympathy of my brave brother Knights, who had encouraged me in this nefarious business.

When I was one of them I was a worldly man, and looked to the world for all my enjoyment, so of course the Knights suited me first-rate. But now came a change. On Sunday, Nov. 10, 1895, being sorely burdened with sin, I sought and found the Savior. On Monday, Nov. 11, I visited a K. P. lodge in St. Joe, Mich., and for the first time in my lodge experience found that I was out of place. O, how different it all looked to me then! This seemed to be shown me, that it was not right for me to belong to an order of this nature.

I prayed God for light on this subject, and my prayer was answered. Thank God! One Sunday in the early part of January, 1896, I was in Homer, Mich., and in class meeting listened to the testimony of Bro. J. J. Tucker, of Spring Arbor, Mich., in which he told how the Lord had taken him out of Masonry. I met Bro. Tucker in the afternoon, and he soon convinced me by the Scriptures that I was indeed out of place, and after we had held a prayer service I promised him before a witness that I would withdraw from the K. of P. Before going to bed that night I promised God that I would sever my connections with the K. of P., and that I would never affiliate myself with another secret society.

C. A. BUHLAND.

In regard to the Woodmen of the World and J. C. Root. I joined the Woodmen of America (I think in 1888), at Phillipsburg, Kansas, but leaving there and going to Missouri, and from there to Niles, Michigan, I had in the meantime been dropped from the rolls for non-payment of dues; but when Michigan was taken into the jurisdiction a deputy came there and I assisted him in organizing a nice camp of twenty-two charter members. I was elected Secretary, and later on Venerable Counsel. I also helped institute camps at Dowagiac and at several other points.

A great deal of correspondence passed between Mr. Root and myself, and I will confess that I had come to think Mr. Root a very much abused man, when he was attacked so unmercifully by the Chicago press, and Dr. McKinney.

When he started the Woodmen of the World I lost no time in applying for a commission to organize a camp at Niles; it was granted, and I succeeded in organizing with thirty-two charter members, and the new order was composed of a great many members of the old lodge of the Woodmen of America. I had selected as examining physician a Dr. Smith, whom I did not know very well, and who proved to be a regular whisky soak, and of course like begets like, and he passed a great many of his kind, both as to drinking and hereditary consumption. Mr. Root came to adjust the death losses.

I spoke to him about it, but he gave me to understand that it was numbers the order wanted, and that Dr. Smith was all right. When we went to the Pike House to make the final proofs, there were members there in his presence so drunk they could hardly talk, but Mr. Root never offered even a reprimand. He even offered me a drink of whisky from his own bottle in his room, which he declared to be a superior quality, but I declined with thanks. You may rest assured that all this was not calculated to inspire confidence and respect in me in the "Father of Woodcraft," and I very frankly told him so.

J. C. FARNFIELD.

Cleveland, Ohio.

"The consequence was, friends, I discarded the whole business, even secret societies. I knew at once I had to give them up. I had to come right out from among them. My whole insurance was in the lodges. It was not a question for me to decide because I would never receive any benefit; so I made this proposition to my wife: 'I cannot have anything more to do with lodges, but this is not a question for me to settle. The money that is invested there is for you and my dear boy. I am through with lodges; I shall take no more part in them. It is left entirely in your hands. If you wish to keep up the lodges in your own benefit, it is in your power. As a member of them I am distinctly out of them.' She did not hesitate long. She said: 'If you can afford to get along without them I can.'—From Leaves of Healing, May 27, 1899.

"The Shrine is a modern adjunct to American Masonry. If negroes belong to it they can certainly claim no ancient authority for so doing. They are, or claim to be, Odd Fellows, Knights of Pythias, etc. They ape the uniform and no doubt copy the ceremonies of the whites, though by none of these orders are they acknowledged as legitimate."—Masonic Grand Lodge Committee Report, published in the Masonic Chronicle.

If "they no doubt copy the ceremonies" the question is, how they got hold of such undiscoverable secrets to copy them.

From Our Mail.

I have preached at Dexter, and at Ransom; but next week, Tuesday, June 6, we shall have the Wahpeton conference at Dexter. I expect after that to take a field for the season. As ever your brother in Christ,

S. F. Porter.
Lidgerwood, N. D.

I thank God that I ever come to know of the N. C. A. and the glorious work in which they are engaged. Oh, had I had been acquainted and informed of the work twenty-five years ago as I am now! It would have been an era in my life that I might have been a better worker in my Master's service. God bless, guide and direct you is my prayer.

A. J. Millard.

Little Rock, Ark.

Rev. J. K. Glassford, of Phoenix, Arizona, has spoken several times this year on Freemasonry, taking the ground that it is a system of falsehood and educates men to be practical liars.

He and his faithful wife have recently arrived at a daughter's in Chicago. Mrs. Glassford's health is very frail, and I bespeak for our brother and his wife the sympathy and prayers of the readers of The Cynosure.

Wm. I. Phillips—Dear Brother: The anti-secret reform is steadily moving forward in spite of the opposition. Just yesterday, in conversation with a fourth degree Mason, he said, "I am no more a Mason," and discussed with me the secrets of Masonry just the same as if we had always been brothers in the lodge together.

John Helfrich.

Larwill, Ind., June 10, 1899.

I am pleased to see in the June Cynosure that two of our church brethren, viz., Revs. Remersma and Groen, are taking an active part to wage war against the lodge question, and may the Great Head of the church command his blessing upon your labors, but let us not forget that the effectual prayer of the righteous availeth much.

B. Breen.
Paterson, N. J.

J. A. COLLINS.

Philadelphia, Pa.

It will be hardly possible for me to be present at the annual meeting or to act as a member of the board. Will you be kind enough to tender to the board my best wishes and thanks for their generous consideration while I was with them. The brethren will always have my sincere sympathy in their noble work for light and freedom and against darkness and moral slavery.

J. E. ROY.

Chicago, Ill.

The annual meeting of the N. C. A. comes May 10, just at a time when I shall be out on a tour through Missouri, Kansas and Iowa, in attendance upon State associations, and so it will be impossible for me to be present, for which I am sorry.

H. A. FISCHER.

Wheaton College.

I will take this occasion to add that while other duties will probably prevent my attending the annual meeting, they will not destroy my interest in nor prevent my praying and giving for the N. C. A. I see little hope for the future of our church and state, if its principles are completely forgotten or ignored.

HENRY J BECKER.

1618 West Second street.

Dayton, Ohio.

I would so much like to interview you all as to certain work we ought to unite to do in the near future to make ourselves more forcibly felt. We could do so by projecting a movement interdenominational and fraternal, that would enlist above two millions of people in our cause and exhibit our formidableness to the lodge until they would feel the force of well-equipped, well-trained and determined men. God bless the meeting and all who attend.

New Publications.

The Ladies Home Journal for June has among other good things two very interesting articles, "Housekeeping on an Ocean Steamship," and "How a Young Man Can Work His Way Through College." It also contains beautiful photographs of the monuments of all the Presidents from Washington to Arthur, with a description of the place where they are located.

We beg to call attention to this new and very cheap edition of Roger's Travels by the well known children's Evangelist, Rev. E. Payson Hammond. Mr. Hammond's hope is to reach through these pages and in this attractive form thousands of children whom he could not hope to reach more directly. At the nominal price of 15 cents a copy, postpaid; or, only 10 cents per copy in quantities to schools, it is believed the work will be widely circulated.

Rev. George Schorb, known as "The Blind Preacher of Evanston," was one of the interested auditors at the Evanston convention. He says the strongest indictments against the secret lodge are their interference with the administration of justice in our courts, and their spurious counterfeit (so called) charity, which contains about as much of the genuine ingredient of charity as the act of a man in depositing an amount of money in a bank, and then, in an emergency drawing it out and calling it charity.

"The Golden Rule and the Rule of Gold," is the title of a 207-page book full of facts and arguments concerning some of the causes and cures of our social evils. We have found it the most readable volume on this subject that has come into our hands. The author, Rev. George Schorb, "The Blind Preacher of Evanston," proves by this book that, though born blind, he is a close and careful observer and telling writer. His plan of discussing economic questions from the standpoint of the Golden Rule is the true and Christian principle. We advise our readers to send for this book. It can be obtained of the author for 50 cents.

There are two books of recent date which the readers of The Cynosure are advised to purchase, from each of which quotations appear in this number of The Cynosure. Each are in the American Statesmen series, published by Houghton, Mifflin & Co., Boston and New York. One is Thaddeus Stevens, by S. W. McCall, and the other is William H. Seward, by T. K. Lathrop. Each, \$1.25, postpaid.

The American Monthly Review of Reviews for June is, as usual, a storehouse of valuable information on current topics of general importance. Editor Albert Shaw devotes a good portion of his editorial review to the growth of trusts and monopolies, and the importance of the same subject is reflected again in an article by Byron W. Holt entitled "The Rush to Industrial Monopoly." Mr. Holt gives a valuable table of all the trusts in the United States having a capitalization and bonded indebtedness of \$10,000,000 or more. W. T. Stead discusses "Oliver Cromwell and the National Church of England;" Charles W. Kendrick writes of "The Mormons in Mexico," and Leonora Beck Ellis has a paper on "The State as Farmer." Many interesting topics are treated in the compilations of leading articles from other magazines. The illustrations and cartoons are excellent.

NEWSPAPERS AND REFORM.

We hope that our readers will order and read the papers noted below. If our space allowed, The Cynosure would reprint the articles in full, and we shall yet do so as far as practicable in the future:

THE CHRISTIAN NATION,
New York City, June 14, 1899, contains the most excellent report of the Reform Presbyterian Synod of last month, by the Chairman, Rev. A. Kilpatrick, on secret societies.

THE CHRISTIAN CONSERVATOR,
Huntington, Ind., June 14, 1899, has a long and valuable editorial on "The Mystery of Masonry," and also an important article by Rev. Wm. Beers on "Organized Secrecy." These two articles would fill at least six pages of The Christian Cynosure.

THE FREE METHODIST, Chicago, Ill., May 30, 1899, has an article on "Fraternal Life Insurance," by Fred Scott, that will well repay reading, and an editorial on "Memorial Day," from which we quote as in line with the sentiment of this number of The Cynosure:

"We have never taken as much interest in the demonstrations of Memorial day since they have passed under the control of the G. A. R. as we did formerly, for the reason that we do not believe in the exercises of a national holiday being manipulated and monopolized by any particular organization, ecclesiastical or secular, and especially by a secret society."

THE CHRISTIAN INSTRUCTOR, Philadelphia, Pa., June 13, 1899, has an editorial "Against Wavering" that is a bugle note to the denomination on its relation to the lodge. It calls for "Courage, the highest gift, that scorns to bend to mean devices for a sordid end." And none will lay aside when once begun the article by Rev. W. K. McMasters, on the "Need of Moral Reform," in the same paper.

THE SABBATH RECORDER, Plainfield, N. J., of June 12, 1899, has an editorial on the death of Focht, caused by his initiation. The editor of Young People's Department has often thought of joining, but such "accidents" has been one of the reasons for not doing so." Would not a better reason have been that organized secrecy, as illustrated by the lodges, is contrary to both the example and teaching of our Lord Jesus Christ? "Ye are the light of the world," rather than pledged by a worldly society to life-long secrecy.

THE STATE AND SECRET LODGES.

REV. J. M. FOSTER.

Our government found it necessary to assail the Knights of the Golden Circle during the war of the rebellion, because they were plotting to destroy it. It became necessary to throttle the Molly Maguire and Ku-Klux clans, as a means of self-protection. Not many years ago the Supreme Court of the United States decided that any one who has taken the

Endowment House oaths of the Mormon hierarchy should not be naturalized, and if he had been naturalized, should be disfranchised. The secret order of Mafia came to us from Italy. They discovered their true character in the murder of Chief of Police Hennessey of New Orleans. That assassination was a crime that demands retribution, and eleven members of the order were put on trial. Through fear of the order the jury acquitted them. A mob attacked the prison that very night and summarily dispatched these guilty wretches. That act cannot be justified. It was mob law, and when that prevails "there is something rotten in Denmark." But a secret, oath-bound gang of ruffians and brigands cannot be tolerated here. That massacre was the hand-writing on the walls of the secret dens of Mafia.

Because of their disloyalty the Jesuits were expelled from Prussia, Austria, Italy and other countries of Europe and from the South American republics. The Illuminati of France, which plunged that nation into the Reign of Terror, were the instruments of the Jesuits. Napoleon III. of France was moved by the Jesuits to send Maximilian, Archduke of Austria, to make war on Mexico in 1862, with a view to forming an empire out of that republic and uniting this with the Southern Confederacy. The murder of Dr. Cronin, of Chicago, led to the trial of the order Clan-na-gael. Their horrid oaths were exposed and found to disqualify those taking them for citizenship.

The secrecy of lodges is dangerous to society. Mr. Harwood states in the North American Review for May, 1897, that there are fifty distinct secret orders in the United States, with over 70,000 lodges and at least 6,000,000 members. There are about 14,000,000 voters. Out of these at least 5,000,000 are members of some secret order. They hold the balance of power in every national election. This government does not want its policy dictated from the lodge. It is a matter of history that the Free Masons murdered Captain William Morgan in 1826. Forty-five out of every fifty members of the lodge left the order. After this exodus the lodge went South and allied itself with slavery. The Southern Confederacy was conceived in the lodge.

The boys in blue went down and crushed the rebellion, but they were taken in the coils of the secret lodge system. Since then the secret empire has grown with remarkable rapidity in the North, and is to-day increasing at the rate of 300,000 members annually. This vast and growing power is under oath of secrecy. This is dangerous. In 1832 the Vermont Legislature passed a law forbidding the administering or taking of an oath by any one except a civil or ecclesiastical officer, under pain of \$100 fine. In 1839 the fine was raised to \$200. Massachusetts and New Hampshire adopted the Vermont law. Daniel Webster defended it. The principle underlying this legislation is essential to the life of the nation.

The authority of the lodge is dangerous. Masonry is an imperium in imperio. Mackey's Lexicon, page 8, says: "The master is supreme in the lodge. Such a thing as an appeal from the master to the lodge is unknown in Masonry. The power of the master is supreme." Page 103, "The government of the grand lodge is completely despotic; its edicts must be obeyed without examination by its subordinate lodges." In Hartford, Conn., in 1895, Malcomb B. Griswold, a Mason, set fire to his buildings to get the insurance. He confided the facts to a brother Mason, Dr. Frederick Jackson. The doctor violated his Masonic oath to conceal what was told him, and laid the facts before the grand jury. Griswold was tried and convicted of arson and sent to the penitentiary for ten years. The Hartford lodge then tried Dr. Jackson for un-Masonic conduct in informing on a brother Mason and suspended him.—The Midland, June, 1899.

Denominational.

UNITED PRESBYTERIANS.

At the General Assembly held last month in Philadelphia the following was the committee on revised form of article on secret societies for overture: Rev. J. A. Henderson, Rev. R. G. Ramsey, Dr. J. R. Campbell, Dr. J. M. Wallace, Dr. J. C. Scouller, Dr. J. Q. A. McDowell, Rev. W. H. Patterson, Rev. J. M. Ross,

Dr. James White, Dr. H. H. Bell, Dr. W. A. Spalding.

The report of the committee on bills and overtures reported on the memorial of the Southern Illinois Presbytery anent the article in the Testimony on Secret Societies. The memorial asked, 1. That a committee of one from each synod to report to the next Assembly a revised form of the article, to be overtured to the presbyteries. And also to say whether membership in every society organized on the principle of secrecy is forbidden by the article as it now stands.

The report says that there seemsto be a demand for some action on the subject, as there is a diversity of interpretation of the article, not as to the principle of the article, but as to the practical application of it to cases as they arise. The Assembly adopted the following:

1. That the committee as proposed in the memorial be appointed.
2. That the action of previous Assemblies, interpreting the article for the benefit of sessions, is as definite and satisfactory as any that can be made, and on that account no further deliverance is necessary.

Chicago is to be congratulated as the place of next meeting of our General Assembly.

UNITED EVANGELICAL CHURCH.

At their late annual conference in Illinois Bishop R. Dubs is reported to have made a strong address against secret societies.

The conference adopted unanimously the following:

"Resolved, That we view with disapprobation the many encroachments of the lodge upon our social and religious life, and declare the promiscuous union of the people of God with organizations that are essentially un-Christian in character is a menace to the church and the spiritual safety of those allied. A Christian cannot abide in the fellowship of the heavenly Savior and at the same time identify himself with those who delight in dancing and reveling."

The Associate Presbyterian Magazine, Chesley, Ontario, Canada, reprints in its June, 1899, number, an article from the Cynosure, "Founded on Wrong Principles," written by Rev. H. H. Hinman.

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PRESENTATION COPIES.—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

Honor the Fourth of July by reading this number of The Cynosure to your neighbor and to his boys.

Western readers of The Cynosure, as well as Eastern, will hail Elizabeth E. Flagg's letter and be glad that it is to be a regular feature of our Magazine for the coming year.

Read the items under the heading, "Newspapers and Reform," and gather courage to greater faithfulness since you see that there are more than "seven thousand" faithful witnesses in our country to-day.

Sample copies of this number of the Cynosure, if ordered at once, can be had at two cents per copy. Have it sent to your neighbors.

How about the distribution of your Lord's money this year? Will He have you put some of it into supplying others with the Cynosure?

Dr. J. W. Sproull, Allegheny, Pa.—There is no reform more unpopular than the one in which you are engaged; none more needed.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

Jamestown, N. Y., May 12, 1899.

It is with regret that we have noticed that the Christian Cynosure has missed us in its monthly visits, and we assure you that we would appreciate it very much if you could place it on your mailing list again for our reading-room.

Thanking you for your kindness in the past and trusting that you may deem it wise to grant our request, I am yours very respectfully,
Wm. H. Wells,
Assistant Secretary.

During the past year the money has been contributed which has placed The Cynosure in quite a number of reading-rooms of the Y. M. C. A. The N. C. A. will send The Cynosure to public reading-rooms, where it will be placed on file, for 50 cents per year. Will you send to one such this coming year? I will quote from a few letters recently received, from time to time, so that it may be kept in mind and all who will may help the young men.

Fairport, N. Y., May 22, 1899.

Wm. I. Phillips, Dear Sir—We will welcome The Christian Cynosure another year and place it on file for the use of the members. Yours very truly,
Milton W. Kohler,
General Secretary.

May 22, 1899.

Mr. Wm. I. Phillips, Chicago, Ill.:

Dear Sir—The Christian Cynosure will be very welcome in the Elmira reading-room, and we wish to extend to the kind friends our sincere thanks for same. Sincerely,

Herbert P. Lansdale.

Elmira Y. M. C. A.

We have recently received our first order for anti-secret literature from the island of Porto Rico.

Bro. S. G. Reading, Watontown, Pa.—I am thoroughly convinced that the secret lodge is a mighty power for evil. You are doing a good work in turning the light upon it. May it spread until the darkness disappears. Let us never retreat.

Voices from the Podge.

BUT ITS HISTORY SEEMS LESS IMPORTANT THAN ITS CHARACTER.

The Companion says that "The history of Oddfellowship, the three-linked fraternity," has superseded "all other histories of the order." Still, those who do not care to read all detail may like to glance at the historical sketch of Chapter I. in "Oddfellowship Illustrated," sold by the National Christian Association.

"SHUT OUT SHYSTER TRICKS."

"The system of fulsome and officious political methods that have been injected into the election of Grand Lodge officers, and subordinates also, has become of such importance as to call for reform. * * * Shut out everything that will not stand the strictest scrutiny."—Companion, February, 1899.

This is sound advice, but of course its restrictions to the election of officers should be noted; otherwise, if applied broadly to all things in the order it might appear tantamount to closing the door of the lodge.

"IGNORANCE AMONG LODGE MEMBERS."

"Ignorance of the history, traditions, and the general work of the order is more the rule than the exception. It is surprising how little is known of the above named points by members of the various orders."—Companion, February, 1899.

Would that this statement by an organ of secrecy could be read by all outside the lodges, for it is an important fact almost universally unknown. Outsiders imagine that members know the facts and principles of the orders to which they belong. On the contrary, they are as ignorant as the lodge organ quoted above charges them with being, and, let us charitably hope, that this ignorance is one great reason why sometimes their statements are so conflicting and their representations so little to be relied upon, and so contrary to what becomes apparent upon studious investigation.

RATHER UNKIND.

"Brother James Andrews and Isaac Powell, of Columbia Lodge, No. 3, of Columbia, Tenn., were initiated the night the lodge was instituted by P. G. M. Smith, viz.: Oct. 9, 1841. They are both living in Columbia, well preserved, and well-to-do, and enjoy the esteem of all who know them. Oddfellowship preserves all members who live up to its rules and privileges. This should be an incentive to young men to become Odd Fellows."—O. F. Companion.

Quite an incentive, it is, too. But is it not rather unkind and unfraternal to exclude by implication all members of less than venerable years, at whose burial Odd Fellows have displayed their regalia? Some consideration seems due to the memory of brothers who died with all dues paid, not to mention the feelings of the mourners. The Companion virtually says by implication that all Odd Fellows who die young have failed to live up to "rules and privileges."

INSURANCE BUSINESS.

"With a good, live, energetic, hustling financial officer at the desk, few lodges should go backward in membership because of non-payment of dues."—Odd Fellows' Companion.

Correct, Most Noble Companion! No good Odd Fellow should forget that the three frangible links are made of coin gold, and that nothing will so promote the Odd Fellow type of friendship, love and truth as the collectorship of "a good, live, energetic, hustling financial officer."

WHY NOT TRY SECEDING?

"Never give advice to a lodge; they will think you have a big head; if your advice is good, they will be jealous of your knowledge; if it is no good, they will laugh at you; if you are right and they wrong, they will hate you; if you do all the work, they will kick because you don't do it right; and if you leave it for them to do, they will raise a racket; if you take the lead, they will be jealous of your popularity; and if you say nothing and saw wood, they will say you are proud."—National Odd Fellow.

.....FROM.....

"FREEMASONRY ILLUSTRATED."

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Candidates Passing through the "Living Arch." The farther they go and the lower they stoop the worse they are treated.

[Companions form in two rows, facing inward, the lines starting near the door. Each locks his fingers firmly with companion opposite as shown in cut.]

R. A. Captain (to *Principal Sojourner*)—It is the order of the Captain of the Host that the brethren enter this chapter of Royal Arch Masons and be received in due and ancient form.

Principal Sojourner—(leading them in, repeats from Isaiah xiii. 16.) "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." *Sickels's Monitor*, Part 2, page 52.

Capt. of Host (two raps)—Companions, you will form a living arch for the reception of the candidates.



Candidates passing over the "Rough and Rugged Road" from Babylon to Jerusalem.

say unto the Children of Israel, I AM hath sent me unto you." [Captain of Host returns to his station.]

Principal Sojourner—You will now represent three of our ancient brethren returning from the Babylonish captivity. Our pass you will remember is: I AM THAT I AM. Let us be going. [They march several times around the preparation-room, and then enter the chapter, where they are nearly deafened by the voice of several yelling "Good news;" "Babylon has fallen;" while others make hideous noises on tin horns, etc. They then march on through a dark passage over blocks and sticks of wood, benches, chairs, a stove, tumble-down bridge and anything to

INITIATION.

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—ON—

Secret Societies

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....OF THE....

INDEPENDENT ORDER OF ODD-FELLOWS,

Under the Jurisdiction of the Sovereign Grand Lodge,

(REVISED SEPTEMBER, 1897.)

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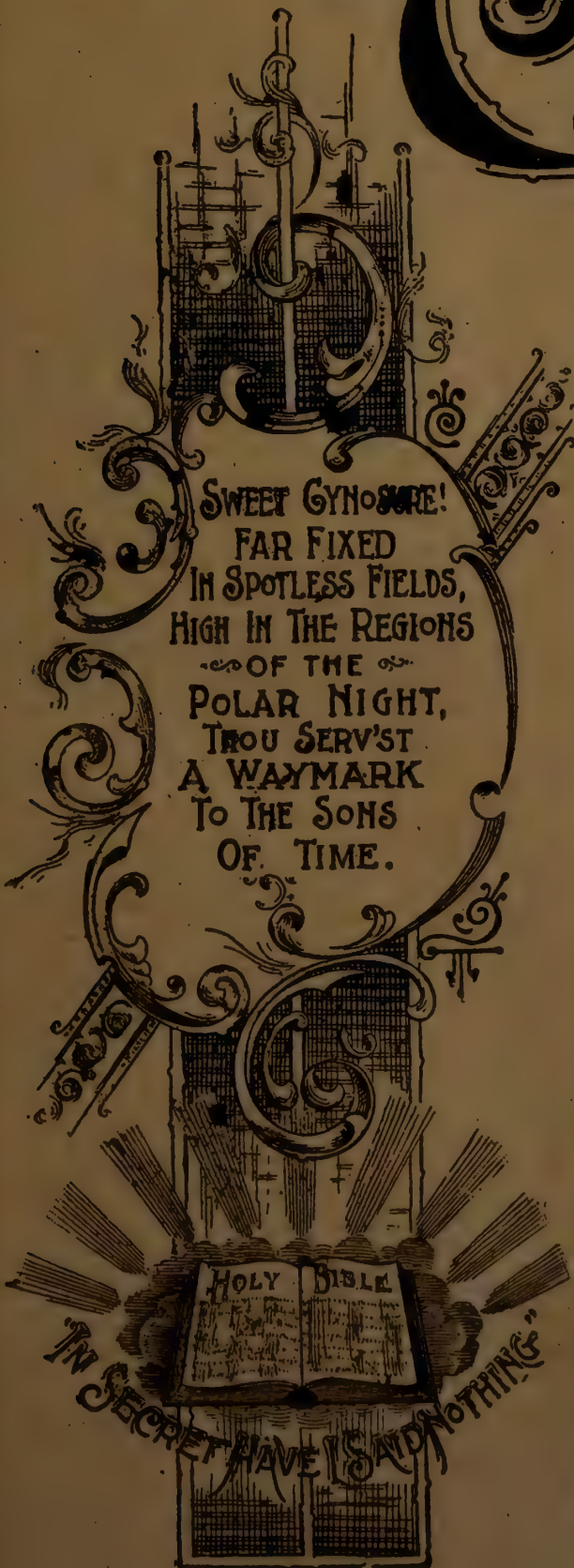
NATIONAL CHRISTIAN ASSOCIATION,

221 West Madison Street,

CHICAGO, ILL.

★ Christian Gynosome.

CHICAGO, AUGUST, 1899.



WENDELL PHILLIPS

He stood upon the World's broad
threshold; wide
The din of battle and of slaughter rose;
He saw God stand upon the weaker side,
That sank in seeming loss before its foes;
Many there who made great haste
and gold
Unto the cunning enemy their swords,
He scorned their gifts of fame, and
power, and gold,
And, underneath their soft and
flowery words,
Heard the cold serpent hiss; there-
fore he went
And humbly joined him to the weaker
part,
Fanatic named, and fool, yet well
content
So he could be the nearer to God's
heart,
And feel its solemn pulses sending
blood
Through all the wide spread veins of
endless good.

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1899) is a Methodist Episcopal, and the vice president a Christian Reform (Holland). Among the following named

officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at \$20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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NUMBER 4

PUBLISHED MONTHLY BY THE
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The life of Christ in the soul is not an evolution, but a creation.

The Gospel adopted the best way of saving men at the first, and will never change to another.

Spiritual manhood is the state in which one is delivered from all that is childish. See I. Cor. 13: 11.

When this number of the Christian Cynosure reaches its readers, many of them will be considering the question of where their children shall attend college during the coming year. The right decision of this question is scarcely second to any one that fathers and mothers must face during the minority of their children. It is hoped that this number of the Cynosure will be helpful to all such, and that Christian character will be more desired than intellectual or physical culture. Those institutions are more likely to produce Christian character that realize that God sends "Reforms," as Lowell said, "to separate the friends of truth from the friends of falsehood." Thus the lodge question is Elijah's question over again to every college, as well as to every parent with children to educate. "If the Lord be God follow him, but if Baal then follow him."

John Wesley's mother once wrote to

him when he was in college, "Would you judge of the lawfulness of the unlawfulness of pleasure, take this rule—

"Whatever weakens your reason,
Impairs the tenderness of your conscience,
Obscures your sense of God, or takes off
the relish of spiritual things,
Whatever increases the authority of your
body over your mind, that is sin."

The late Dr. McCosh is credited with the remark that colleges should have for instructors the ablest men in their several departments without reference to their religious views. That is of two men, one an infidel and the other a Christian, the ablest man should be the instructor, no matter if he should be the unbeliever. Imagine, if possible, an institution made up in this way. Ingersoll or Renan in theology; Huxley or Darwin in biology or physiology; Tyndall in natural sciences; Proctor in astronomy, and men of like minds in the other departments. Put now young men under the care of such minds four or five years. Let them see the Bible treated as these men are accustomed to treat it. The Sabbath used for lectures on astronomy, and prayer sneered at as a foolish superstition; then let any intelligent man say what the effect must be. If infidels are allowed to control the education of the country, because of a little real or fancied superiority in scientific attainment, then the educated men of the future will be infidels.

Dr. McCosh was a profound scholar, and very well knew that the Christian movement did not begin by an appeal to

science or scientists. He knew that the Reformation began with the Bible and not in the laboratory. He was a Christian and knew that the soul is of infinite value as compared with mere intellect. Is it wise then to favor the employment of infidels, or higher critics, as instructors when they are dangerous just in proportion to their ability? Would it not be wiser to have young people instructed by men who believe in God and Christ and the Bible, and have average ability in their departments, than to put receptive minds under the influence of such men as will use their intellectual gifts to destroy in their pupils that faith which gives the only valuable knowledge to the immortal soul?

Notwithstanding the scholarship and theology of Princeton University its late record on temperance is seen to be but little less infamous than that made by it during the war with slavery. Better would it be for pupils, church and country, if parents would send their children to any one of a score of colleges of our country, which are not supposed to rank with Princeton in scholarship, but which have a record on slavery, temperance and secret societies, honorable to God, and are institutions which banish infidels, higher critics, and time-serving theologians from the class room.

Among the rules of a New York livery stable, where the animals of many wealthy men are kept, are the following: "No man will be employed who drinks intoxicating liquors. No man shall speak loud to any of the horses, or in the stable where they are. Horses of good blood are nervous, and loud, excited conversation is felt by every horse who hears it and keeps them all nervous and uneasy. No man shall use profane language in the hearing of horses." If the hearing of oaths in a livery stable has a deleterious effect upon fine blooded horses, what must be the effect upon the consciences of men in a lodge room, to hear imposed upon themselves and others the fearful oaths there taken. Are horses of greater value and more to be guarded in this respect than the souls of men?

Contributions.

THE COLLEGE TO WHICH CHRISTIAN PARENTS SHOULD SEND THEIR CHILDREN.

BY REV. EDWIN S. CARR.

It was a proper feeling which led a mother to exclaim, "God be merciful to me, a sinner; I am the mother of an immortal soul!" This responsibility places upon the parent at least the duty of giving the child a thoroughly Christian education. Parents cannot control their children through life; the greater importance, therefore, attaches to the influence affecting them during childhood and youth.

It may be assumed that Christian parents will send their children to a Christian college. What is a Christian college?

The Teachers Christian.

A college where all the professors and teachers are earnest and active Christians. It may not be possible for a school of limited means to fill every position on its teaching force with a person entirely satisfactory in this respect; but this is the ideal, and it can be largely attained if the college management is in earnest about it. A fallacy in so-called Christian education which must greatly delight the devil is that the president or college pastor or the Y. P. S. C. E. or the local clergy can look after the spiritual welfare of the students, in which the professors are in no wise concerned; it being necessary only that the latter be intellectually equipped for their teaching work. No more infallible method can be devised to destroy the religious influence of a college than to employ highly educated professors who are openly or secretly un-Christian or anti-Christian. The greater the respect their learning inspires among the students the greater the probability that the students will be attracted to the religious position of the professors.

Teaching by Example.

By a Christian college I mean a college where the faculty do not use alcoholic liquors or tobacco, and where the

students are forbidden or in every way possible prevented from such practices. The revelations in *The Voice* of a year ago as to the dissipation in our Eastern colleges, notably Congregational Yale and Presbyterian Princeton, are still or should be fresh in the minds of all Christian parents. And most significant is it to observe that after all the protests of temperance Presbyterians the country over the Princeton Inn was reopened and I believe is still running. The German ideal in education, religion and social customs, largely dominates our Eastern universities and threatens their moral and spiritual ruin. The problem now is to save our Western colleges for a genuinely American type of culture. In an article in the *Advance* a year since I said, "It is time for those of us who do not believe in a type of education which draws its inspiration from the pipe and the beer-mug to get together." Christian parents may not only benefit themselves, but aid the general cause, by sending their children and giving financial support to a Christian college.

The Ministry Honored.

A Christian college is one where the ministerial office is honored and held up before the student body as the most worthy and desirable of all human occupations. Harvard, founded to educate Congregational ministers, this year sends six men from a class of 400 into the ministry, and the showing of Yale is not much better. President Eliot of Harvard was originally a scientist, and his sympathies seem still in that line, as appears from his recent declaration that "a man can do more good as a physician than as a minister." The same drift is apparent at Yale, as shown in the election of Prof. Hadley, a political economist, to the Presidency—a departure from the immemorial custom of choosing a minister for that high office. A graduate of this year's class, Wheaton College, recently said to me, speaking of a classmate: "He thinks of studying law or medicine; I tell him there is something for him better than either"—meaning the Christian ministry. This feeling should pervade a Christian college.

Secret Societies Not Allowed.

A wise Christian parent will select a college where there are no secret fra-

ternities. I will mention two objections to college fraternities which have especially impressed me. They tend to degrade the standard of scholarship by emphasizing the social rather than the literary. Where fraternities predominate the literary or debating club languishes or disappears. (2) The social life fostered by the fraternity is not of a desirable type. It tends to frivolity and extravagance, if not to dissipation. Cards, the dancing party, if nothing worse, absorb time and effort, and a style of dress and living prevails which the poorer students cannot honestly maintain, and which is not profitable for any. The "panhellenic dance," instead of the contest in debate or oratory, becomes the supreme event of the college year.

Avoid University Methods.

The ideal Christian college will not be a department of a great university. I give two reasons: (1) I have suggested above the difficulty of securing professors who satisfy both the religious and intellectual requirements for the work of Christian education. This difficulty becomes greater, perhaps insuperable, when all the departments of a great university must be manned. Chicago University is a case in point. Founded to represent the Baptist denomination, one of our most spiritual and evangelical churches, the religious influence there is far from satisfactory. I was told not long since of a remark of a young lady student at Chicago University who is the daughter of a Baptist minister. "I seldom attend church. I can hear better music at the opera, and find better literature than the average sermon by reading the poets in my room." (2) The methods of study in college and university are directly opposite. The method of college instruction is largely by text book and memorized lecture; in the university, individual research in library or laboratory has the primary emphasis. This difference in method is necessary because of differing age and mental maturity in the students; the difference becomes the more marked in a Christian college because of the un-Christian or anti-Christian character of our prevalent literature, science and philosophy, which renders the method of individual research, for immature students, dangerous if not destructive. Modern

secular thought is dominated by a revived form of that Greek wisdom which Paul condemned as foolishness with God. It denies the miraculous, repudiates revelation except as an illusory pantheism, and knows no heaven except a kingdom of happiness on earth. It is represented by Hegel in philosophy, Darwinianism in science, Goethe, Carlyle, Emerson, Geo. Eliot, in literature, and in the religious sphere by the extremes of the higher criticism. In these conditions it is plain that the method of individual research must be used with caution, except in case of mature students. Even many university students are not ripe for it. I remember hearing a conversation a few years since between a Harvard professor and a young Japanese student, who had come to Harvard for post-graduate work. The student wanted to study the question of theism, and was referred by the professor to the university library. The absurdity of turning loose a young student, fresh from heathenism, in a library of 400,000 volumes to discover whether or not there is a God, is sufficiently apparent. Original and independent research is the characteristic method in the university, and is to be encouraged in the college course so far as is safe; but an important, perhaps the most important, element of the work of a Christian college is to guide the student through the principal fields of literature, science and philosophy, with wise and Christian teachers to emphasize the truth and distinguish it from specious and deceptive error. Here only is to be found the proper preparation for the freer method of the university—especially in our existing universities, where the skeptical influence so largely dominates.

For these two reasons the union or close proximity of college and university must work rather harm than good to the Christian college.

Duty of Christian Patriots.

I may call attention in closing, to a corollary from the above discussion, viz., the permanent importance and value of the Christian college, and the duty of Christian people to support such institutions. Our public schools are becoming probably less religious if not more godless; our State universities are secular-

ized by law, and our great universities seemingly not less so by the dominance of an agnostic culture. Where is Christian education to find refuge, except in our denominational colleges? Here is the fundamental reason for the permanent existence of such schools, and here is the proper basis of their appeal to Christian patriotism and philanthropy.

Wheaton, Ill.

THE KING'S MEAT.

BY EDMUND RONAYNE.

The allegation is generally made that what are commonly termed "minor secret societies" are but so many feeders for those of a more popular or aristocratic character, such as Masonry, Odd Fellowship, Knights of Pythias, etc., and that is simply the truth. Even the Good Templar society has been generally made use of in that way, and you will often hear members of these minor organizations declare that they would go into Masonry only that it costs too much.

These are the conditions among men of mature years, men whose habits are already formed, and who have acquired a relish for what they imagine are greater mysteries and more profound secrets from their association with minor orders. But what shall be said of the young men, those having yet scarcely reached their majority, who, when attending some college or university, connect themselves at the very threshold of their lives either through fear of ridicule or because they want to be in the "social swim" with college societies? No man of brains or ordinary common sense will go into a secret society of any kind in this the close of the nineteenth century, without an object more or less selfish.

Every man investing his money in such a way, be the amount large or small, expects to make something by his ventures. But what does a college student expect from mouthing the oaths and going through the mountebank performances imposed upon him in his initiation into a college secret society? Will joining the Phi Beta Kappa give him a better knowledge of Greek, make him a better man or better prepare him for the duties awaiting him in after life? Not by

any means, but, on the other hand, it will generally be found that the college secret society is his first introduction to the false worship, the ungodliness, the deism and the stupid infidelity which are the characteristics of Masonry, Odd Fellowship and other similar institutions.

Every young man, I am persuaded, who joins a college secret society, receives his first taste of "the king's meat," spoken of in a recent Sabbath school lesson, and well, indeed, would it be for him had he at the very outset followed the noble example of young Daniel in Babylon, and so stand by a firm resolution to keep himself from defilement. But there is another side to the question. Who is it that puts him in the way of temptation and danger? Who is it that introduces him to the society of those among whom roystering ungodliness and often a total disregard of even the ordinary rules of civilized society are things to be boasted of and generally laughed at? Who is it that really places "the king's meat" before him so that he may eat and be filled? Not the King of Babylon directly—the prince of this world—but his own father, or perhaps his mother, who are doubtless the unconscious instruments of Satan in placing their boy at a college or university where danger lurks in his every path, and where he must defile himself with "the king's meat" whether he wills or not. These fathers and mothers doubtless make it their daily prayer, "Lead us not into temptation," and yet they themselves place their boys in the very surest way to meet and be overwhelmed by the greatest and worst temptation to which they could be exposed, when they send them to colleges where among the first things they learn is a crude and godless experience with oaths and secrecy.

But behind the shillyshally oaths of the college fraternity is that weightier motive of self-interest, which assures the candidate that his shortcomings, his drunken bouts, his visits to questionable haunts, and his all-night revelings shall be kept secret so that the faculty nor the community shall be none the wiser, and that thus his reputation shall be outwardly maintained. This and this alone seems to be the plain reason, if not the only reason, for the existence of college secret societies, but aside even from that it is a

well-established fact that wherever secret societies find a home and a welcome, there infidelity and ungodliness most assuredly abound. Fathers, send your sons to wholesome schools, where they shall receive good, wholesome food, and not be tempted to eat of "the king's meat."

Chicago.

ANTI-SECRETISTS INSTRUCTED.

Land of the Setting Sun,
Seventh moon, 11th day.

Editor of The Cynosure: I think that if you could know what is within the noble order to which I belong you would speak of secret orders in a different tone. Almost ever since its original organization I have been a member, and most of the time an officer of the Ancient Grand Royal Golden and Sublime Order of the Bald-headed Eagle. The name is due in part to the fact that the first P. G. X. Y. Z. Noble Excellent Grand Worshipful Screecher, who recently died and was buried with one of the most demonstrative demonstrations ever witnessed on this continent, had been from his earliest infancy a bald-headed man.

The melancholy occasion when the Ancient Order of the G. R. G. S. Order of the B. H. E., with tears of fraternal grief, laid away the remains of our departed brother, gave our Deputy E. G. S. an opportunity to set forth the transcendent virtues of the deceased in eloquent terms and sublime descriptions, that, if heard by the enemies of our ancient and noble order, would have forever silenced opposition. He was a fitting descendant of the long line of X. Y. Z. N. E. G. Worshipful S. presiding officers, whose names, adorning the super-moral principles of our order, have come down from the remotest generations, beginning with Adonizedek, whose fingers and toes were cut off by early anti-Masons, and continuing with a line of noble and pious men and patriotic citizens, too numerous to name, but including Tiglath, Pilesar, Ahenobarbus, and other illustrious heroes of ancient and modern times.

His character as a Bald-Headed Eagle was above reproach and bore every test, and as a Grand Schreecher he always claimed undivided attention. He never

failed to attend all the banquets of the order; he drank every toast; he never refused an office to which he was appointed, and he died without a single due unpaid.

I assure you that every brother admitted to our noble order is qualified to sustain the same lofty character. In fact, the tests required prove that anything below the most unattainable excellence debars the candidate from admission.

He must avow the opinion that a Superior Being exists; he must assert, without equivocation or mental reservation, that he hopes to share in every time of need, in the truth, friendship, charity and general fraternity of our ancient and worthy order.

Having been, as I remarked before, a Bald-Headed Eagle, and most of the time a Grand Noble Scheecher, from about the time of the order's first organization, I may say, without assumption, that I feel qualified to assure you that all your ideas of secret orders are, without exception, wholly mistaken. I forbear to mention the various offices I have held, from Junior D. D. Q. up through the rows of successive chairs to the office which, as a member of the Supreme, Select, Illuminated Inner Circle of Grand Commander and Sublime Imperators, made me not only the wearer of seventeen gilt stars and four spread eagles, but also endowed me with a title, the sublime initials of which exhausted the English, Greek and Hebrew alphabets.

Trusting that this slight intimation, which is limited by the restrictions involved in communicating with the profane, respecting glorious and sacred mysteries, will result in your suspending publication, I remain your faithfully,

Isaac Shoemaker, P. G. N., etc.

THOSE MYSTERIOUS VERDICTS.

BY C. A. S. TEMPLE.

Is it a crisis in our American jurisprudence? Seldom has the very name of Justice been so shamelessly burlesqued as in the "findings" of the late two great investigations (that of Quay and "The Beef Court"). In both the charges investigated were triumphantly, overwhelmingly sustained; yet in each case the issue

was in utter contemptuous violation of facts proved, of law, and so of truth, of right and of honor.

Is It Masonry?

In a case so extraordinary we naturally ask, "What can be the cause?" If bribery, neither the briber nor the bribed is likely to voluntarily enlighten us. The well-known fact that the Masonic oath is designed to cover, and does cover unlimited sin and crime, should stimulate inquiry as to whether Quay or any of those great meat-packers are Masons. Also, whether the members of the Quay inquisition or any of those of the "Beef Court" are members of that "order." If Quay or any of his inquisitors are Masons, the cause of his acquittal is not far to seek, as in that case, they have taken the oath of at least the Master Mason, perhaps, too, that of the Royal Arch degree. If all are still loyal thereto, Quay's acquittal is but the natural, logical outcome of such a wicked, such a criminal combination. True, "Brother" Wanamaker, one of his accusers, is also a Mason. But even if Quay is a Mason, Wanamaker is not the first, not the only man whose conscience has got the better of his Masonic oath, and it will be strange, indeed, if in that case he escapes censure from both his Masonic compeers and superiors, for such a violation of "the obligations and precepts of the fraternity." Time, that surest of all expositors, may yet bring to light those now "hidden things of darkness."

The rule thus applied to the Quay inquisition, and its criminally fraudulent verdict, applies with equal force to the "Beef Court," and to its equally false, equally criminal "report." If the members of that court (any or all of them) are Masons, and if the "packers" implicated (any or all of them) are Masons, that fact will go far toward the solution of the reason, or reasons, for a "report" so fraught with falsehood and injustice (and for its approval by our Masonic President) and which, otherwise, may remain a mystery and an eyesore in the public mind. "On with the dance!" Let the "investigators" be themselves investigated. Let their pet "board" be in its turn "inquired" into. Give them no rest, until all this evidently secret "official" deviltry has been unearthed, laid bare, and its "distin-

guished" perpetrators covered with the infamy and disgrace they so richly deserve.

Lebanon Springs, N. Y.

The Home and the Lodge

BY NORA E. KELLOGG.

"Help us, O Lord, for we rest on thee." (II. Chr. 14: 11.)

PLEASE STOP.

Busy mother, young woman eager for life's work, happy child! "There is a way that seemeth right unto a man, but the end thereof are the ways of death!"

A speech of a brewer at a meeting of the "Brewers' Union," advising liquor dealers and saloonkeepers to coax boys to drink, has been widely circulated and commented upon.

What is meant by the long list of junior secret orders now being formed? We quote from the last number of the organ of the Junior O. U. A. M.:

"The sole object of the originators of the Junior Order was to create a feeder to the senior order, much as a Sunday school is to the church, and the fifth object of our order was at that time: 'To prepare the youth of our land for admission into the O. U. A. M. when they arrive at the proper age (21).'"

That was a shrewd, devilish suggestion, "Drunkards will die; boys must be found to fill up the ranks." But the saloon is not Satan's sole stronghold in this world. Secret lodges abound, where men by devil worship—"the things which the Gentiles sacrifice they sacrifice to devils, and not to God." I. Cor. 10: 20)—are made devilish.

Many good men have been snared, and many worldly men have found that the promises, which were given to induce them to join, are not made good; and so are leaving the lodge. The Masonic Grand Lodge Report for the State of Michigan, last year, stated that in that State there are "twelve thousand renegade Masons!" Men who have joined the lodge and then left it. This in a single State, and one secret order!

Satan looks around for new recruits, and, as in the case of the saloon, homes must be desolated, and women and children must be induced to join. Temper-

ance, literary advantages, cheap rates for admission and other inducements are held out to women; while children are told that "Washington, Garfield, Jefferson, Lincoln, Fulton, Childs, and nearly every great man in history, without exception, belonged to a secret society." They are told that this society "does not require a fearful oath in joining. We simply ask your manly word of honor that you will not tell the secrets," and the boy is assured, as the Masonic candidate is, "that there is nothing in the secret work to interfere with his religion, politics," etc.

Remember, mother, sister, little one, Jesus is not in the secret chamber (Matt. 24: 26) and do not enter.

WHY?

"The Royal Templars should find great favor with the ladies, as the quarterly dues for the fair sex are usually half of the amount charged the sterner sex. This is not changed when life insurance or sick and funeral benefits are taken. Thus it will be seen that in the beneficiary departments they still have an advantage of about one dollar a year."

Car fare for a woman is the same as for a man; dry goods and groceries cost just the same for women as for men; nor do ordinary life insurance societies make more favorable rates for women. Why should a secret insurance society charge men two prices for its benefits?

LODGE INSURANCE.

Persons who have been induced to join the lodge for the cheap insurance frequently say:

"I do not like the lodge, but I've paid so much in that I cannot afford to stop now, and let it all go; and these secret lodges make no allowance, and never pay back if we want to leave them. What can I do?" And the man of God answered, "The Lord is able to give thee much more than this." (II. Chr. 25: 9.) "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." (Ps. 37: 3.) "Honor the Lord with thy substance, and with the first fruit of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst with new wine." (Prov. 3: 9, 10.)

WHAT SHALL THE HARVEST BE?

In a town not fifty miles from Chicago the Eastern Star ladies staid in their lodge room until 2 o'clock in the morning, initiating into their order a man whom many of them would not deign to recognize on the street. And the members of this same lodge, supposed to be women of wealth and refinement, blackened their faces, so as to represent negroes, put on grotesque costumes, and took part in comic minstrel shows to raise money for their lodge.

"When shame is gone, all is gone."

IS IT A GOOD OMEN?

Fifty years ago there were no secret societies which admitted women as members. Now Masonry, Odd Fellowship, the G. A. R., in short, almost every secret society for men has its corresponding woman's order, and children's lodges are springing up like toadstools in a swamp.

"There are thousands of Red Men's families that will be left destitute, when the head of the household is taken away, unless they have been protected by the safest and cheapest of all fraternal life insurance. 'He who wins a competency for his bereaved family at the very close of life, blunts the sting of death, triumphs over the grave and wins an immortal crown.'"—Buckeye Trail.

The only hope, the only comfort and support that the secret lodge can give, is what one may find in a few paltry dollars at—we might almost say in consequence of—the death of a loved one! Only through Christ can we "triumph over the grave; neither is there salvation in any other." (Acts 4: 12.)

The woman's lodge, corresponding to the "Red Men," "The Degree of Pocahontas is builded and founded on the true womanliness we find embodied in the life and character of her whose name we bear as an order."—The Buckeye Trail.

Thus the example the lodge offers of "true womanliness" is a poor Indian girl who had never heard of Christ. "If therefore the light that is in thee be darkness, how great is that darkness!"

O, that these poor deluded white Red Men knew that the Bible is full of pre-

cious promises that can really sustain and bless; while their connection with a secret lodge is only evil while they live; endangers their soul at death; and the money, if any accrues to the family, is often a curse to those who receive it! It is "the blessing of the Lord" that "maketh rich, and he addeth no sorrow with it." "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

IF LIGHT BE DARKNESS.

"So let your light shine," says the Odd Fellows' Companion of February, 1899, in an editorial explaining a plan by which lodge meetings may be made interesting through constant initiations of candidates, with the result of an addition of six thousand initiates in a year.

It says: "If the officer cannot alone get a candidate, engage the good offices of a number of members as assistants and scour the lists of eligibles among friends and acquaintances and cast the net for them. * * * So let your light shine."

It is not pleasant to think of the working of the plot to "cast the net" for the young life of our nation; but perhaps the most shocking thing is adding to the announcement words of our Lord. It was he who also said, "If the light that is in you be darkness."

FOR THE CHILDREN.

Shall We Hear from Seven Thousand?

All the little Cynosure readers are, we trust, Bible readers, and if so you will remember that once the prophet Elijah became greatly discouraged because there were so many of God's people who worshipped Baal. But when he said to the Lord, "I am left alone," God told him, "Yet I have left me seven thousand in Israel which have not bowed unto Baal."

To-day this same Baal is worshipped in secret lodges in America and other countries under the name "Supreme Being," "Grand Architect," and other titles; and men, yes, and women, too, worship at these false altars.

In this Cynosure will be a copy of the paper which we asked you to circulate; it will help and encourage us greatly if you will cut it out, sign it yourself, and if

possible get others to sign, and then return to the Cynosure Home Dept., Chicago, Ill.

"I feel so vexed and out of temper with Ben," cried Dick, "that I really must——"

"Do something in revenge?" inquired his cousin Cecilia.

"No—just look over my Book of Thanks."

"What's that?" said Cecilia, as she saw him turning over the leaves of a copy-book nearly full of writing in a round hand.

"Here it is," said Dick. Then he read aloud:

"March 8. Ben lent me his bat.

"January 4. When I lost my shilling, Ben made it up to me kindly.

"Well," observed the boy, turning down the leaf, "Ben is a good boy after all."

"What do you note down in that book?" said Cecilia, looking over his shoulder with some curiosity.

"All the kindnesses that are shown to me. You wonder how many there are. I find a great deal of good from marking them down. I do not forget them, as I might do if I trusted only to my memory. So I hope that I am not out of temper, I almost always feel good humored again if I only look over my book."—Selected.

"WHAT THEY ARE DOING."

Some pay weekly indemnities for sickness, some only for disabling accidents, and many of them only pay upon the death of a member.—The Companion, February, 1899 (Odd-fellow organ).

In this way the Companion speaks of secret orders in general, in a long editorial eulogizing them in high terms. The statement quoted above implies that the "fraternal" spirit and method sometimes operate while a man is sick, sometimes only when he dies, and in other cases not even when he is painfully hurt, but only when he is accidentally disabled.

With these facts of the case we have no fault to find, but we protest that it should be everywhere recognized, as it is in the article from which we quote, as insurance business, not charity or benevolence.

New England Petter.

BY ELIZABETH E. FLAGG, BOSTON, MASS.

Your New England correspondent is now enjoying a summer's outing in one of the beautiful rural communities of Northern Vermont. Yet even in this land of sun-kissed hills, of "green pastures and still waters," one finds the slimy trail of the lodge dragon. Here as everywhere else it has its victims, pitifully unconscious oftentimes of the real cause of their ruin. I think it may surprise even some anti-secretists to know that the very women supposed to be the most protected from Masonic outrage—Mason's wives and daughters—are the ones on whom lodgemen are perpetrating their greatest crimes. The chief officials of the Green Mountain State, which in Morgan times was the home of so many noted anti-Masons, are nearly all members of the Secret Empire; and its hidden hand has evidently had much to do with framing some of the Vermont laws, judging from their superior adaptability to the use of scoundrels, and their utter inadequacy to protect the honest poor.

Almost Incredible.

The case of the Waterbury Asylum—a State institution for the care of the insane—is still fresh in the minds of many, as it happened no longer ago than '96. Terrible abuses were proved, especially on the female inmates, but the Masonic doctor who was superintendent had his case "nol prossed" by the court on the plea of consideration for his family, which, as he was a man without children, seems to have been a true simon-pure instance of that peculiar kind of "brotherly love" of which we hear so much. Great pains were taken to smother the evidence, and the trustees went so far in trying to back up the doctor that they even employed an attorney for him when their plain duty was to employ a State's attorney and have the case thoroughly prosecuted. The Rutland Herald at the time these horrors were unearthed, charged that "the moment a loud word was uttered about Giddings the whole swarm of politicians, from Lake Champlain to the Connecticut River, went hurrying to his rescue, as a nest of hornets go when one

of their number is in trouble;" all of which suggests forcibly a politico-Masonic "pull."

In Vermont the cost of caring for the insane poor devolves upon the State—a system particularly bad, as it gives power to perpetrate great wrongs. "Under such a system"—I quote from the Burlington News of Nov. 9, 1896—"no one is particularly interested in ascertaining whether in cases of commitment to the asylum the person is really insane or whether his legal residence is in Vermont. The State pays the freight, and the slightest possible attention is given to the patient's real condition, or to the question whether he is legally entitled to the public care." Here it can be plainly seen is an instrument ready made by which to inflict lodge vengeance if Masonic doctors can be obtained to testify to their victims' insanity. It is stated in the report of the investigating committee, as given in the Rutland Herald of Nov. 19, that some of the female inmates "complained of the way in which they had been sent to the asylum."

Lodge Lewdness.

The above is an item, which, making all allowance for the hallucinations of insane people, is not without its possible significance, considering how one Vermont woman barely escaped the terrible fate of being imprisoned on a false charge of lunacy.

Hers is a thrilling story of lodge persecution, yet to be given to the world, and supported by a mass of testimony, verbal and written. I have listened to it as it fell from her own lips, sitting under the trees that shade her pretty home, girdled by the Green Mountains, and located in one of the fairest spots of the beautiful Mississquoi Valley—listened at first almost incredulous that such wrongs could be perpetrated in this land of the free, and then with a burning desire that all the women of our land could hear it, too, and rouse themselves. It is largely through their apathy and indifference that this enemy of the home, this foe to purity, is suffered to work such outrages on the poor and unfortunate of their sex. We are distressed at the woes of women in heathen lands, and this is well; but it would be better if we were equally distressed at the condition of many of our

sisters at home, held in the grip of lodge heathenism, yet daring not to complain.

She was a Christian woman and a church member; her husband was a Mason. Though really a sick man and weak in mind as in body, he had been taken into the lodge free, contrary to all Masonic usage, but soon found that the licentious and unprincipled men by whom he was surrounded demanded a price for his admission which he did not or could not resist. I have no space to enter into details, but when the wife knew that her husband had consented to the ruin of their daughter—a bright and pretty girl of fifteen—the half-distracted wife and mother applied to the law, only to be told by a judge and one of the legal lights of Vermont that there was no help for her; that by a private law passed at Montpelier the father was practically given power to sell his daughter for the vilest purposes, the mother being powerless to prevent, as a married woman at that time—1887—could bring no suit against her husband or any other party without his consent. It was this private law of which the lodge was taking advantage, and the only way by which to protect her daughter was to get a divorce.

She addressed a letter to the State's attorney at St. Albans, whose name she did not know, and received a reply which she supposed to be from that official, but it was from another attorney—not the State's—and a Free Mason, as was his partner. These gentlemen treated her with the greatest apparent kindness, telling her that their Masonic obligation extended to herself and family, and they would act towards her the part of brothers. They advised her by all means to enter her suit for a divorce, and by their fair speeches gained her entire confidence.

A short time before her case came to court her husband begged her to withdraw her suit, and at the same time made the startling confession that these attorneys were deceiving her by their pretended interest, and were actually working with the assistance of two Masonic doctors in the place to put her in the insane asylum, intending to keep her there indefinitely, or at least till she would agree to keep quiet and not expose the lodge.

In terror at the prospect of such a fate she went to her kind (?) attorneys, who admitted that they had known for several weeks these physicians' intention, but tried to smooth over the matter and allay her fears by assuring her that when the case came to trial the contrary could easily be proved, as she was then supporting herself and three young children.

Her next move was to write an appeal to the Grand Lodge and take it to her Masonic attorney. When he learned that she had kept a written record of all the acts of lodge oppression perpetrated on herself and helpless family he asked in a disturbed way how far back it dated. She answered ten or fifteen years.

"How much manuscript have you?" he further inquired; to which she replied with spirit:

"Enough to bring the truth before the people."

Two noble men stood by her—Judge Royce of St. Albans and Anson Ladd, attorney, of Enosburg. To their efforts she owed her escape from the plot laid by these Masonic doctors, who were medical associates and Masonic brothers of the very Dr. Giddings who was superintendent of the Waterbury Asylum.

A Roman Catholic priest, to whom she afterwards related her story, and who seemed an honest and sincere man, told her that while he had known similar case, in no instance but hers had he ever known a Mason's wife to succeed in bringing her suit before a court of law, as previous to the trial the victims either died or were spirited away into an insane asylum. And he added the still more startling statement that every two months some Protestant woman—the wife of a Mason or an Odd Fellow—supposing that these orders were under papal ban, and despairing of help from the lodge-ridden Protestant churches, made an appeal for aid to the church of Rome!

That these poor women received no help it is needless to say.

A wealthy neighbor, who a few years after became State Senator, seized a valuable cow which she had herself raised from a calf, to pay some debt contracted by her husband. She was much attached to the animal, and could ill afford its loss. Here was a clear case for the courts, as the laws of Vermont do not allow a poor

family's last cow to be attached to satisfy a creditor's demands.

She had heard it said no Romanist can be a Mason, and so applied to a Catholic lawyer. He espoused her cause with great seeming ardor, and promised on the payment of \$10 to get back her cow in three days. She was then working in an overalls factory in St. Albans. Five dollars she paid out of her own earnings; the other five was paid out of the scanty wages of her son, then in a consumption of which he afterwards died. The attorney did nothing about her case, putting it off on one pretext or another, till out of patience she asked him to tell her plainly whether he ever intended to take it up.

He smiled blandly and replied:

"No, madam; I will tell you the truth. I am not intending to do anything about it. I cannot afford to get the ill-will of Mr. So-and-so," naming several wealthy men in the neighborhood, among whom was the creditor who had thus illegally taken this poor woman's last cow.

"But what of the ten dollars I gave you to prosecute the case?" she asked.

"I shall keep it," he impudently replied.

And he did keep it, she having no redress because the sum was too small to make the cost of a suit worth the while.

This Roman Catholic lawyer she afterwards found, was a Mason, and learned to her cost that Protestantism has no monopoly of the lodge.

"A worshipful master should represent Solomon the Mason, and not Solomon the King."

That is to say, there should be none. This follows because high Masonic authority, as well as matter lately issued by Masonic organs, reasserts the ancient truth that there was no Solomon the Mason, though there was a Solomon the King. The American Tyler which claims to be the "leading paper of the craft," lately copied from the Indian Masonic Review a condensed history of Freemasonry, in which the talk about Solomon is classed with similar stories as "pure nonsense," which "may serve as something wherewith to amuse." It Masonically limits genuine Masonic history to three centuries, with nothing known earlier than A. D. 1599. It dates the first

"Grand Lodge" correctly at 1717, and there could of course have been no "Grand Master" before a grand lodge.

Editorial.

WHICH COLLEGE?

The selection of a college should be influenced by several considerations, one of which, though commonly disregarded, seems worthy of more general attention.

With the idea clearly in view, which the best and most advanced educators magnify—that a trained man is a man trained—a college may well be chosen, not merely for the sake of its faculty or its curriculum, but as well for its class of students, its surroundings, its traditions and its ability and tendency to develop character.

Every corrupting or debilitating agency antagonizes the constructive work of a college. No one can doubt that college secret societies do more or less of this antagonistic work. Some good words are and may be said of them, and some deserve these words better than others; yet a vast amount of evil is due to such secret clubs, and they are among the dangerous factors of college life.

One of the mischiefs, wrought by them, is a conspiracy of favoritism, which puts subservency or at least membership in place of merit as a means of gaining opportunities and rewards. Where the selection of athletes, musicians and others depends on secret society log-rolling, somebody or something must suffer; and it is not strange if the best talent and ability of a college are suppressed, or even the college itself discredited.

This is by no means the worst result, for the moral influence of such societies is more to be dreaded because it is more important. A man can graduate strong and ready for good citizenship without singing in a glee club or playing on any kind of team, but if he contracts bad habits, is weakened or lowered in act, word or thought, the very purpose of the college that graduates him is to that degree defeated. Against the influence of the

faculty is offset that of the fraternity, with the result that debility replaces vigor. It is not enough to say that disfigurement, death or mental imbecility are liable to result from some of the rougher or more risky initiations—the peril is to character; or the danger of measurably defeating the very purpose for which the college was founded is worthy of due consideration.

It is true that a student need not join, yet as an "ouden" he incurs disadvantages, and if he is not well fortified the temptation may prove too strong.

We have no disposition to make the most and worst of the case, yet we cannot avoid the feeling that when there is so much danger in these college lodges of influences that accompany smoking, card-playing, secret society log rolling, and the methods of corners, trusts and political conspiracies, it is as well, other things being equal, to "avoid it, pass not by it, turn and pass away," that is, from colleges which permit secret fraternities.

Colleges that are freest from things that practically antagonize the character building influence, which makes them valuable to the state as well as to the men they train, are to be preferred to those which involve a temptation, always too strong for a large class of these young men.

THE KIDNAPER'S TITLE.

(Special to the Times-Herald, Chicago.)

New York, June 1, 1899.—Little Marion Clarke, victim of the most mysterious abduction since the kidnaping of Charlie Ross, was restored to her parents.

Captain George McClusky, chief of the detective bureau, issued a statement as soon as the baby had been found. He made public a letter, supposed to have been written by the head of the kidnaping band. This sensational letter was signed "Mephisto Secundo, King of the American Mafia," who declared that no harm was intended little Marion, and that she would be restored promptly and safely to her parents.

The bombastic title assumed by the signer of the letter may have no great significance as yet, but the nucleus of a new order may be nevertheless indicated. Such a band could do vast mischief, even if its very formation almost insured its members ultimate punish-

ment. For a while such gangs succeed in earning their halts or places in prison. But in Italy they have become a political power.

CHINESE MASONS IN SESSION.

The Chinese population of Wisconsin was well represented at the annual convocation of the Chinese Freemasons in the city of Appleton on the 9th inst. The order includes in its membership most of the Celestials in the State, and the meeting was attended by Knights of the Square and Compasses from Chicago and New York, as well as by Gong Hoar, of Baltimore, the Grand Master of the order in the United States. There were some fifty members present, and in the number is a Chinese band from Oshkosh, which gave concerts during the day.

The meeting was held at the laundry of Sam Wah Kee, the head of the order in the State, who gave a big dinner a la Peking at his building. All present were Chinese except one newspaper correspondent. The meal was served in courses and included a variety of American foods cooked in Chinese fashion, as well as many imported dainties which were unnamable.

The convocation was called to order by the Grand Master, Gong Hoar, who delivered an address and told of the order in other States. The order is not essentially different from that of the white men, but the forms have changed somewhat since the division into the Eastern and Western branches.—Sun.

Here is a Masonic claim that most of the Chinamen in Wisconsin are Masons.

Does such a claim prove that—

1. Masonry is founded on the Bible?
2. That Masons must profess a true belief in God?

“One of the fire-fly so-called ‘Christian Reform Association conventions,’ such as have been held in other portions of the country, has been held in Philadelphia, in the city where resides our veteran Brother James B. Nicholson, Past Grand Sire of the Order of Odd Fellows, and Secretary of the Grand Lodge of Pennsylvania. Brother Nicholson takes umbrage at the denunciations of those hypocritical falsifiers and in an able manner and language bold and convincing sets forth the good work of the Odd Fellow Order, which these jackals seek to injure. We had one of those ‘conventions’ in our city last year, Bro. Nicholson. Few people knew the malevolent Judases were here. They drew together over a hundred people, mostly of the professors and divinity

students of the Lutheran College situate upon our borders, a small number of Lutheran, United Presbyterian and old-line United Brethren preachers and members, and a few other malcontents, forming a crew such as would urge the crucifixion of Christ, were he to come among them, and burn old women as witches upon the accusations of silly children and maudlin women. Their rantings were unchallenged here and they soon shook the dust of Columbus from their feet. Their efforts fell still-born, and it is doubtful if they come again—for the collections were small and the pickings few. It didn't pay! Better leave these fellows to beat the air—opposition only gives them the prominence they seek. Leave them to the luxury of their own foetid breaths and they'll soon die out from the effects of the smell.”—The Companion.

This sweet-spirited and elegantly written account of one of our conventions is from a representative of charity and fraternity, published under the title of The Companion. It represents the audience as made up of people commonly accredited with character and intelligence.

Whether calling together an audience composed “mostly of professors and divinity students of the Lutheran college,” with “Lutheran, Presbyterian and United Brethren preachers and members,” is the quickest way to gather “a crew such as would urge the crucifixion of Christ,” we do not take it upon us to decide. But it is safe to assume that such an audience would not take kindly to the Odd Fellow law that the name of Jesus must not be heard in prayer.

CITY WAS WIDE OPEN.

For the first time since the Brooks high license bill became a law, Pittsburg was a wide-open town on Sunday. Many of the downtown hotels had their barrooms open yesterday, and did a rushing business. It was a new experience to Pittsburgers, and being so new, many thirsty ones failed to become acquainted with the fact in time to avail themselves of its benefits.

In most other cities throughout the country liquor is sold openly on Sundays. In Pittsburg it used to be, but when the Brooks bill became a law its provisions were so strict and its penalties so severe that all Sunday selling in licensed saloons ceased. The Sunday thirst either had to go unquenched or find satisfaction in a speak-easy. Yesterday, however, Pittsburg was turned over to the

Sir Knights. If they asked for a drink they could get it. License laws for once cut no figure. Pittsburg said the Knights could have anything they asked for, and Pittsburg kept its word.

The above is clipped from the Pittsburg Dispatch of October 10. How humiliating such a statement must be to the true "Christian Knight!" "A wide-open town on Sunday!" "Hotels had their barrooms open . . . and did a rushing, but quiet business," because of the presence there of a large number of "Christian Knights!" "If they asked for a drink (of intoxicating liquor) they could get it." The "laws for once cut no figure!" From such a reading the stranger would be led to suppose that this "rushing business," this violation of law, was due entirely to the demands of the "Christian Knights," those "Soldiers of the Cross," those "defenders of the faith." If true, there will arise a strong suspicion that in the ranks of Templar Masonry are many who fail to comprehend the fact that such violation of the privileges of temperance, of law and of the proprieties that should be observed by the wearers of the emblems of Knight Templary, whether at home or abroad. It is sincerely hoped that the "wide-open town" and unrestricted indulgence in drink will be one of the missing features of all future gatherings of Masons of every name.—The Masonic Chronicle.

The air of surprise assumed by the Chronicle is not the least astonishing thing. Did this innocent editor never hear of the scenes at the Chicago or Boston or San Francisco Conclaves?

The condition at Pittsburg was nothing out of the ordinary or unexpected, and it corresponded strictly to what is looked for at a Templar Conclave. Three years earlier drinks almost ran in the gutters in Boston, and the procession was headed by the champion distiller of rum, whose business has been so notable in its relation to Africa. A weather bureau announcement is less to be relied on as an assurance of storm than a Templar conclave announcement as an assurance of a deluge of drinking and immorality.

ODD FELLOW LODGE-ROOM LOOTED.

"Some miscreant recently broke into the lodge-room of Bradner Lodge, located at Bradner, Ohio, and broke open drawers and boxes, and looted things in general. The Bradner Advocate records the outrage as follows:

"The Tuesday morning after the Friday night's meeting, one of the members went

up into the hall for something and found to his surprise that someone had entered the hall and played havoc with things. The records of the lodge lay scattered about the room, torn to pieces, and some of them burned. The combination to the safe had been turned and the inside doors were broken open and its contents destroyed, including the rituals and other books. Upon further investigation it was found that all of the robes and paraphernalia were gone and no trace of them could be found. The only thing left intact was one ritual and the Treasurer's cash book. The outside doors had been bursted open. There was no money in the safe, but there were a few postage stamps, and they were taken. It is certainly one of the most peculiar robberies ever heard of. It looks as though it was a case of spite work on the part of some disgruntled member. One thing is certain, the lodge is out of a record of its past existence. There is no law too severe to inflict on a man who would do such a dirty, mean, contemptible trick.'"—The Companion, March, 1898.

The suspicion that an Odd Fellow did this for spite is natural. A second question is whether some action of the lodge, or that general disgust of the secret system which is more common inside than outsiders know, moved this Odd Fellow to such an action.

"If it, i. e., the cipher system, is put in the hands of each Master, it is impossible to keep it from profane hands. It was thought that by holding the Master strictly accountable secrecy could be maintained, yet men die, and the copy is lost. The Masters of the large jurisdictions above referred to were so held, and yet even now their official work is printed and openly sold by profanes as a money-maker. * * * The very use of a cipher presupposes its being handled by profanes. Yet even then there is no safety, for the experience of ages teaches that there never was a cipher made by man that some other man could not unlock it if it was for his interest, monetary or otherwise, to do so."—American Tyler.

In thus cautioning and guarding the lodge, "The Tyler" is true to its name. Let it be noted:

1. That this is a practical Masonic admonition given with an earnest purpose.
2. That it argues the case by an appeal to facts well known to Masons, in part, and in part obvious when once stated.

It affirms that:

- a. The cipher is expected to be seen by

the uninitiated, and for that very reason is made obscure.

b. It is impossible to keep it from such hands.

c. No cipher was ever made by one man that was not unraveled by another man.

d. Despite the attempt already made to preserve secrecy by cipher, the Masonic "official work is printed and openly sold" by the uninitiated.

If any one reading this has suspected that the publications sold by the N. C. A. were not to be relied upon, he now has the explicit assurance of a Masonic organ. It is well known by Masons that such books are genuine, but those who have never been in the lodge, and have not read Masonic history, can hardly be blamed for entertaining the doubt which such a Masonic statement is adapted to remove. Masonic subscribers of the Tyler knew the facts already and were in a position to weigh the argument drawn from them.

A GOOD ENOUGH RELIGION.

If Freemasonry is a good enough religion and a sufficient system of morals, of course its professors will answer the following description.

They will not use profane language in conversation, and they will reverence the Sabbath and all things sacred. They will be attentive to religious observances; violations of the law of chastity as recognized by civilization and Christianity will not be allowed; and drunkenness, particularly in connection with lodge meetings or Masonic celebrations will not be tolerated. Masons will not manufacture nor sell intoxicating drinks, and they cannot be found in a saloon or any infamous resort. In speech and conduct they will indulge no inconsistency with Bible religion or morals. Is this paragraph a good general description of real Masons? Make a list of them in your community, and apply the above.

R. A. McCoy writes that the principles of the Declaration of Independence came from the second reformation in Scotland in the sixteenth century, that Thomas Jefferson said in his autobiography that when preparing our Declara-

tion of Independence he had before him the proceedings (1743) of the Octorara, Scotch Covenanters, of Lancaster County, Pennsylvania, as well as the Mecklenburg Declaration of Scotland.

News of Our Work.

Rev. Wm. Dillon, editor of the Christian Cynosure, made one of his pleasant, sunny visits to the Cynosure office a few days ago, and invited the National Christian Association to hold a convention in Huntington, Ind., early in September next.

Brother Edmond Ronayne has recently been leading the evangelistic services at the Helping Hand Mission in our building. He is planning a series of anti-secret addresses in the fall at Hudson, Ill., by invitation of Brother Snively.

Barney E. Antrobus, of Rockbridge, Ill., says there is a prospect of debate at his place with some of the strongest champions of the state. Private debates have been going on by the hour. It is now proposed that the next debate be public.

C. F. Allwardt, of Shelbyville, Ill., has had one debate this year. His opponent was Rev. J. Blair, of Pennsylvania, a member of the Junior Order of Mechanics.

W. R. Britt, 330 South Mill street, Kansas City, Kan., is a seceder from the Knights of Labor and Farmers' Alliance, and is earnestly co-operating with his church in that city and lets his light shine against Baal worship of the present.

Rev. Alex. Thompson, formerly a member of our Board of Directors, does not show any cooling of interest in our cause. Recently in a Christian Endeavor convention, he spoke a few words about the lodge power being a hindrance to the C. E. movement, and at the end of the session a well-dressed woman came and gave him a sound scolding for his remarks. Her Eastern Star was evidently more to her than the Star of Bethlehem. Brother Thompson writes: "It is aston-

ishing the hold the lodge has on the church, and now that they have the women enlisted in the various orders where they shine the intolerance to discussion of the whole lodge power is becoming more apparent."

Rev. Thos. H. Acheson, of the Reformed Presbyterian Church of Denver, Colorado, gave an address recently in opposition to the oath-bound lodges in Denver, and the truth had wide circulation through space given to it by the Rocky Mountain News, the Denver Republican and the Evening Post. Brother Acheson is well remembered for his efficient and faithful pastorate while in Iowa.

Rev. P. B. Williams is endeavoring to arrange for a convention in Oregon in the early fall. Let each one contribute something to the expense and send to him at once at Salem, Oregon.

Mr. S. A. Scarvie has had a very successful month's work during July, judging by the amount of literature which he has ordered from this office. From the 22d to the 24th of July he was at Lake Park, Minn. We hope to have a good report in the next month's issue. Rev. O. T. Lee writes: "Mr. Scarvie is doing good work."

Rev. J. P. Stoddard, New England Secretary, has been afflicted in the sickness of his dear wife. Mrs. Stoddard has been quite ill and under the doctor's care. She is over the worst of it, we hope, and able again to take up her many duties. Mrs. Stoddard is a very busy woman, interested in a number of philanthropic enterprises which can ill afford to have her laid aside, even for a short time. Brother J. P. Stoddard was at Campello, Mass., recently, where the lodge question was being agitated. The Swedish Congregational Church, Rev. Pohl, pastor, voted last month, seventy-one to three, not to admit members of secret societies in the church. Brother Stoddard also spent an hour in the study of the Methodist Episcopal pastor of the same place, speaking to him from the charts, and taking the pastor's subscription to the Cynosure before leaving him. He

has also been in Worcester, and among other things has looked after the placing of the anti-Masonic library of books into the Boylston Public Library as per the bequest of Mrs. Bliss of Worcester.

Gentlemen Holmes, Hitchcock, Cook, Kletzing, Shaw and Raidabaugh were present at the meeting of the Board of Directors on Saturday, July 15. Arrangements were made for Rev. P. B. Williams to continue his lecture work throughout the coming year on the Pacific coast. Two plans were adopted for aiding Rev. W. B. Stoddard to increase the endowment of the work in his field. In addition their attention was given to routine business, and the prospects for a successful year's service was never better. One of the pleasant incidents of the meeting was the presence of Mr. S. B. Shaw, publisher, and member in the Methodist Episcopal Church, who met with them for the first time as a member of the Board of Directors.

Secretary Phillips spent part of June and July in Otsego County, New York, in the Tunnickliff will case. The will shows that Mr. Tunnickliff made him his executor. An effort is being made to have the will set aside. So far as can be learned the members of the Masonic lodge in Schuyler's Lake, New York, where Mr. Tunnickliff lived, are unanimous in the opinion that Mr. Tunnickliff in one point, and in one only, was of unsound mind, and hence incapable of making a will, viz., in that he was opposed to Masonry. This reminds one of the Scripture: "That they shall believe a lie." (II. Thess. 2: 11.) The secretary spent a few days in the Young People's convention of the Evangelical Church at Naperville, Ill. Most of the young people of this church are opposed to the lodge, and received Secretary Phillips cordially and seemed glad to obtain the information which he gave them on the demon worship in the lodges.

Dillsburg, Pa., July 15, 1899.

Dear Cynosure: My work for some weeks has been in the beautiful Cumberland Valley. Here I find many open doors, and a live interest. The influence

of the Radical United Brethren and other reform churches is considerable in this section. A Sabbath was spent at Chambersburg. Here I spoke morning and evening to appreciative audiences in the stanch old King Street U. B. Church. There is no compromise with the world or its institutions in this church. It enjoys a good degree of prosperity.

At Rohrsersville and Keedysville, Maryland, I found those who read the Cynosure and maintain its principles. I expected to have reached McConnellsburg, in the Fulton County Valley, for last Sabbath; an urgent invitation from the U. B. pastor on the Lehmaster's circuit changed the plan, and I accompanied Bro. Burkholder to the appointments. Spoke Saturday evening, four times Sabbath, also Monday and Tuesday evenings in country churches and school house. The attendance was remarkably good. Many worked hard all day in the harvest fields, and drove miles at night that they might hear the preacher that was opposing secret societies. A majority of those attending were young men and women. I can imagine, as the young man was seeing the lady of his choice home after the meeting, that she would tell him if he wished to marry her he would have to keep away from the secret lodges. The most sensible young ladies in this country don't like the lodges. There were many glad to help by subscribing for the Cynosure.

The ten-mile stage drive over the mountain, and the cordial welcome in the Fulton Valley was cheering. Reformers were ready as ever to help. At a meeting of the young people of the Seceder church I was given an opportunity to speak. Their subject for the evening was, "Forsaking God," Scripture, Deuteronomy 28: 20. How can the individual or the church forsake God faster than by upholding institutions that cast him out by law and practice?

The meeting held in the German Baptist Brethren Church, Elizabethtown, Pa., last month, after I wrote, was all that could have been expected. Elder J. H. Longenecker, of Palmyra, Pa., drove twelve miles that he might be present at this meeting. He subscribed for our paper and assured me that he would be glad to help arrange lectures in his

district. This may open new fields as soon as I can enter.

I came within one minute of missing the train that took me from Lancaster to Elizabethtown. An engine on a side railroad ran off the track. There was an exciting drive of sixteen miles over the hills in an hour and a half and the train reached just as it was pulling out of the station two minutes late. Had the train left on time I could not have reached the large audience that awaited my coming. Who will say that God did not answer the prayer for this meeting? Appointments here are as follows: Country U. B. Church, to-morrow morning; Franklinton U. B. Church, afternoon; Monday, Lutheran Church, Dillsburg (probably); Tuesday, U. B. Church, Carlisle; Wednesday, U. B. Church, Boiling Springs. Other meetings will follow. With songs of praise let us keep sweet and move forward to victory. Remember there is nothing so sour as a soured reformer.

W. B. Stoddard.

Our Question Drawer.

If you do not see what you want ask for it.

Q. Why are some people so much opposed to college secret societies?

A. Because they believe that college secret societies are decidedly injurious to the moral character of the young men and women belonging to them—especially the young men. Besides detracting from that manly independence which young men ought to cultivate during their college life, these fraternities frequently lead them into drunken revels and brawls, inducing conviviality rather than study. Initiation into those college societies is simply a gross and groveling burlesque upon common sense, many times ending in the death of their victim. They promote no good result, but generally evil, and have no valid excuse for their existence.

Q. While society is in its present condition State universities must be irreligious, and they are generally infidel, hence does The Cynosure consider these State schools a blessing or a curse and danger to our country?

H. E. S.

A. No better answer can be given than

is given in the various articles on the subject in this number of *The Cynosure*, but our readers are especially requested to read the communication herein by Rev. Edwin S. Carr.

Q. What is the meaning of Mah-hah-bone, the great Masonic pass-word?

A. It means nothing. It is simply gibberish and not founded on any language dead or living, but as Masonry itself is a substitute for the truth of God, revealed in his word, so Mah-hah-bone is a substitute for the name of God.

Q. What are Orangemen, and what is the Loyal Orange Society, who recently celebrated July 12?

A. The Orange Society is an importation from the north of Ireland, as Masonry is an importation from the south of England. Orangemen claim to be ultra-Protestants, hating the Pope and Popery, and while they also claim American citizenship they are sworn to assemble on July 12 every year to celebrate "the glorious, pious and immortal memory" of an English king—William III., Prince of Orange—after whom they are called Orangemen. For a full account of Orangeism read Ronayne's new book when published.

Q. Must a Masonic candidate drink wine out of a human skull?

A. He must when taking the degree of Knight Templar and Knight of Kadosh.

Q. In his essay Bro. I. J. Lansing says that in the "Royal Arch" degree the following words occur in the oath: "I promise and swear that a companion Royal Arch Mason's secrets, given me in charge as such, shall remain as secure and inviolable in my breast as in his own, murder and treason not excepted." In Ezra A. Cook's exposition I fail to find these words. Who is wrong? Is the oath different in different States?

A. Prior to and for years after the murder of Captain Morgan by the Masons of Western New York, the clause referred to in the above question formed a part of the Royal Arch oath of the Masonic system. It is found in Duncan's Ritual, considered by R. A. Masons to be generally correct. The Royal Arch oath, however, has been modified in later years, doubtless owing to the constant discussions and exposures at national

and State conventions of the N. C. A., the change being made by the General Grand Royal Arch Chapter of the United States, so that now those words and one or two other objectionable clauses do not occur in the oath. The Master Mason's oath they consider to be sufficiently iron-clad to cover all Masonic delinquencies and misdemeanors.

Q. How soon will Bro. Ronayne's book be published?

A. We understand that it is in the hands of a committee who, we are informed, have already passed upon it, and doubtless in a short time—possibly before our next issue—it will be in the hands of the printer. Mr. Ronayne's lack of sufficient funds and other causes have delayed this publication so far, but he still hopes that the friends throughout the country will respond more promptly and thus enable him when this book is finished to "owe no man anything."

Pacific Coast News.

REV. P. B. WILLIAMS, SALEM, ORE.

This means a letter each month representing the state of affairs on this coast. As I am so situated that it is impossible for me to go to each place and secure the news, I must depend somewhat on friends of the cause sending me items from month to month.

Mr. J. Ingman, of Portland, under date of June 19, says: "Sweet Cynosure, I will keep this paper for life. Brother Williams, keep on going and delivering souls from the lodge. Those whom Christ sets free are free indeed." Mr. Ingman has been a subscriber to *The Cynosure* since I first spoke in Portland on the lodge evil. From the way he talks and writes we can count him a life subscriber. This cause needs many more like him. Rev. J. B. Crooks, of Marshfield, Ore., one of my pastors this year, is a seceder from two or three lodges. He needs no special assistance on the line of handling lodgeites. He is an expert. He knows by personal experience what some of us have had to learn in other ways. Rev. P. A. Mattson, of Tacoma, Wash., under date of June 26, says: "I rejoice to know that you are in the battle still."

May God strengthen you in this good work. If I cannot do more I shall pray for you while you train the guns on the battlements of the lodge. The more I study the lodge question the more I see that the whole concern is a work of the devil. A secret society in our city had an outing last Sunday, and of course, as usual, had dancing, drinking, etc. These secret societies not only go out by themselves, but draw with them many others who are not secret society members, and 'break them in,' in breaking the Sabbath, drinking and dancing. And with these sins many others follow." Prof. Davis, of Philomoth, in a letter of recent date, says: "For the grand reform principles of the United Brethren Church, including her idea of holiness and devotion to truth and right, I left the Methodist Church years ago. Were it not for these sacred doctrines I would still be in that church." Prof. Davis is a strong man, a graduate of Delaware College and one of the very best instructors on this coast.

While at Newport, Ore., recently I picked up a nice, artistic program, announcing an Odd Fellow's ball. To-day as I came down on the train I noticed a lot of lodge people come aboard, and the coming dance was the sum of their conversation. Can any Christian fail to see the tendency of lodges? An amusing incident occurred to-day (July 4) on the north-bound Southern Pacific train. The car was crowded; the man behind me was full of something stronger than water. He gave a lady half of the seat. Her husband came in very soon, very much in the same condition of the man by her side. When the husband had staggered out of the coach the man asked: "Is that your husband?" "He is." Then he said: "I notice that he is one of my brothers, for he wears the three links." She answered: "My husband is an Odd Fellow, but I do not think that the principles of the institution have helped him any." The other man, so drunken that he could not see straight, said: "I have been an Odd Fellow since 1856, and I tell you it's made a man of me." I wondered what his idea of a hog would be. Afterward in trying to pick up a conversation with me, he said: "You are a minister, I believe? I am

antagonistic to the church." I said: "You smell very antagonistic."

The churches greatly err when they think by taking lodge men into the church they can reform them. They corrupt the church by introducing principles foreign to the teachings of Jesus Christ. Brother John Littooy, a business man of the city of Tacoma, says: "I bid you Godspeed in your noble work." I have five dollars subscribed for another convention in Washington, Oregon or California. Who will be the next to respond? The pastor of the Baptist Church of Marshfield, Ore., has pulled out of the Odd Fellows lodge, claiming it to be no place for a Christian. I hope others will follow his example.

The prominent politicians here who tried to defeat the will of the people by stealing and changing the tally-sheets of the Mt. Angel precinct are all, so far as I can learn, high lodgemen. They are all being excused for their crime. The County Clerk is a K. of P. and when he absconded and his whereabouts were unknown his lodge brethren advertised through the State papers "If he will return to his State and family we will make good his shortage to the county." Of course, he returned.

Mr. E. C. Roberts, of Plainview, Ore., has come out from the A. O. U. W.'s and publicly pronounces against the whole business. Mr. Geo. Frey, of Brownsville, Ore., announces that he has quit the lodge and is defending the Christian religion against the whole board of lodges.

James Newman, of Plainview, Ore., an ex-Odd Fellow, is still on the warpath against the works of darkness. He is a host. With such a man as Rev. M. H. Nichols for pastor he will hold his own, I am certain, against the lodges.

The Oregon conference United Brethren in Christ, is loyal to a man on the secrecy question. At the recent session at Oregon City, the lodges got some hard raps.

"The Grand Lodge of Washington and its apologists are the ones who have drawn the color line, or else why do they not recognize the clandestine Grand Lodge of Ohio? Their descent is unquestionably legitimate, but they are white, you know."—Texas Free Mason.

Seceders' Testimonies.

AN EX-CHINESE MASON.

Chin Ging, the Wylie avenue Chinese laundryman, was received to membership in the Eighth Street Reformed Presbyterian Church, Pittsburg, Pa., the other night. He has been in America for about nine years, and for the last eight years has been connected with the Chinese Sabbath school of the Eighth Street Church. Chin would have joined the church two or three years ago, but as he was a member of the Chinese Masons, he could not be admitted under the rules of the denomination. The other night he pronounced the order "no good" and was received.

THE NAME OF JESUS AN OFFENSE.

"He that denieth me before men shall be denied before the angels of God." Luke 12: 9.

Mr. S. belonged to a secret lodge in which the name of Jesus was frequently repeated in the opening prayer by the Moral Teacher. For a long time he had no idea that his lodge was opposed to the gospel of Christ. But one evening he came into the hall a little earlier than usual. Taking up a lodge book and turning over the leaves he noticed that in one of the prayers the name of Jesus was crossed out. In surprise he turned over more leaves and found that wherever the name of Jesus occurred in the book it was crossed out.

As soon as the lodge opened its session he requested permission to speak. When permission was given he asked why the name of Jesus had been crossed out in all the prayers in the lodge book.

The chairman replied: "Brother S., at our last meeting a Jew was received as a brother; the name of Jesus is offensive to him, and therefore it had to be stricken out."

Brother S. replied: "But the name of Jesus is to me the dearest and most precious name in the world."

Chairman: "Brother S., you are out of order."

Brother S.: "Yes, but——"

Chairman: "Brother S., you have not got the floor! That name is offensive to one of our present members; therefore it had to be stricken out, and that ends the matter."

Brother S. wanted to reply again, but was positively commanded to sit down and remain quiet. But he declared: "In such a society, in which I am not allowed to confess my Savior, I cannot remain. Please strike my name also off the list on your roll."—The Christian Guide, York, Pa.

Varying Voices.

"The Improved Order of Red Men should be composed of the Improved Order of White Men."

But if white men of an improved order, would they be Red Men?

"The Pacific Mason claims that the Grand Lodge of Illinois, at its last meeting, indorsed the "negro resolutions" of the Grand Lodge of Washington. How about that, Brother Illinois Free Mason?"

And how about negro resolutions in a universal fraternity, anyway, Brother Pacific Mason?

"Freemasonry is a universal fraternity;" "men of every country, sect and opinion may unite with it."—Amer. Tyler.

We know that very well; but the puzzle is, how, after all, it is "founded on the Bible," if it is very religious, yet meets the views of men of all opinions in every country, Christian, Mohammedan or Pagan?

"If all men were Odd Fellows, and all Odd Fellows would live up to the obligations of the order, earth would be such a happy place that the angels would make it their pleasure resort."—Odd Fellow Siftings.

Not till all the women were Rebekahs. That remark goes up like a rocket but comes down like a stick. The angels would demand Christ's own rendering of the Parable of the Good Samaritan, and reject the Odd Fellow twist of interpretation which reverses its meaning and empties it of its original purpose to answer in the broadest way a narrowing question. Odd Fellowship answers the

question as the questioner wished it answered. No, we are afraid those angel visits would be few and far between.

"If a medical examination is required of an applicant for membership in a tribe, a brother applying for reinstatement must be examined."—Buckeye Trail.

The medical examination must be to discover whether the applicant is sick, or halt or blind, and so a desirable subject to call out and keep in exercise the great virtue of fraternal charity!

"I am glad to report a large increase in the number of uniformed bands organized since last session. There is no better way to advertise the order and keep it before the people than through a medium of this kind. And if a plan could be devised by which at each of our annual sessions we could have a large number of our members present in uniform, it would be of vast benefit to the order."—Buckeye Trail.

Why not advertise in the Cynosure? We can quote you reasonable rates.

"We thank the Great Spirit that the sweet harbinger of peace has unfurled its wings and rests once more over our land. Through the rift in the clouds we can see the golden sunlight of a brighter day. Prosperity and happiness on the wings of the morning will once more bless our common country. Let us hail it with gladness. Let us be active and ready to reap the blessings that will come to our country, our order and ourselves."—Buckeye Trail.

The question before the class is whether that paragraph illustrates, in its ending, climax or anti-climax? We incline to the view that it is the true secret society climax. We are also puzzled by the question, What is the sweet harbinger of peace really doing; and, in fact, what it looks like?

SUSPENSIONS.

"Suspensions of members for non-payment of dues goes on with remarkable regularity in all fraternal orders, and they are made in many cases—we may say, in most cases—without any inquiry being made into the financial condition of the brother. There is a cold, calculating cent-per-cent. principle in the matter which overrides all considerations of fraternity, of brotherhood, of justice, sometimes."—Odd Fellows' Companion, June, 1899.

That is to say, "Business is business," and insurance business is itself always and everywhere; no matter how many emblems, ceremonies and claims of something besides business are added. Dues and benefits are money matters. What if all insurance organizations paraded links and held forth on the subjects of fraternity and friendship, while collecting dues and premiums. Fortunately all are not ridiculous.

STONE SOUP CHARITY.

"There seems to be a disposition to expend (not to say squander) the lodge funds upon furniture, paraphernalia, etc. The result is that when there is a call for charity many lodges excuse themselves for not answering it with the plea, 'No funds in the treasury.'"—Amer. Tyler, June 15, 1899.

"The order would be better off with less lodges; especially lodges composed of Masons, who are not willing to 'pay their own way.'"—Amer. Tyler.

"It has come to be a proverb" * * * 'if you want to depend on charity join the Masons, and get—nothing.' This will bear thinking of. Let every Mason put on his thinking cap and consider it."—Amer. Tyler.

NOT SECRET.

"The writer has held to the opinion for more than half of his Masonic life that it is practically untrue to say that 'Masonry is a secret society,' at least in the general acceptance of the term. Its principles and its labors are known and recognized wherever want and human suffering have trailed the earth in tears and anguish, or mortality and its literature have blended to mold and elevate human action."—John R. Anderson, quoted in the Masonic Chronicle.

This may be extended further than it is by this Mason. The ceremonies are not secret, the ritual is public, the pledge to conceal crimes and aid criminals is well known. It is in a way very true, that, as this Mason says, "Masonry is not a secret society."

From Our Mail.

ALEX. THOMSON.

Thawville, Ill.

I was disappointed in not being able to attend the annual meeting. I was called away from home about that time and did not feel able to attend the meeting when I returned. I hope, however, with the first of next month to show you by a little token that I have not lost any of my interest in the good cause. Indeed I know that this can never be for the deadly blight of the lodge is over all the land to-day.

C. BENDER.

Coleta, Ill.

Rest assured, dear brother, that I am, as ever before, in the thickest of the fight against organized lodgism. I see nothing but evil in the whole system. I am willing to wait and pray and work for its overthrow, but we feel confident that God will soon accomplish a great work against the evil.

God bless the association and the annual meeting is my prayer.

MRS. M. W. BINGHAM.

Mallet Creek, Ohio.

I hope and pray the Lord's blessing may be with you in large measure, and that he may direct in all your deliberations, so that much good may result from the meeting.

W. W. AMES.

Menomonie, Wis.

Mrs. Ames writes: Mr. Ames has been sick now nearly three months from a stroke of apoplexy, and though he is slowly improving he will not be able to attend the meeting. He is able, however, to do some work in spreading the light on secretism by writing to different ones on the subject and sending them literature, of which we always have a supply, and we write it, too.

Mr. Ames was 70 years of age the 25th of December, 1898, and never strong. His work now seems nearly at its close.

But his simple trust in Jesus, his confidence in His soon coming, and his joy in beholding the fulfillment of the signs of that longed-for time is a foretaste of the happiness the Redeemed will experience when they shall meet their "coming king." He wishes to be remembered in love to all and prays for success for all right measures in the work of the association.

MARY C. BAKER.

Broadway, Knox County, Tenn.

I have looked forward to our annual meeting with interest, and meant to have written to you. I have had fever three weeks, and though broken, I am very, very weak. I hope and pray that this meeting may be characterized by the visits of the Holy Spirit as the other meetings have been. I believe the principles we seek to promote are God's principles of truth, and success ultimately is as sure as God lives. With kind regards to all the dear members.

WM. HOVERSTOCK.

Zanesville, Ind.

It would be the height of my pleasure to be at the meeting, but at present it doesn't seem possible for the want of better health in my household. Now I will say I would rather pay the half-dollar more and have the paper weekly. May the Lord bless your efforts.

J. A. CONANT.

Willimatic, Conn.

When I look back thirty years to the time this reform was organized by President Jonathan Blanchard and others and compare the then existing darkness upon the subject of secret societies with the light which prevails at the present time I can but rejoice. What would have been the condition of things at the present time had not the N. C. A. been organized, and in obedience to the Holy Spirit through The Cynosure, "cried aloud" and shown the people the abominations being committed behind tyled doors?

The writer is one of those who felt very much grieved when The Cynosure

was changed from a weekly to a monthly magazine. But it has improved so much and is so full of good things that we would not wish to have it changed back to its former style.

RUFUS SMITH.

Long Beach, Cal.

Beloved co-workers: Our work is truly great and large. We seem to be far from each other in the field "not on the wall"). But our God helps in all ways. Hence no time to waste in looking at our surroundings. We are now about fifty miles from home, at Long Beach, a summer resort, a grand place to preach Jesus. This the devil-doers do not like to hear.

W. T. CAMPBELL.

Monmouth, Ill.

If it is at all possible I will be present at the annual meeting and conference. After all, I may be prevented. If I can in any way arrange matters according to my own preference the annual meeting will receive attention.

J. A. RICHARDS.

1138 East Wall street.

Fort Scott, Kansas.

I greatly desire to meet with you at the coming meeting of the N. C. A. and will if possible for me to do so. I am serving three Congregational Churches this year. God bless you all. In love and haste, your sincere brother.

JOHN STAHL.

Augusta, Ill.

You can say to the brethren while it would be an esteemed privilege, to be with you in annual meeting, the infirmities of age would seem to forbid a personal presence. In spirit, in sympathy, and prayer you shall be affectionately remembered. I will here add that to me a change of The Cynosure from a weekly to a monthly publication has always seemed like a retrograde movement, a weakening of our testimony against secret organizations. Could not a financial response be had from the patrons of the paper in regard to the propriety of a weekly publication? Jno. Stahl.

The Christian Cynosure.

Official Organ of the National
Christian Association.

TERMS OF SUBSCRIPTION.

PRICE.—Per year, in advance, \$1.00; three months, on trial, twenty-five cents; single copies, 10 cents.

DISCONTINUANCES.—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES.—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

July, August and September are heavy months for us every year. We would be very much helped if those who are in arrears would pay up now. Will not such of our readers who are in arrears kindly help by sending in the amount owing on their subscription.

Do all of our subscribers realize that they can get the Cynosure and the New York Weekly Tribune for only \$1.25. If any one desires to have a sample copy of the Tribune before sending the \$1.25, let him send a postal card request. The Weekly Tribune gives the secular news of the week and market reports.

The July number of the Cynosure must have been an extra good one for Miss Flagg writes: "The July number was exceedingly strong and good, and cannot fail to do effective work wherever it goes." Secretary J. P. Stoddard writes: "The July Cynosure meets with favor and pleases us all." A newspaper writer of the East says: "The July number has come and I think it a fine Independence number." Rev. W. B. Stoddard praises it. One man ordered fifty copies for Canada, and quite a number have been ordered for other places. Let us thank God, but let every one try and enlarge the subscription list.

The suggestion to send the Cynosure to libraries bore fruit in a liberal donation from our friend, Mr. C. W. Sterry.

If our readers know of parents whose children are expecting to go away to college this fall and will send their names, I will gladly send to such a copy of this number of the Cynosure. I trust none will fail to read the article by Rev. Edwin S. Carr on "The College to Which Christian Parents Should Send Their Children," and also that on the "King's Meat," by Mr. Edmond Ronayne. Notice the suggestion that parents themselves are in danger of offering the "King's Meat" to their children instead of guarding them from it. How did you enjoy the new Home Department in the July number? Do not fail to read it in this number. More attention should be given to teaching the children that the lodges are a false worship of the same nature as those they learn about in the Old Testament. Will not parents see that they themselves and their children sign the pledge on page 127 of this number? Can you not circulate it in your class in Sunday school? If blanks are needed, they can be obtained at this office at the rate of twenty-five for ten cents. Tear out the blank in this number of the Cynosure and use it as suggested in the Home Department.

Dear Bro. Phillips: The July number of the Christian Cynosure reached me on the morning of the 4th. I will tell you how I celebrated Independence Day. I read the Cynosure very carefully. I read it the second time. And then I asked God to bless the National Christian Association. I spent the evening calling on friends and warning them of the dangers of secrecy. Hoosier Ex-Secretist.

Mr. Frank Noe, of College Springs, Iowa, has undertaken some greatly needed colporteur work for the National Christian Association and incidentally to canvass for the Christian Cynosure. Brother Noe was a delegate at our last annual meeting. The Cynosure trusts that its readers will remember its workers in prayer.

Please do not lay this paper down until you have examined the date in connection with your name on the yellow tab, and if your subscription has expired, or is about to expire, please renew without delay. Any one renewing and sending a new subscription at the same time can have the two papers sent one year each for the total of \$1.75.

Scribner's Magazine for July has as a frontispiece a fine wood engraving of Gustav Kruell. It is from a very rare daguerrotype of Daniel Webster, and accompanies Senator Hoar's paper on Webster, for which he has been collecting material for many years. There are a number of unpublished manuscripts and some new material revealing how Webster prepared his great speeches. Parallel passages are given, showing remarkable divergence between the spoken and written orations. Another Webster paper will appear in the August number.

In the Ladies' Home Journal there is a delightful view of social life in the Colonial days in "When Washington Was Married," which brings to light many new, interesting facts. A series of narratives tells of the follies and eccentricities of Ludwig II. of Bavaria. The gifts to our government from foreign powers are described in "Presents That Have Come to Uncle Sam." Ian Mac-laren discusses the pulpit and the pew in an article on "How to Make the Most of Your Minister," and Katherine Rioch writes of "The College-bred Woman in Her Home."

A NEW USE FOR TRACTS.

A New England sea captain made a voyage to India. While in port there a wealthy Malay merchant came on board, who asked him if he had any tracts he could part with. The captain was surprised at such a request from a heathen, and asked him:

"What do you want with English tracts? You cannot read them."

"True, but I have use for them nevertheless," said the Malay, through an interpreter. "Whenever one of your country or of England call on me to trade I put a tract in his way and watch him. If

he reads it with interest I infer that he will not cheat men. If he throws it aside with contempt or an oath or profanity, I have no more to do with him. I cannot trust him."

Little as this man knew of Christianity, he had learned that a man who did not reverence the truth of God was not careful for the rights of man, and was a man to be avoided.

The N. C. A. tracts are good character testers. Try them. There are hundreds of "Lodge Lamps" on our shelves that can be had by those who will pay the postage needed to send them through the mails. Ten cents will pay for forty.

WESTFIELD COLLEGE.

Westfield, Ill., June 24, 1899.

Editor Cynosure: Westfield College stands for a liberal education, guided by Christian principles. It offers the usual college courses, all of standard strength and character, a preparatory course of three years, a normal course of four years, and adjunct work in music, elocution, stenography and bookkeeping. Within the past year extensive improvements have been made in the college building. This college is located in a "dry" town. No liquor is sold in Westfield for any purpose, and the town is free from the twin evils that accompany the saloon.

The literary societies of the college are of a high order. No Greek letter fraternities or college secret societies are allowed, and the social forces are not dissipated in them, and are utilized to the moral and literary progress of the students. This interest obviates any trouble from lodge attendance outside of the college. No rule is found necessary on this point. The college year opens the first Wednesday in September. Yours truly,
W. S. Reese, President.

CORRECTION.

Schaghticoke, N. Y., July 10, 1899.

Wm. I. Phillips—Dear Brother: I want to make a statement to the readers of the Cynosure in regard to the error in publishing my letter in the May Cynosure. I wrote quite a long letter, giving my recollection of the Morgan times, stat-

ing that I was then 13 years old. I did not state my present age, and the editor in abridging my letter erroneously gave my age as 70. I wrote to him immediately and he acknowledged his error and promised to correct it in the next issue.

And, after two months, instead of correcting, he repeats it in the July number, keeping me in the same predicament of stating from memory what occurred three years before I was born. I want to say that I was born on the 22d of April, A. D. 1813, and am 86 instead of 70.

Jacob Ackart.

In the American Monthly Review of Reviews for July the editor reviews the work of our delegation at The Hague up to date, presenting the latest phases of the arbitration question, with some consideration of its bearings on the present international situation. Among other topics discussed in "The Progress of the World" this month are "tariff trusts" as a political issue, the Dreyfus vindication, the war in the Philippines, the recent change in the civil service rules, and the newly elected college presidents. There is also an article on French Masonry.

Please do not forget this special 25-cent offer. For that sum we will send the Cynosure to the end of the year. We want the paper to find its way into every Christian family who have never taken it. If you know of any one who is not now reading the paper, will you not call his attention to this offer? If you desire to send it yourself and wish us to notify them that it will not be charged for and will stop when the time is out unless the subscription is sent in, we will send such notice without charge.

The Social Forum is a new monthly magazine, 50 cents per year. Address Edwin D. Wheelock, 153 La Salle street, Chicago. The Social Forum will stand for a real republic and real democracy in which the people shall rule; for a real commonwealth in which the things which make wealth shall be common to all; for a real Christianity in which the Golden Rule of mutual and loving service shall be the guiding principle, a Christianity urged by man-made formulas or denominational conventions."

BATTLE CREEK COLLEGE.

June 25, 1899.

Wm. I. Phillips—Dear Sir: The object of our school is the formation of Christian character, and none of our students have anything to do with fraternities. Very truly yours,

E. A. Sutherland, President.
Battle Creek, Mich.

Odds and Ends.

Angry Mother: "Now, Bobby, don't let me speak to you again." Bobby (helplessly): "How can I prevent you, mamma?"

One day a young man called on Shakespeare, the eminent English singing-master, to have his voice tried. Shakespeare heard him sing a song or two, and then the youth asked: "What branch of the profession do you advise me to go in for, sir?" "Auctioneer," was the teacher's reply.

In the Mason's bib I glory,
Stretching o'er my abdomen;
All the innocence of ages,
It describes, when it is clean.

Bribes and public steals unending
The apron still doth sanctify;
Buy it, wear it, and then wash it,
You will need it when you die.

State Superintendent of Schools Stetson was visiting a school down in Pembroke, and asked some interesting questions about the little things of the world about us. "How many seed compartments are there in an apple?" he queried. No one knew. "And yet," said the State Superintendent, "all of you eat many apples in the course of a year and see the fruit every day, probably. You must learn to notice the little things in nature." The talk of the State Superintendent impressed the children. They earnestly discussed the matter at recess time, and the teacher the next day overheard this conversation in the play-yard: A little girl got some of her companions around her, and gravely said, "Now, children, make

believe that I'm Mr. Stetson. You've got to know more about common things. If you don't you'll all grow up to be fools. Now, tell me," she said, looking sternly at a playmate, "how many feathers has a hen?"—Bangor Commercial.

"A Council D. of P. cannot enact a law prohibiting male members from speaking in a council."—Buckeye Trail.
Nor enforce one prohibiting female members.

"The tribe has no right to exempt any member from the payment of dues."—Buckeye Trail.

Nor disposition either; in which it is not unlike the whole so-called fraternal tribe.

"If the fees are paid the tribe cannot donate them back to the applicant."—Buckeye Trail.

Then he had better not donate them to the noble Red Men.

"If you strike a thorn or rose,
Keep agoin',
If it hails, or if it snows,
Keep agoin'.
'Taint no use to sit and whine,
When the fish ain't on your line,
Bait your hook and keep on tryin'.
Keep agoin'."
—Atlanta Constitution.

Literal translation of a joke from the Fliegende Blaetter: Small Boy: "Mother, a rat into the milkpail fallen has." Mother: "Have you therefrom the rat taken?" S. B.: "Nein, I have therein the cat thrown."

The Trestle Board has an article in which "the origin of Modern Masonry is traced to the sacred mysteries of the Mayas of Yucatan, eleven thousand five hundred years ago." Much of it is copied from Le Plongeon's work.

Why not make it eleven thousand years and five minutes?

The other day Johnnie saw a branded mustang on the street. "Oh, mamma," he shouted, "just look how they've gone and vaccinated the poor thing!"

Newspapers and Reform.

ON SECRET SOCIETIES.

Assorted Tracts on Secret Societies; Secret Societies—Blessing or Curse? Thirteen Reasons Why Not a Free Mason; Stories of the Gods; Secret Oaths; F. M. on Trial; F. M. as Religion; Freemasonry at a Glance; Lectures and Sermons on Masonry; Masonry a Work of Darkness; Oaths and Penalties of Masonry; Masonic Outrages; Masonic Salvation; Murder of Morgan by Masons; Seven Secret Societies Illustrated; The Anti-Masonic Scrap Book; Good Templarism Illustrated; Character of Freemasonry (Pres. Finney); Freemasonry Illustrated; Handbook of Freemasonry (Exposure); Master's Carpet, Baal Worship, etc.; Mah-Hah-Bone (last two books in one); Light on Freemasonry.—India Watchman, Bombay, India.

Such a Watchman for India, and for Bombay, with its twenty Masonic lodges, is to be hailed.

We notice that President Finney's book costs one rupee, and might there not be a missionary contribution to the India Watchman to distribute such a book? Lawrence's rum goes to Africa, and his Masonry to Asia; now send Finney's book and by all means save some.

Since our last issue the Christian Conservator of Huntington, Ind., has twice published on the lodge. We quote one item:

"That secret societies subvert law, unjustly seek preference, and in no unimportant sense produce anarchy was taught by George Washington in his farewell address, and demonstrated repeatedly in our country. A clear case of the legitimate workings of secret orders is now before the country in Cleveland, Ohio. The secret order union formed by workmen on the street car lines of Cleveland is now parading before the country. The Cleveland Plain Dealer tells us that the report of Chief Dickerson to Director Hyman revealed a serious condition of affairs. By order of the Mayor and fire director men had been sent out to inspect the streets on which the tracks of the Big Consolidated were reported to have been obstructed, that the location and nature of the obstructions might be known in case of an alarm of fire. It was found that twenty-four street obstructions exist which would either prevent the passage of the department apparatus in case of fire or imperil the safety of the apparatus and firemen. These are the

natural fruits of workmen's secret orders. They injure the chances of workmen for employment, prevent capital from investing in what is dependent on labor, and is really mob violence in which no Christian nor good citizen can innocently engage. These orders are wrong."

The Christian Instructor of Philadelphia, in its July number, has a good article on the evil influence of Odd Fellowship on juries. The closing paragraph reads:

"The murderer was tried in Burlington, Iowa, and should have gone to the gallows or to the penitentiary for life, but was acquitted, and, on returning home, was met at the depot by his brother Odd Fellows, who showered upon him a jubilee of congratulations. The attorney who cleared him confessed privately that it was by getting Odd Fellows upon the jury."

FRENCH FREEMASONRY.

Translation of French Freemasonry in the first May number of the *Revue des Deux Mondes*:

The writer divides Frenchmen into two classes—those who believe in the existence of Freemasonry and those who do not; the former usually laugh at Masonry, the latter laugh at the former.

We are told that Masonry has a language of its own in which the foolish and the wise alike express themselves in the same set terms, individuality and originality are effaced, and entering into a lodge is like going to sleep. There is a singular account of a Masonic marriage, in which, contrary to Catholic doctrine, it is declared that in all nature love is the sovereign regulator of life and the great unconscious force which presides across the ages over the harmonic antagonism of heredity and adaptation. The bridegroom receives three kisses from the great expert and then passes them on to his wife, while the brothers make a sort of roof of swords over the heads of the young couple, and obtain from them a promise that their children shall be brought up "in respect for science and reason, in contempt of superstitions, and in the love of the principles of the Masonic order." An attempt seems to have been recently made to abolish all, or nearly all of the symbolism which characterizes French Masonry, but it failed.—Review of Reviews, July, 1899.

The Christian Harvester, of Cleveland, Ohio, has the following item in its July, 1899, number:

The following is abridged from Carradine: "1. The fraternities grow angry when investigated. 2. Secrecy is objectionable. 3. The method of initiation is wrong. 4. These orders are very costly. 5. They impose their influence on our courts of law. 6. They are rapidly becoming carnival gatherings. 7. They strike at the happiness of the home. 8. They rob Christ of his glory. 9. They diminish church attendance. 10. They hurt the church financially. 11. The chaplaincy is often wrongly occupied. 12. They capture the preachers, and thus muzzle the pulpit. 13. They are used by many as substitutes for the church."

The Christian Mission Herald, of Bridgeton, Barbadoes, West Indies, for June, 1899, has a most excellent article of some thirteen hundred words on Secret Societies, from the standpoint of a Christian and patriot. We quote one item:

"The avowed reason of some for joining these lodges is for protection to their families in the event of sickness or death. It is quite right and proper for a man to take care of his family, and to make all lawful provision for their wants; but, for a Christian to join the world, in order to get protection for himself and family, is not only contrary to the Bible, and hence unlawful, but it also manifests a lamentable want of confidence in God. 'Woe to them that go down to Egypt for help.' So long as a Christian does his whole duty to God and man—so long as he is diligent in business, frugal and persevering, Jehovah is pledged to supply his wants: 'I will be a Father unto you.'"

The Christian Nation for June 21, 1899, has an article by Jas. G. Love that is well worth two readings, on the "Fulfillment of God's Promises, and Some of the Evils of To-day." It forcefully touches upon the lodge evil and the dancing, wine-drinking Knights Templar conclave lately held in Pittsburg, Pa. It says:

"The situations in the world to-day in regard to existing evils are as unchanged as in the time of the prophets of old, and also the promises of God are ours to help fulfill and believe as they did of old."

A later issue of the same paper puts the "charity" boast very neatly as follows:

"Much that is done under pretense of friendship is for purely selfish ends.

"There are great organizations to-day that

claim to befriend the needy, providing the needy are able to display certain badges, or to give certain grips and passwords, or that their dues are paid. They will relieve your need if you have previously paid them for it, and thrown all your influence in their favor. They will afford you relief if you are sworn to do the same for them, should occasion require."

The growth of lodgism in our country during the last ten years is illustrated by the following figures given by the "Gospel Messenger." The total increase in members during that time is estimated at 250,000 members. During 1897 the expenses for charitable (?) purposes summed up \$640,000,000, while for traveling expenses and fees of officers, banquets, regalia, etc., \$250,000,000 more was expended. Adding to this the \$12,000,000 spent for rent and other incidentals, the money used by the lodges in this one year amounts of over \$900,000,000. And all the churches of the United States raised only about \$10,000,000 for missions during the same time. The journal in question observes: "What will the end be? Will the various secret orders finally empty the churches, just as they are now consuming their vitality? These are questions of unusual importance." It is indeed time that the churches wake up to the peril that is threatening them from this side!

The Wesleyan Methodist, Syracuse, N. Y., has in its June 21st issue an interesting article on "Sermonic and Masonic Twaddle," which we hope to give The Cynosure readers in some future number.

The Lutheran Witness index for Volume XVII. just received shows that it is one of the very best church papers published. Among other valuable articles published the past year are the following:

Secret Society Question Defined, by Dr. W. J. Robinson; Modern Woodmen of America; Masonry, Religion; Masonic Funeral of Notorious Drunkard, and Minister's Service; Masons, Pope Removes Ban.

Why is life the greatest riddle of all? Because you must give it up.

"Immanuel's Friend." E. Lincoln Walker, Publisher, 678 Sheffield avenue, Chicago, is a German paper, thoroughly Christian and opposed to all secret societies. It is about to republish in its columns a booklet entitled "Lodges and Worldly Benevolent Societies," which is sold by the Lutheran Publishing House for 10 cents. It is in German. We hope our German readers will take note of both of the above publications.

"METHODISM AS IT IS."

BY AUNT DEBORAH.

[Christian Advocate of Dec. 19, '98.]

"Now I am going to dare to say (it is in confidence to you) what most of the preachers dare not whisper in their bed-chambers, much less their pulpits, that one thing that is trammeling the churches to-day is the lodges. They are swallowing time and money and zeal that are needed in the church. It is not for me to criticize what goes on inside of them, but I have seen soul after soul drawn into the maelstrom, the testimony for Jesus silenced, the seat in prayer meeting vacant, the spring of joy in God dried up. I don't see how Christians can belong to anything that hides the name of our Lord Jesus Christ out of sight.

"Christian men who would die rather than let the stars and stripes trail in the dust, will join hands with them that trample on the cross of Christ, and so let their lives be bound up in a bundle with unbelievers. I am afraid that some of the wheat gets so mixed up with the tares that even the angel reapers cannot disentangle it, and it will have to pass as tares and be treated in the same way—burned with them.

"There are members of our official board who are never seen at prayer meeting, who stand in front of the lodge door one night in every week, smoking, and waiting for it to open, as if it were the gate of Paradise. Who ever saw anyone waiting for the church doors to be opened, except at a wedding? You need not read this to your husband, for nothing on earth would make him so mad, even if he is a steward.

"I thought it was bad enough for the men to be so taken up with the business,

but now that the women have caught the craze, and call themselves 'Daughters of Rebekah,' 'Eastern Star,' etc., it is a matter for prayer and fasting. If there is a ridiculous object in the whole of creation, to my mind, it is a female Mason. I met a lot of them—members of the church—during our last revival effort—it was mostly an effort—hurrying to lodge with their arms full of victuals for a spread. And many of these women had unconverted sons and daughters. Please don't call me an old croaker. I am not pleading for the old-fashioned methods for Methodism. But oh, for the faith and zeal and simplicity of the ancient days. Methodism has not let go of the sword of the Spirit, but she has so much truck that she is hugging tight in the other hand, that she has not the free use of the right arm. It sends me down in the dust before the Lord when I think that there might be a great tidal wave of revival power sweep round the world, if only Methodism wanted it.

WESLAYAN METHODIST.

In our issue of April 26th, on page 3, appeared an article under the title Excessive Patronage of Secret Societies, taken from the Western Christian Advocate. The article consists of an introductory paragraph from the editor of the Western Christian Advocate (M. E.), followed by an excerpt from another paper in which the sermon mentioned was originally published. Brother J. B. Pratt, of Jackson, Mich., justly jealous for the preservation of our church against all forms of iniquity, and understanding the introductory paragraph to have been the words of the editor of the Wesleyan Methodist, calls our attention thereto and asks us to name the lodge which we would recommend. The particular sentence to which Brother Pratt calls attention is that which reads: "One lodge is enough; and that should be held strictly subordinate to the church."

It never occurred to us that any one would mistake the words of the editor of the Western Christian Advocate for the language of the editor of the Wesleyan Methodist. We had two objects in publishing the excerpt from the sermon:

first, it is a powerful indictment of the lodge; second, finding publicity in a paper of such wide circulation as that from which we clipped it indicates that some one besides Wesleyan Methodists is thinking upon this great question.

No, Brother Pratt, we do not recommend any lodge. A secret society could not be organized for any purpose whatever which we would recommend. The object might be a good one, but the method is contrary to the teachings of Christ and the whole tenor of the gospel. With our present convictions which are based upon the best light we can obtain we could no more recommend a secret society than we could recommend any other heathen system of religion. So far from recommending these evil organizations we constantly and urgently warn every one who will hear us against them. They are among the most deadly forces making for unrighteousness and iniquity in America to-day.—Wesleyan Methodist, May 10, 1899.

The following was taken from the Free Methodist, Chicago, some time ago, but it is worth reprinting:

The Masonic Tyler of recent date says: "Rev. Sam P. Jones, the noted evangelist, received the Red Cross, Knight Templar, and Knight of Malta degrees in Rome (Ga.) Commandery, December 29. A banquet was given, followed by toasts and responses. Sir Knight Jones made one of the most eloquent speeches ever heard inside a temple in Georgia."

After Judas denied his Lord we read, "And he went out and it was (k)night." Sir Knight Judas—"Sir Knight Jones." The names sound quite similar. The writer, ever since he had a conversation with Sam Jones in reference to his smoking, has not had a very high opinion of his piety, and now that the gloom of (K)night has settled upon him, what shall we say? "Good (K)night," or "good-bye?"

Bert: "I don't see any use in this geography lesson." Mattie: "Why, you goosey, it's of the greatest use. It tells you where to go when you can't get there, and describes the country and all that. If we had no geography, we'd get lost all over the world."

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—ON—

Secret Societies

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The complete illustrated ritual of the entire Scottish Rite, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I comprises the degrees from 3rd to 18th inclusive.

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Freemasonry Exposed. By Capt.

William Morgan. 110 pages, paper, 25c.

The genuine old Morgan book republished.

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“Ye Are My Witnesses”

I Thes. 2: 10.

WE BELIEVE THAT
Christians ought never to join Secret Societies:

NAME	POST OFFICE	STATE

SOME REASONS:

- B**ECAUSE Christians are commanded not to have fellowship with works of darkness but to reprove them. Eph. 5: 11.
- B**ECAUSE Jesus said: Every one that doeth evil hateth the light. Jno. 13: 20.
- B**ECAUSE Jesus said: Ye are the light of the world. Matt. 5: 14. He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. Jno. 3: 21.
- B**ECAUSE Jesus said: “I spake openly to the world * * * and in secret have I said nothing,” and “if any man serve me let him follow me.”
- B**ECAUSE those who know and love the truth could, by signing the above testify for the right and against evil, and we ought to be witnesses in the world.
- Ask others to join with you and a great many who never thought about it before, if asked to sign would begin to think what Jesus would do about these lodges if he were here.

Nearly Fifty-eight Years Old!!!



It's a long life, but devotion to the true interests and prosperity of the American people has won for it new friends as the years rolled by and the original members of its family passed to their reward, and these admirers are loyal and steadfast to-day, with faith in its teachings, and confidence in the information which it brings to their homes and firesides. As a natural consequence, it enjoys in its old age all the vitality and vigor of its youth, strengthened and ripened by the experiences of

over half a century. It has lived on its merits, and on the cordial support of progressive Americans.

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Secrecy and Citizenship consists of three essays which received the respective prizes of \$300, \$75 and \$25.

The successful competitors were I. J. Lansing, D. D.; Benjamin F. Trueblood, LL. D., and Rev. D. W. Sleeth.

Rev. F. W. Farr, the widely known superintendent of Rev. A. B. Simpson's work, the Christian Alliance, was asked to open the discussion on the "Prize Essays," at the Philadelphia Convention (November, 1897), and he then discussed at length some of the salient points in each essay:

In the essay of Dr. Lansing, the independent power of the lodge as a menace to the State was particularly dwelt upon.

In the essay of Dr. Trueblood, the paralysis of moral vision resulting from lodge associations was clearly set forth. And in the essay of Dr. Sleeth, the distinctions between secrecy and privacy were explained.

The unanimous verdict of those participating in the discussion was that the Prize Essays were worthy of wide circulation and careful perusal. It is an attractive as well as a valuable volume of 137 pages, 5x7½ inches, cloth, sent post-paid for 50 cents.

With your own renewal and one new subscription both papers one year and the book for only \$2.00.



GYMNASIUM.

To all Readers of the Cynosure:

Dear Friends: Once more we wish to call your attention to the work done by Wheaton College. For more than thirty years you have been acquainted with this institution; many of your sons and daughters have been educated in it. It is now approaching its fortieth anniversary.

In material equipment, in intellectual life, and we trust in spiritual power, it is seeing its best days. There remains, however, much land to be possessed. It requires for the most effective prosecution of its work an addition of two hundred thousand dollars to its permanent funds, and while many young men and women are forming sterling Christian characters within its walls, there is room for many more.

Please look about you and see what you should do for the College, and what you would like to have the College do for you. When you have considered this matter sufficiently, please communicate the results of your thought.

With gratitude for all the past, and hope for all the future,

I am, sincerely yours,

CHARLES A. BLANCHARD.

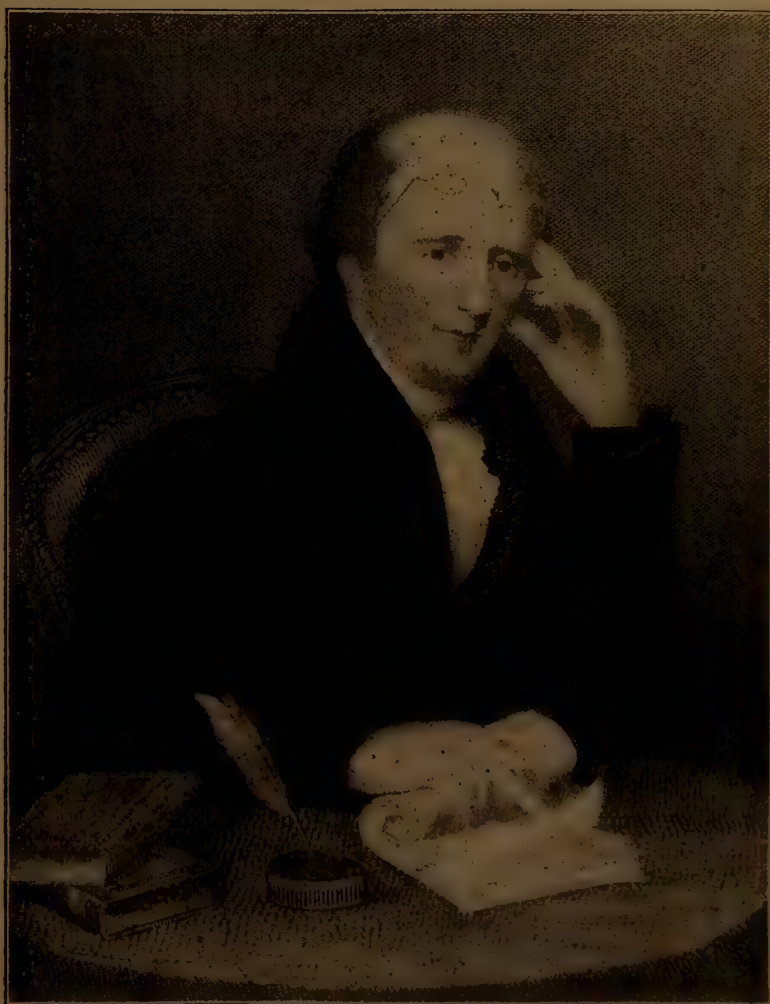


WOMAN'S BUILDING.

★ Christian Gynosome.

CHICAGO, SEPTEMBER, 1899.

SWEET GYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.



THE BANE OF OUR CIVIL
INSTITUTIONS IS TO BE FOUND
IN MASONRY, ALREADY
POWERFUL, AND DAILY BE-
COMING MORE SO.
I OWE TO MY COUNTRY AN
EXPOSURE OF ITS DANGERS.
CAPT. WM. MORGAN.



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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1899) is a Methodist Episcopal, and the vice president a Christian Reformed (Holland). Among the following named

officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at \$20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

President—Rev. Samuel H. Swartz, Aurora, Illinois.

Vice President—Rev. J. Riemersma, 523 West 14th street, Chicago.

Recording Secretary—Mrs. Nora E. Kellogg, Wheaton, Ill.

General Secretary and Treasurer—William I. Phillips, 221 West Madison street, Chicago.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXII.

CHICAGO, SEPTEMBER, 1899.

NUMBER 5.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison Street, Chicago.

Entered at the Postoffice, Chicago, Ill., as second class matter.

In memory of Captain Wm. Morgan, murdered by the Freemasons, in accordance with their oath, just seventy-three years ago this month.

SENTIMENTS ON SECRET SOCIETIES.

"In secret have I said nothing."—Jesus of Nazareth.

"Be not unequally yoked together with unbelievers."—Paul of Tarsus.

"Mene, mene, tekeli, upharsin."—The Prophet Daniel.

"Can two walk together, except they be agreed?"—Amos of Tekoa.

"They are a great evil."—Wendell Phillips.

"Come out from the lodge."—Dwight L. Moody.

"Good Lord deliver us."—Rev. Geo. C. Needham.

"Whatever in it is not babyish is dangerous."—Howard Crosby.

"We know no government save our own."—Grand Lodge of Missouri.

"By it Christ is dethroned and Satan exalted."—Rev. Edward Beecher, D. D.

"Blessed is the man that walketh not in the counsel of the ungodly."—David the Psalmist.

"All secret, oath-bound political par-

ties are dangerous to any nation."—General U. S. Grant.

"Their plan is to keep out anyone who is likely to need anything."—President C. A. Blanchard.

"I have no sympathy with secret oath-bound societies."—Rev. W. G. Moorehead, D. D., Xenia, Ohio.

"They incite a passion for trickery and wire-pulling."—Mrs. A. J. Gordon, President Boston W. C. T. U.

"Are dangerous to the general cause of liberty and are opposed to Christian principles."—Joseph Cook of Boston.

"The very idea of a secret combination implies a barbarous age, or a state of social anarchy."—President J. H. Fairchild, Oberlin.

"To be a good Mason and a good Christian at the same time—would be treason to Christ."—Rev. B. T. Roberts, Editor of the Free Methodist.

"Freemasonry is a law unto itself; it treats many acts as crimes which the law of the land does not."—Proceedings of the Grand Lodge of New Hampshire, 1876, page 49.

"No society in a country like ours ought to deny the courts permission to investigate its acts and purposes. A church may need to be thrown open to the court. A man may die while receiving baptism by immersion. If so, the whole form of admission, the exact acts and words of all participants are the property of the courts. Not so when a man dies, as men have died, from initiation into secret orders. The court stops at the door of the lodge."—Rev. Wm. E. Barton, D. D., pastor Oak Park Congregational Church.

"To learn how many remember their vows, ask each person in the lodge-room to repeat them, and the number who do not remember them will outnumber those who do twenty to one."—Odd Fellows' Companion.

Bear this in mind sometimes when secret society men are assuring you that there is nothing inconsistent with good citizenship or piety. Take the exculpatory statements of lodge men with a grain of salt. Read the manuals and judge for yourself.

"The veteran Joseph Kidder, P. G. M. and Grand Secretary of New Hampshire says: 'The first Odd Fellows' hall in the city of Manchester was in the attic of the Elm Street Methodist Church. An ex-Odd Fellow writes: "It was in that hall that we were initiated into the mysteries of the order in 1845."

What a place for such a thing—or, rather, what a thing for such a place!

"Oddfellowship and unselfishness are written with the same number of letters, and the words are almost synonymous."—Odd Fellow Siftings.

What is your definition of the word "unselfish," please?

"Our swift runners have come from every direction, wearing upon their brows the victor's crown, and bringing in their hands the olive branch of peace. Game has been plentiful and our wigwams have been bountifully supplied for the coming winter. Discord has been banished from our councils. Peace and good will prevail everywhere. Not a cloud ripples in the sky. The bright star of hope shines in transcendent loveliness over us and bids us onward in the chase."—The Great Incohonee.

That must mean the great incoherent.

"Grand Secretary Nicholson has our thanks for a copy of his reply to the speakers of the Christian (?) Reform convention, held in Philadelphia in November. The statements are able and sufficient for all honest men; but as well may one attempt to have a vulture lead a pure life as to cause one of these vilifiers to state truths. The game is not worth the ammunition."—The Companion.

What "vilifier" may have found his way into this convention, we have not the means at hand to judge with complete certainty. Vilification is not a thing to practice or defend. But, dear companion, when the National Christian

Association quotes your own Grand Lodge decision, repeats your own ritual, and allows your own avowed principles to become more widely known, we hope you will not by any slip of the pen leave a statement in such form as to cast on us the suspicion that, in thus repeating your own words, we are vilifying you. That, itself, would sail dangerously close to the rock of vilification.

"I am interested to keep the Ancient and Accepted Rite (Scottish) uncontaminated, in our country, at least, by the leprosy of negro association."—Albert Pike, a chief Masonic officer and authority.

This plan would also secure the converse advantage of keeping negroes uncontaminated by the leprosy of Masonic association.

Why blackball black men? What has happened to this universal fraternity that was to run a special parlor car for every Masonic visitor to African jungles, and furnish strawberries and ice cream to polar explorers? What was that we used to hear about a religion in which Christians, Mohammedans, Jews, Buddhists, Parsees and Confucians "harmoniously combine?"

"There are always Jeremiah's lamenting over diminution and decay; there always will be Jeremiahs while there are listeners. Prophecies are getting cheap."—Most Worshipful Grand Master McLane at Blazing Star centennial.

That is what "our ancient brethren" of the "high places" said in Jeremiah's own day.

A "Political History of New York," by J. D. Hammond, 1844, compiled long after the Morgan excitement had died away, says (Vol. II., page 16), "Nearly all the Adams Masons secretly or openly exerted their influence and cast their votes in favor of the Jackson party." That is, the Masonic order went solid for Jackson in that election. The people found, says this historian, "legislative and judicial and executive officers, from Governors and deputy marshals and constables; from judges of the Supreme Court to justices of the peace, were a majority of them Freemasons, solemnly

pledged to perform their Masonic obligation." The above bit of history looks very much as though Masonry was in politics.

The historian goes on to speak of the "dangers that the people apprehended from suffering the executive and judicial powers of the community to remain in the hands of Masons, who had furnished such a demonstration of their determination to regulate their conduct according to the obligations of Masonry, even when those obligations required them to violate the fundamental and most sacred provisions of the municipal law."

Hon. Joseph Ritner, who as Governor of Pennsylvania sent an official communication to the Legislature in 1837, said some interesting things in it about the use made by lodge members of the names of prominent men to give standing to their secret associations. Everyone should read this report on Thomas Jefferson, James Madison, Chief Justice Marshall, George Washington, Wm. Wirt, and others. This pamphlet can be had at The Cynosure office for ten cents, and contains historical facts that ought to shame the Masonic order into abandoning its proposed glorification (falsification) of Washington as a Mason.

PACIFIC COAST CONVENTION.

The Washington State Anti-Secrecy Association will hold a State convention in the Swedish Lutheran Church, corner of Eighth and I streets, Tacoma, Wash., Sept. 19-20, beginning at 8 p. m. the 19th and three sessions the 20th.

Every friend of our cause should arrange to attend. If any cannot come they should send some help.

Among the speakers expected we mention: Rev. P. A. Mattson, Swedish Lutheran, Tacoma; Rev. Harriman, Ecclesia Hall, Tacoma; all the officers of the State Associations, Rev. J. I. Frazer, Seattle; Revs. McReynolds, Smith, Beers, Smalley, McKinley and others of Seattle, and also those who were on the program at the last Seattle convention.

This promises to be a lively convention. Come, brethren, friends, help make it a success.

P. B. Williams, Coast Agent.

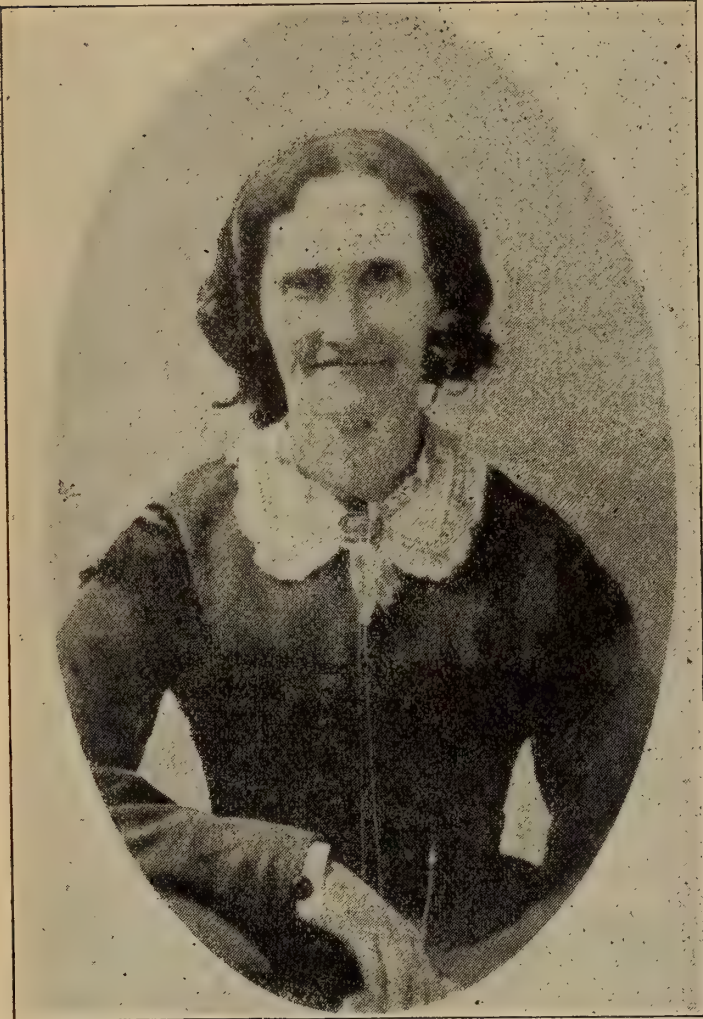
WILLIAM MORGAN — A CHARACTER SKETCH.

The character ascribed to Capt. Wm. Morgan by Hon. Solomon Southwick, president of the Le Roy convention in 1828, in his address to that convention, shows the estimate in which Capt. Morgan was held by the best men of his time.

"William Morgan was a man of honor and sensibility. He was a gentleman in his manners, and possessed of mental powers, superior to his humble occupation in life. He was well informed, of a generous, humane and benevolent disposition. The information he had acquired he possessed a happy faculty of imparting to others; nor was he less apt to enliven the social circle with the scintillations of his wit. These graces of mind, added to a pleasing address, rendered his company agreeable and caused his company to be counted even by those in the higher walks of life.

"Captain Morgan was, indeed, a man without guile; brave, frank, and unreserved; modest in his demeanor, delicate in expression, and respectful to the feelings of those with whom he associated. He was a faithful citizen, and proved his fidelity in the field of battle, when his country was in danger. He felt the full force of the virtues, which adorn the domestic circle, and shed lustre from the humblest roof. The last act of his life, which has been so much censured by knaves and fools, flowed from the purest motives. 'My life,' said Capt. Morgan, 'is the property of my country, and my countrymen have a claim upon my utmost faculties for the preservation of all that is dear to intelligent freemen. The bane of our civil institutions is to be found in an order powerful and numerous, and daily becoming more so. It cankers and corrodes to the core the foundation on which justice is based, and is destined, unless timely checked, to become the leveler, not of proud distinctions, but of social order. With its power and corruption not only individuals may be sacrificed but in time the state. If my life be the forfeit I owe to my country an exposure of its dangers.'"

"I was completely converted from Masonry to Christ."—Pres. C. G. Finney.



WILLIAM MORGAN'S DAUGHTER.

When seized by the Masons in September, 1826, Captain Morgan had two children, a girl and a boy, the latter being only an infant in the arms of his young and shrinking wife. The inquiry which naturally rose for these remaining members of the family with the revival of the lodge discussion was hardly answered to the satisfaction of all. It was understood that Mrs. Morgan married again, and that one of the children was living in Oregon. Soon after the Batavia convention it was reported that the daughter, Lucinda Smith Morgan, died near Salem, in that State.

Through the kindness of Mrs. Sarah K. Stevens, of Batavia, N. Y., we are permitted to print the following letter, written by Captain Smith, her husband, in reply to a letter of condolence sent him by Charles Betts, Esq., of Freeport, Illinois, a gentleman who was born in Batavia, and whose father, Robert P. Betts, was a participant in the exciting and fearful scenes of 1826, being one of the party who rescued Col. David C. Miller.

Miss Stevens knew the Morgan family

well before it was broken up by the demon spirit of the lodge. The daughter she describes as a lively and beautiful child, with light golden hair, which fell curling upon her shoulders. Her eyes were large and full, and her features expressive though regular. Mrs. Morgan died while living with this daughter in Memphis, Tenn.

Captain Smith's letter is dated from Mehama, Marion County, Oregon, Dec. 10, 1882, and reads thus:

Received yours of Nov. 27, and appreciate your sympathy, for my affliction is very great. Your questions I will answer. Firstly, my dear wife's maiden name was Lucinda Wesley Morgan, born in Batavia, N. Y., Aug. 23, 1824. Thomas Morgan, her brother, also born in Batavia in 1826, was two weeks old when his father, William Morgan, was abducted. He died near St. Louis in 1863. Their mother, Lucinda Morgan Harris, died at Memphis, Tenn., in 1856. Your family name I have heard my wife speak of often, but if you recollect her you must be old as well as myself. I have buried a large family of children, one only left of ten; but yet my greatest affliction is in the loss of my dear wife, a woman beloved by every one that knew her. Believe me, dear sir, your well wisher, D. B. Smith.

CAPT. MORGAN'S WIDOW.

The editor has in his possession a letter written to Miss Sarah Stevens, then of Batavia, N. Y., on January 8th, 1836, by Captain William Morgan's widow, who, after the murder of her first husband, married a Mr. Harris, and they lived at the time the letter was written in Missouri. It will not be out of place, I think, to quote a few words from the letter:

"How is dear Mrs. Betts and family? Tell her to live near the Lord and obey His commandments, and she will receive a crown of righteousness, which the Righteous Judge will give her at that day when he cometh to reward every one according to the deeds done in the body. * * * How are you all? And where is Colonel Miller and family? (The one who was associated with her husband in the publication of the Morgan Expose.—Ed.) Do write particulars respecting them.

"Please give our love to all inquiring friends, Sarah, I enclose five dollars for your mother. May the blessing of our Heavenly Father attend you and yours. Your affectionate friend,

"Lucinda Morgan Harris."



At the dedication of the Morgan monument in Batavia, N. Y., just seventeen years ago, Mrs. Evalina P. Mather was introduced to the assembled multitude by Secretary J. P. Stoddard. She was then in the 88th year of her age, and the above portrait is a very good likeness of her at that time. In introducing Mrs. Mather, Secretary Stoddard said:

"It is fifty-six years ago this evening, at about 9 o'clock, since Morgan was taken from Canandaigua jail by a band of Freemasons. After getting out of the jail he found that he was about to be forcibly seized by men whom he had every reason to fear were determined to take his life, and he cried 'Murder! Murder! Murder!' The woman who heard that thrilling cry is on this platform. Her name is Mrs. Evelina P. Mather, of Ellington, N. Y., and she is 88 years old."

Mrs. Mather was aided by friendly hands to stand upon a seat that all might see and hear. She said:

"When Morgan was kidnapped I was living in Canandaigua.." She told in a clear voice how she saw the crowd running about the jail, and in the moonlight she saw they were disguised and had a living man dragging along in their midst. She heard him cry, "Murder! murder! murder! Help, for God's sake!" and would never forget the piercing tones. There were few or none of the citizens to be seen, and the band of men hastened off in a carriage.

THE MORGAN MONUMENT.

The Morgan monument stands in the old cemetery at Batavia, N. Y., a few feet from the track of the Central Railroad. It is thirty-eight feet in height, and weighs forty tons. It was erected by R. F. Carter, of Ryegate, Vt., under the supervision of the National Christian Association, and unveiled at its fourteenth annual convention, in presence of an immense concourse of people, who gathered to pay a tribute of respect to the heroism of the man whose courage and devotion to his country it is designed to perpetuate. Rev. Joseph E. Roy, D. D., of Chicago, and President Charles A. Blanchard, of Wheaton, Ill.; Prof. E. D. Bailey, of Washington, D. C., and Rev. H. H. Hinman, of Oberlin, Ohio, were the principal speakers. It was to this convention that the Hon. Thurlow Weed sent his letter on the abduction and murder of Capt. Wm. Morgan.

As a work of art it ranks with the first in our country, and is a fitting memorial to the martyr whose life was sacrificed by Free Masons when they discovered his intention to publish the secrets of their order. On the four sides of the polished dice are the following inscriptions in legible characters:

South Side: Sacred to the memory of Wm. Morgan, a native of Virginia, a captain in the war of 1812, a respectable citizen of Batavia, and a martyr to the freedom of writing, printing and speaking the truth. He was abducted from near this spot in the year 1826, by Free Masons, and murdered for revealing the secrets of their order.

East Side: Erected by volunteer contributions from over 2,000 persons residing in Ontario, Canada, and twenty-six

of the United States and Territories.

North Side: The court records of Genesee County, and files of the Batavia Advocate, kept in the Recorder's office, contain the history of the events that caused the erection of this Monument, Sept. 13, 1882.

West Side: "The bane of our civil institutions is to be found in Masonry, already powerful, and daily becoming more so. * * * I owe to my country an exposure of its dangers."—Capt. William Morgan.

Contributions.

NEW ENGLAND TYPE AND HISTORY.

BY REV. D. B. GUNN.

New England has a hallowed soil and an interesting history. Here first the gospel in America took root. The Pilgrim fathers, with prayers, tears, vows, and toils, consecrated it to God. Theirs was a spiritual fidelity to him who had directed them hither, given them safe landing in a wilderness, homes upon virgin soil, children to "multiply and replenish" this part of the new world, cultivate the sterile ground, to turn "the wilderness into a fruitful field," and make it "bud and blossom as the rose."

These God-fearing progenitors were not models of consistency and perfection in all respects; they had not learned the first principles of Christian liberty and religious toleration. Their rights of conscientious conviction and personal free-choice, the right of all to worship God according to their individual views of divine teaching, they were ignorant of. They did not understand that the spirit of God was to lead his people, and that they were amenable to divine law and teaching, instead of to human dictation. But in spite of all this, they were a hardy, temperate, pious, and honest people.

They believed in God, in his Son, Jesus Christ, as the divine and only Savior; in the inerrancy and obligatory force of the sacred scriptures; in the militant church as a divine institution, and wished everyone to become subject to its ordinances and statutes. True to their early teachings, they held the church and state to be

inseparable, and transacted all church business in town meetings. Their aim and efforts were to plant the gospel and its principles so firmly that they never could be uprooted. They were honest and sincere, open-hearted, and reliable. Their word was as good as law. Puritanic integrity was warped into their very being and lives. They were never schooled in treachery and deceit; and as for secret societies and the deception practiced in them, they were perfect strangers to the whole of them; in fact, there was no such thing as a secret lodge for a hundred years after white men first sowed seed and gathered harvests in this land. It is very different in this boasted Yankeeland now. Stability and reliability are not the leading traits of New England character at present. Neither oral word nor newspaper records are generally to be depended upon.

Why and from whence this lamentable change? There must be some underlying cause. True, a large per cent. of foreign population is of a character far different and inferior to the Puritan, and they mould and influence society more or less. But I verily believe that secret societies are largely responsible for it. What is taught and practiced in the lodges—an isolation from all outside of them—a degree of disfellowship and distrust—denial of existing facts connected with their principles and workings. It requires only sound judgment and keen discernment to know that lodge tactics, nocturnal association of men with men alone, more or less of them schemers, selfish, corrupt; within tiled doors and darkened windows, is well calculated to alienate, create distrust, suspicion, envy and ill-will. And as like begets like, "like people like priest"—so the contagious habits spread till the masses are seriously affected.

Boston, the "Hub" of all this "East," has fame, notoriety for education, culture, refinement, and wealth. But it is not preserving its former prestige. True, it has education and culture, but it has as marked ignorance and crudeness. There is refinement and vast wealth, but there is also coarseness and gaunt poverty.

There have been many and great changes in the last forty years. Great deference used to be paid to females; but now ladies are crowded to the rear. They

are pressed to the poorest seats in public assemblies; made to stand in crowded street cars, while men, laborers, loafers, stick tightly to their seats. Upon whom has it dawned that secret societies are largely responsible for this shameful retrograde, as for many other backslidings, none of which used to be in proud and justly commended Boston. Males, holding themselves as the "lords of creation," shut away exclusively in secret conclave; the fairer, sweeter sex not thought worthy, trusty, capable; or is it from deference to their more refined tastes and keener perceptions, moral instincts, and religious sensibilities? But no wonder, so long as lodge men are truly human, for them to prefer that their wives, daughters, sweethearts, shall not witness the pampering of their depraved appetites, the revelry, profanity, obscene exhibition of base passions, and many other demoralizing things, which often characterize their secret sessions.

Midst such company and customs, how can the participants but sacrifice good sense, refined tastes, love of refinement, cultured society, the company of ladies, and even their own homes, their wives and children, and become in some measure weaned from them? With such environment they must in some degree forfeit the fear of God, reverence and respect for the word of God and love for divine and holy things. How far-reaching and demoralizing the teachings, examples, and influence with ten times as many lodges as evangelical churches in this city who can estimate, counteract, or remedy the evil! It is lamentable that so few of the churches wield a power or exert a direct influence against them, either by corporate enactment, pulpit teaching or wholesome discipline. Changes take place in churches as well as in state and city. Take Tremont Temple as a specimen. Forty to fifty years ago the eloquent, Godly divine, Nathaniel Colver, was its pastor. He was a seceded Mason, who knew its Christless character, and was bold to expose its fallacies, and warn the people against its boasted pretensions and hollow shams. By his faithful leading, the church refused membership or communion to Masons and slave-holders. But now a "tip top" Mason fills the pastorate, extols the order, seats a chief

whisky distilling Mason upon the platform, and would sooner leave the church than see Masons excluded from it. True, they have the most costly edifice, artistically decorated and commodious audience room, the greatest number on church roll, and largest congregation of any Protestant church in New England. But while all this is cause for gratitude, we lament the decline in moral reform and adherence to gospel principle. May a revival of these soon come.

Look at another church in which a change for the better has come. Thirty years ago the Clarendon Street Baptist Church was running in like groove as others. A young man was called from a suburban church to its pastorate. For twenty-five years and more the saintly, God-taught Adoniran Judson Gordon, D. D., "full of faith and of the Holy Spirit," free from all lodge taint, outspoken in public and private upon the evils of secretism, boldly exposing its evil tendencies and detriment to the cause of Christ, toiled incessantly for the spiritual uplift of the church, its separation from the world, and the salvation of his fellow-men. He was an eminent success in that for which he devoted his time, strength and talent. The church became a peculiar gospel body of saints, a beacon light, an inspiration, an illustrious example worthy of imitation. Many were added to it every year, and all entered heartily into the spirit and work of the body. No debts were allowed, all expenses were promptly paid; no festivals, fairs, or paid suppers were tolerated; sweet, attractive music was made a real part of the worship, fifty voices in the chorus choir, with a first-class organist, all members of the church, not one of whom received a dollar of remuneration—all a cheerful, voluntary offering unto the Lord. The church was emphatically an evangelistic and missionary body; a good number of its members are workers in home and foreign mission fields. And their missionary contributions—with no drains upon them for lodges—their annual gifts amounted to thousands of dollars, and one single offering reached \$20,000. This is a sketch of what one anti-secret society pastor and church is and has done.

Cambridge, Mass.

WHY WE OPPOSE THE LODGE.

BY REV. J. M. FOSTER.

In conversation recently with a high-degree Mason, he asked me: Why do you oppose the lodge? The reply was something like the following:

1. Because the lodge is a rival to the church. The Bible exalts the church above all earthly institutions. It is the kingdom that is to become universal, embracing in one empire all kindreds and tongues and nations. It is the temple of humanity in which God dwells. It is the bride of Christ the Lamb of God. It is the body of Christ, indwelt by the Holy Ghost. It is the city of God from which flows the river of life. "There is a river, the streams whereof make glad the city of God." "All my fountains are in thee." It is God's plan to comprehend Jews and Gentiles in one living temple. That you may be able to comprehend with all saints what is the length from eternity to eternity, and breadth as wide as humanity, as far as east is distant from the west, and depth deeper than hell, and height higher than heaven.

But the Church of Rome is Satan's counterfeit of the Church of Christ, claiming and aiming to acquire universal empire. It is the beast of the apocalypse with seven heads and ten horns, in which Satan is incarnate. Its days are numbered. The beast is to be slain, and the fowls of heaven are to devour its flesh. "Wheresoever the carcass is, thither will the vultures (eagles) be gathered together." Jesuitry is the image of the beast. It is a secret, absolute, merciless machine, with a general called the Black Pope, and priests yielding implicit obedience in the use of any means, good or bad, humane or diabolical, that will further their designs in securing political and religious dominion in every land.

I have here a book entitled "The Conspiracy in Europe," by John Robinson, in which he shows that an old order of the Masonic craft came to England from Syria. The Jesuits joined this order. They secured the protection of princes of the craft, and hence were called "Free." Kings Charles I., Charles II., and James II. joined the order, with many princes, though they had never

lifted a mason's tool. Hence the term "Accepted." The banishment of Charles II. seems to have suggested to these Jesuits the first three degrees of apprenticeship, fellowcraft and master mason. Through them Charles II. was brought back to England in 1660. The Grand Lodge was not organized in London until June 24, 1717. It is a matter of history that Masonry is a child of Jesuitry. And the minor orders that fill the land like the frogs and flies and lice that infested the land of Egypt, are the hateful brood of Masonry.

We therefore speak advisedly in saying that the lodge is the rival of the church. It takes the time and the money and the men and presumes to occupy the throne that belong to the Church, the Queen of the King of glory.

2. Because the lodge is an enemy of civil government. Let me refer to John Robinson again. He was professor of natural philosophy and secretary to the Royal Society of Edinburgh. He belonged to the Masonic lodge in Scotland. He went to Paris and took forty-five degrees. He was made the custodian of the papers of the French Lodge. He traveled extensively in Europe and collected documentary evidence from many lodges. He clearly proved a "conspiracy against all the religions and governments of Europe, carried on in the secret meetings of Masons, Illuminati and Reading societies," and published these in a volume of 390 pages in 1798. He divided the book into four chapters: 1. The Masonic Schism; 2, The Illuminati; 3, The German Union; 4, The French Revolution. He shows that the Jesuits went with Charles II. from England to France and organized Masonic lodges there. From the members of these lodges who had taken the first three degrees, they organized another order called the Illuminati. This was nothing less than a school of atheism and anarchy. It grew with wonderful rapidity. The French nation was honey-combed with it. The whole people were prepared for resisting authority. Mirabeau, the profligate and disappointed politician, and the Duke of Orleans, his silly tool, were at the head of this secret order. They issued the mandate. The dynamite exploded. France was deluged with blood. The French Revolution—the Reign of

Terror—was enacted. The dead carcass brought the vultures.

What the Jesuits have done in France through the Masonic lodge they may do in the United States. The Jesuits are in the Masonic lodge. And this public declaration that Masonry is resisting Rome is simply the devil's trick to deceive the people. The Bible tells us that he often comes as an angel of light. We know that the first municipal election in Greater New York resulted in the triumph of Tammany, although the press and the pulpit of the city were solid against them. In Boston 85 per cent. of the offices are filled by Romanists. In Chicago, New Orleans, and San Francisco Rome is enthroned. The daily press is largely under the hand of the Jesuits. They are making a deadly assault upon our public school. The time is near when our government will be compelled to follow the example of the powers of Europe and the South American republics, and expel the Jesuits. Aguinaldo and the Insurgents declare that the Philippines can never have peace until the priests and friars and Jesuitical orders are expelled, and the property confiscated and given back to the people.

3. Because secret methods are a public danger. Rev. J. R. Latimer, who was a student in Indiana State University in 1872, read an essay before the faculty and students one Saturday morning against secret societies. Prof. Owen arose and said: "We all believe in secret societies. The family is a secret society. Wise people consider the affairs of the home their own personal concern. The church is a secret society. Only those who belong to Christ can understand. 'The natural man receiveth not the things of the spirit; neither can he know them.' 'The secret of the Lord is with those that fear him; and he will teach them the knowledge of his covenant.' Heaven is a secret society. Only the pure in heart can enter the gates of pearl. 'without are dogs and sorcerers, and whoremongers and idolaters and all liars; and there shall in no wise enter into it anything that defileth and whosoever worketh abomination or maketh a lie.' Congress holds secret sessions."

A moment's reflection will convince us that Prof. Owen confounded things

that differ. The privacy of the home is different from the secrecy of the lodge. You do not go out on the street to change your underwear. In fact, you would be arrested if you did. But you do not try to conceal the fact that you change your underwear. In fact, you prefer to have it understood that you change your shirt. The privacy of the home is not a secret hidden from the public. If the privacy of the home is used as a cloak for secret doings that endanger the public, the public will very quickly investigate. The church is not a secret organization. It simply presents views of the heavenly world that unregenerate men have no eyes to see. It speaks in a heavenly language that worldly men do not understand. It offers heavenly riches that sinful men have no mind to appreciate. It delivers a heavenly message that natural men have not ears to hear.

The secret sessions of the United States Senate are not like the lodge. The Senate has a certain object to accomplish. It would defeat their purpose to have the public informed before results have been reached. But when the end has been attained all is given out. That differs by celestial diameters from the lodge which swears its members "to ever conceal and never reveal" what is said and done within. Men united in such bonds of secrecy are a public danger. And the 6,000,000 lodge men in the United States will yet bring a day of reckoning.

4. Because the imprecations in their oaths are debasing. The Entered Apprentice swears to keep the lodge secrets on pain of having "his throat cut, his tongue torn out by the roots, and his body buried in the rough sands of the sea at low-water mark." Would you like to see the grade of morality involved here adopted? Would you like to have the children in all the public schools required to commit and repeat the oath from which this is taken? Would it help the rising generation? The Fellow Craft swears "under penalty of having his breast torn open and his heart plucked out and exposed, to be devoured by the vultures of the air." Do you notice any connection between these imprecations and the shocking barbarities of the Southern lynchers in mutilating the bodies of their victims? Do you see any connection between this language and

that used by Fox in his book of martyrs, in describing the horrors of the Spanish Inquisition? Is there any correspondence between this and the dreadful butchery of the "star chamber" in Rome or the Bridge of Sighs in Venice? Is it not the same shower of locusts with horns and tails and stings? The same generation of vipers? The same ungodly crew? "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. If you sow to the wind you shall reap the whirlwind."

The Master Mason binds himself under "no less a penalty than that of having his body severed in twain, his bowels taken out and burned to ashes, and the ashes scattered on the rough sands of the sea, where the tide ebbs and flows twice every twenty-four hours." Rome burned millions of martyrs at the stake before or while mutilating their bodies. Is there any connection between that fact and the above language? Southern mobs have burned scores of black men, horribly mutilating their bodies, sometimes before, sometimes during the process. Have the Jesuits in the Southern lodges any hand in this? Are we ready to have this feature of the mother of harlots introduced as a trait of our American civilization? Would the American people be willing to have our President and the Representatives and Senators of the United States and the Governors and Legislatures repeat these imprecations of the first three degrees of Masonry in taking the oath of office? I trow not. When that is done our republic will be the filthy carcass upon which the vultures of divine judgment descend.

Take this from the Master Mason's oath: "I do promise and swear that I will not have carnal or illicit intercourse with the wife, mother, daughter, or sister of a brother of this degree, knowing her to be such, nor will I permit another brother of this degree to do so if in my power to prevent it." Would you be willing to have the standard of morals suggested here adopted in society? Think of our United States Senators swearing not to have carnal intercourse with the wives, mothers, daughters or sisters of fellow Senators during the session of Congress! Think of the General Assembly of the Presbyterian Church sol-

emnly swearing its members, ministers and elders not to have illicit intercourse with the wives, daughters, mothers or sisters of their fellow members during the sessions of the court! If such an oath were administered to our civil officers and members of church courts, it would be time to look up and see the fire and brimstone from heaven falling upon us as upon Sodom.

5. The titles applied to lodge officials are blasphemous. The names, titles, attributes, and prerogatives of Deity are freely applied to the officers of the lodge. This marks it as Satan's counterfeit. Jew, Mohammedan, Pagan and Christian unite in the worship of the lodge. It is not good Masonry to mention Christ's name in the first three degrees. A worship that excludes Christ is not God's worship, but the worship of devil. It is perilously near the sin against the Holy Ghost. And he that blasphemeth against the Holy Ghost hath never forgiveness.

Boston, Mass.

FREEMASONRY SYMBOLIZED IN "REVELATION"

BY REV. J. P. STODDARD.

A symbol is a fact or series of facts in photograph. It is not the original but a transcript. John photographed a real scene, and gives us, in the twelfth chapter of his vision in Patmos, the picture of a "serpent casting a flood of water out of his mouth."

The context shows that the "serpent" was Eve's tempter, Job's tormentor and Christ's assailant, and the purpose of the "flood" was to carry away the "woman" or the church, which she represents in the picture. It is a revelation by the Holy Ghost of the supreme effort of "that old serpent, called the devil and satan," to remove the church of God from the "foundation on which she is built by prophets and apostles; Jesus Christ himself being the chief corner stone."

The figure indicates attempted destruction by displacement, or, in a word, substituting many doctrines of devils, for the one doctrine of the atonement. It means the "prince and ruler of spiritual

wickedness," flooding this world with a Christless religion.

Nothing could more fitly represent a sweeping current of false worship than a copious stream pouring from the expanded jaws of an enraged serpent. "He cast out of his mouth water as a flood." It rushed and foamed, following in old or plowing for itself new channels. It violently removed land marks, leaving desolation in its track. Without pity or partiality it wrested every hope from the believer, and left the sin-tainted soul a helpless waif in the angry swirl of a fathomless maelstrom.

Water rests only when it finds its level. When obstructed its pressure is unremitting, and so it is with satan's devices; with incitement and cunning born of experience he formulates a system, which appeals to every sinister element in the human heart, and adroitly thrusts it into every lane and avenue of social, secular and devotional life. Encompassing whatever resists his progress, he diligently undermines that which he cannot at once overleap. Countless systems have risen and from their motley records furnish material from which to construct a single deluge, combining the craft, enmity and deadly elements of all by which this crowning dragon eruption from the apocalyptic beast has been preceded, and spread like the pall of Egypt's darkness, until Mr. Mackey affirms that there is not a civilized people on the face of the globe where Freemasonry is not found. Pagans, who have drifted beyond all knowledge of God and his word, silence reason and strangle natural affection in a merciless devotion to superstition, but any approach of the gospel herald is the signal for directing streams of more refined and highly embellished worship into the invaded province. The Christian faith is followed, but never preceded by cultured, captivating Masonic ritualism. Gross and sensual forms are more attractive to the benighted.

Where the church is active and dominant, the dragon burnishes his apparatus, dons his showy uniforms, wheels out his loftiest water-towers, mans the force pumps, turns on every pound of pressure, supplies the women and children with buckets and dippers, presses every available helper into service, floods

the town with music and display, and winds up the grand demonstration with a banquet for the pious and a dance for the godless. By this device notoriety is gained, the giddy are delighted, the timid are awed, the thoughtful are perplexed, while very few realize that the whole performance is a huge waterspout from the dragon's mouth, hurled against the Church of Christ. Such are the gala days of pagan worship when environed by Christian civilization, but its deadly grip is deeper and more secluded. Fruitful in expedients, the dragon presses the church into service for her own destruction. He assumes the roll of pious Pretender and quotes Scripture as glibly as the devil repeated psalms to Christ in the wilderness.

Like the water supply of a city conducted through pipes, society has its channels of physical, social, intellectual and devotional supplies. It is the policy of the Masonic dragon to tap these streams and draw off their fullness. To exhaust the divinely ordained sources of supply and turn every current of influence to his own account. From the ark of the covenant he takes the "sacred book," mutilates its pages, and parades the emasculated volume as an object of religious veneration. He dons the habit and titles of priesthood and dramatizes the most touching and tender narratives in Holy Writ. He calls solemn assemblies in secret chambers, where the pious and profane caricature sacramental services as brothers. He counterfeits godliness to keep the unsaved away from the house of God, and to blind those who have seen the true Light. He appropriates the Sabbath as a day of showy parades, and gives a gloss of sanctity to his weird performance by entering the sanctuary and participating in pious homilies. He taps the till of every church and every Christian benevolence, draining their resources into his own exchequer, to buy trappings, build temples, spread sumptuous feasts, pay admission fees and lodge dues.

To forestall the circulation of unfriendly literature and widely disseminate his own, he lays an embargo on the press, guards every avenue of distribution, obstructs competitive trade and so manipulates traffic that his adversaries are compelled to receive their daily papers, re-

ligious journals, encyclopedias and standard histories from hands licensed under his "mark."

With greater insolence he invades the public school, and under pretext of unifying sects ejects the Lamp of benighted intellect, and grieves the only Instructor who is able to impart all wisdom, and having removed the standard of perfect morality and undefiled religion, he substitutes counterefeits of his own.

With a like ruthless freedom he invades the nursery and the home. The mother instinct is benumbed and perverted by his touch, until she takes the child of tender age from the altar of Christian consecration, and lays him in the arms of the "great red dragon" and celebrates the sacrifice of her babe in lodge baptism, with saturnalian festivities, while he receives the "mark of the beast and the number of his name." When the descendants of persecuted fugitives gathered to form a constitution and lay the foundations of the most benign civil government on earth, their assembly was not overlooked. The adversary negatived Christianity by omitting all recognition of "The King of nations." That Name, which above every other name has the highest claim, must not appear. The nation, like the disciple of Robert G. Ingersoll, must either manufacture a god of its own or do without one. Whatever the motive of those who subscribed to the constitution, the devil forecast the importance of this omission.

He saw in it a breach in the dyke through which he could pour a flood of infidelity and atheism over this land. Through a Christ-neglecting nation he knew that the road was straight and short to the object of his especial hatred. He could multiply harlots and rivals, and decorate the bride herself until any assembly of believers patterned after the simplicity of Christ and his apostles in the eucharistic chamber, or modeled from churches planted by Paul and Barnabas, would be "like storks in the wilderness or owls in the desert." Having obtained this omission, the devil proceeds to entangle our Presidents and his counselors and the people in subtle web he has woven for their destruction. He "unequally yokes" the most antagonistic characters in lodge brotherhood. He

multiplies distilleries and their distributing agencies. He fills our cities with that tarnished beauty and blighted virtue symbolized by a wanton woman "upon a scarlet-colored beast," and, more destructive than all besides, he has filled our land with "Synagogues of satan," where Jews and Gentiles profane the worship of Jehovah and offer the abominations of Baal is "sacrifice to devils" within their secret lodges, exalting "the god of this world" above Christ.

Is not this the original of John's photograph of the "serpent casting out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood?"

As fishes live in water because it is their native element, so every species of social, civil and religious degeneracy thrive in the dead sea of solemn Christ-dishonoring worship. As the eagle rises and rests above the storm, so the church of the living God mounts to "victory over the world, the flesh and the devil," and abides under the shadow of the Almighty where the gates of hell shall not prevail against her."

From her stronghold in the "Rock of her Salvation" she unfurls her banner inscribed with the Gloria of her immortal poet—

"Lift up your heads, O ye gates! and be ye lifted up, ye everlasting doors, and the King of glory shall come in.

"Who is this King of glory? The Lord, strong and mighty in battle. He is the King of glory," and in "His Name" defies the enemy of all righteousness and builds the walls of her "New Jerusalem."

Boston.

A SPELLING LESSON.

"Can you spell kitten, my little man?"

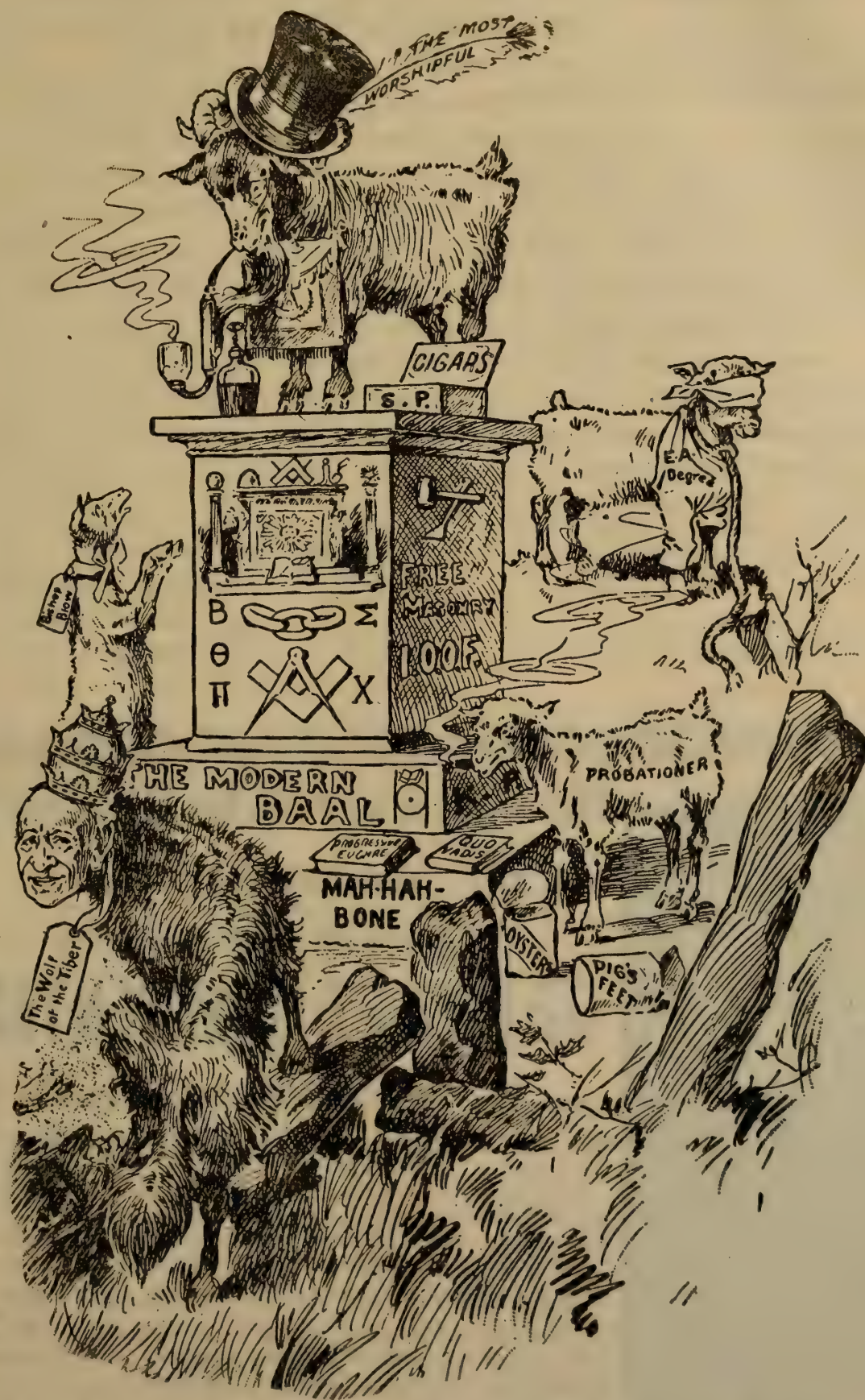
I said to Jack, five years old.
And behind his back Jack put both hands,

And he tossed his locks of gold.
"Too hard?" I asked. Then his face grew grave,

And he said: "It isn't that—
But I'm too old for kitten, you know!
Now just try me on cat!"

What time of day was Adam born? A little before Eve.

Twentieth Century Religion.



CHRISTIAN SCIENCE, SPIRITUALISM, HIGHER CRITICISM,
THEOSOPHY, UNITARIANISM, LIBERALISM, INFI-
DELITY, RATIONALISM, SKEPTICISM,
AND AGNOSTICISM.

Never Grand Master.

"MOUNT VERNON, 25th September, 1798.

"The REV. MR. SNYDER:

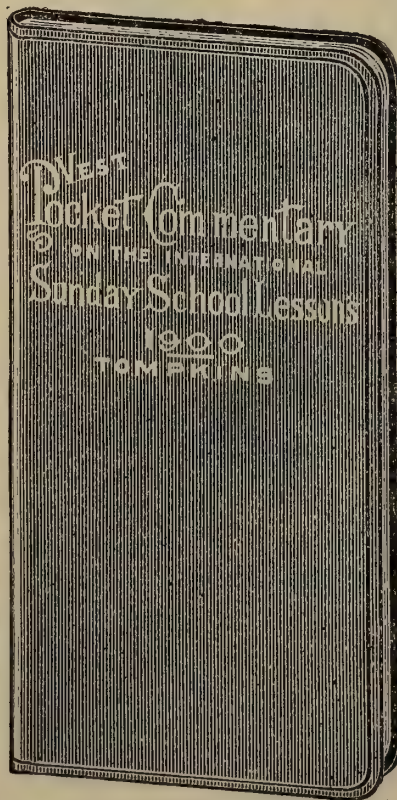
"*Sir*—Many apologies are due to you for my not acknowledging the receipt of your obliging favor of the 22d ult., and for not thanking you, at an earlier period, for the book you had the goodness to send me.

"I have heard much of the nefarious and dangerous plan and doctrines of the Illuminati, but never saw the book until you were pleased to send it to me. The same causes which have prevented my acknowledging the receipt of your letter have prevented my reading the book hitherto; namely, the multiplicity of matters which pressed upon me before, and the debilitated state in which I was left, after a severe fever had been removed, and which allows me to add little more now than thanks for your kind wishes and favorable sentiments, except *to correct an error you have run into, of my presiding over the English Lodges in this country. The fact is I preside over none, nor have I been in one more than once or twice within the last thirty years.* I believe, notwithstanding, that none of the Lodges in this country are contaminated with the principles ascribed to the society of the Illuminati.

With respect, I am, sir,

"Your ob't humble servant,

"GEO. WASHINGTON."



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Editorial.

THE CAPITOL CORNER STONE.

A century ago General Washington felt obliged to "correct an error" and contradict the rumor that he was Grand Master of Freemasons; yet, though he never told a lie and cannot be presumed to have written one, his contradiction is itself virtually contradicted with persistent freedom.

The records of King David Lodge, of Newport, R. I., succeeded by St. John Lodge, also contain the report of a committee adverse to proposed action, because, "on inquiry they find General Washington not to be Grand Master of America, as was supposed, nor even master of any particular lodge."

This lodge record of Feb. 14, 1781, agrees with what he wrote seventeen years later, Sept. 25, 1798, the year before he died: "The fact is, I preside over none, nor have I been in one more than once or twice within the last thirty years."

From another source also his having been in a lodge at least "once" is known, and circumstances suggest "twice" on the same day.

Three lodges met him in the forenoon of Sept. 18, 1793, on his way to the capitol to lay the corner-stone. Led by the Grand Master pro tempore they turned into a large room, taking Washington with them. This room had been arranged for the occasion in the style of a Masonic lodge. Almost immediately they emerged, and, with little interruption from this delay, the procession continued on its way to the capitol.

Washington was now seen invested with a sash wrought by the wife of Lafayette, which he could hardly decline wearing, and an apron from the same hands, such as he had permanently laid off about a quarter of a century before. It is not unnatural to suppose that he was divested of these relics in the same room, and that there was thus completed the exception of "once or twice."

Yet the allegation is freshly and boldly made that Washington laid the corner-stone not only as President but also as

Grand Master of Freemasons. This is still claimed in spite of the contemporary newspaper report which details the part borne by Grand Master Joseph Clark, and in spite of Washington's own voluntarily written repudiation, made a century ago.

"LOOK UP THE DELINQUENTS."

"The period for suspending members for arrearage of dues has again arrived."

* * * "Look up delinquents, brothers, and save them, thus reducing the drain that has done so much to hurt the order and lessen its numbers and influence."—Masonic Chronicle.

It is true that many who have been drawn into Masonry prove indifferent or averse to it, and at least cease to give it much attention. The Grand Lodge of Michigan called such "renegade Masons," 1898 report, and said it had 12,000. It is estimated that there are 248,620 "renegade Masons" in the United States.

"CLANDESTINE."

"The clandestine Masonic lodges of Ohio are thirty-three in number, named and located as follows." Here is given the list. "Lodges outside of Ohio should place these names where they may be readily referred to, especially when examining visitors from Ohio."—Masonic Chronicle.

What becomes of the boast that secret signs and grips are necessary for protection from impostors?

"DESERVE PATRONAGE."

The local committee of Oddfellows of Springfield had printed a beautiful souvenir of the dedication of the Oddfellows' Home, copies of which were freely purchased and carried away by the visitors. One thing was remarkable, the advertising of liquor dealers and breweries, with the committee's indorsement—"all advertisers herein are worthy of confidence, and deserve the patronage of all fair-minded people."—Oddfellows' Companion.

Didn't they get it, too? "Dancing drinking and lewdness" is a triumvirate of all false religions.

DEATH OF WILLIAM H. ZEARING.

Old Resident of Chicago and Corporate
Member of the N. C. A. and Former
Judge Passes Away.

William H. Zearing, an old resident of this city, died recently at Mackinac Island. Mr. Zearing was stricken with paralysis while on the steamer Northland on Sunday, and was taken to the island. His niece, Mrs. J. Ellsworth Gross, 3600 Michigan avenue, left here on Monday, and was with him when he died. The body will be brought to Chicago on the steamer Manitou. The funeral took place Aug. 12.

An error in our last number credited Rev. Wm. Dillon with editing the Christian Cynosure, when it should have read the Christian Conservator. The slip of the pen last month gives the opportunity of saying that Rev. Dr. Dillon is highly regarded as a Christian editor outside of his denomination as well as within it, and we should not be at all sorry to have what was an error become a fact.

THE MILLENNIUM.

"Thus fraternalism has grown, is growing, and will continue to grow and do good until the period so long prayed for, the millennium of God, shall dawn upon earth—when wars and tumults shall cease, and when 'nation shall not lift up sword against nation,' neither 'learn war any more.'"—The Companion, O. F., February, 1899.

If this means that, in an ideal state of society secret combinations would die out, and in a "millennium of God" wicked oaths would no longer be taken, and the mention of Christ and Christianity be no longer out of order, or likely to disturb the holy type of "fraternalism" that would then prevail, it appears undeniably true.

If it means that the perpetuation of such things is itself the means of bringing such a millennium, it looks like the expression of a hope likely in the nature of the case to be disappointed. The book that encourages hope is the very book that announces the means of its fulfillment and declares against the secret

combinations which the Companion eulogizes.

"Chartered during the lifetime of our great and most illustrious example, George Washington, Blazing Star Lodge has been almost co-existent with the republic itself."—Address of Worshipful Master French at centennial of the lodge, Concord, N. H., June 1, 1899.

Co-existent so far as existing during the same time is concerned, but not in respect of existing in the same methods, spirit, and purpose, the little lodge and the great republic have indeed been.

That "most illustrious example, George Washington," should be followed, for he avoided the lodge for thirty years.

Rev. H. H. Hinman gave us much pleasure at headquarters last month by a visit of a few days. He was busy seeking aid for the Southern Industrial Mission among the colored people, among whom he labored for two or three years. His son George and wife are laboring successfully as missionaries in China, and Herbert and wife are serving a Congregational church in Nebraska, though it would be more proper to say, probably, that Mrs. Herbert Hinman is serving the young grandson of our brother. At any rate the grandson is an important part of Brother H. H. Hinman's joys at the present time. His daughter Susie is at home in Oberlin, where she taught during the past year, having fully recovered her health. We have written at some length because we know that there is no member of the Cynosure family more beloved than our brother Hinman, or one from whom a greater number would be pleased to hear.

There is a short story in this number of the Cynosure to which I think our readers will want to call the attention of their children. We have some numbers of the August Cynosure for free distribution, if they are ordered sent to some young man or young woman who may be thinking of going away from home to attend school. The editor trusts that every one interested in the work of the National Christian Association will call the attention of the young men and young women to the article in this num-

ber commemorating the heroism of Captain William Morgan in warning his country against Freemasonry.

Our friends on the Pacific Coast will not fail to read the notice of the convention to be held in Tacoma, Wash., and also will not fail to read the Pacific coast news from Agent P. B. Williams. You will also be interested in the inquiry raised by Secretary W. B. Stoddard as to the convention in Ohio. A letter received from Rev. Wm. Dillon upon the matter of a convention in Indiana requests it to be postponed to October or November.

There will be a statement of donations received this year in the next number of the Cynosure. In the meantime will every one that can, please remember the work by such gifts as God would have him make. Some have taken advantage of our offer to send Lodge Lamps for free distribution on receipt of postage. We have quite a good many still in stock that ought to be out doing good. Let as many as possible set their children at work distributing them from house to house.

In a tract on the "Twentieth Century Religion" Evangelist L. W. Munhall says:

"We are hearing a great deal of late about the Twentieth Century Religion. It is quite the 'Fad' with many. You see, it is up-to-date. The Fathers, Martyrs and Reformers were behind the times. Besides, you know, they were an ignorant lot, groping about among their out-of-date Bibles and Creeds—honest enough without doubt, and doubtless saved; but their faith and religion will never do for this enlightened and progressive age."

On another page will be found a cartoon adapted from one in *Leaves of Healing* and from one by Dr. Munhall.

The National Christian Association is under obligation to our old friend and co-worker, Elder Woodruff Post, for the gift of the *Anti-Masonic Review* of 1828, a magazine published in New York City at that time.

ELDER ISAAC BANCROFT.

Word is received, just as we go to press, that Rev. Isaac Bancroft is very low and not expected to live. The N. C. A. and the cause of Christ has had no more faithful and sincere friend than Bro. Bancroft. He served our Association in Wisconsin as colporteur and lecturer for several years, and later had charge of the N. C. A. book room at Washington. He gave liberally of his means to the work of the National Christian Association and other Christian movements. The Cynosure will doubtless have a fuller account of his life in a subsequent number.

"OFFENDED LAW."

Discussions of sectarianism, politics and personal schemes are forbidden within its walls, and when one so far forgets his duty as to introduce them, the "offended law" is invoked for his punishment.—Oddfellows' Companion, Columbus, Ohio, February, 1899.

This is to be understood in the light of the Grand Lodge explanation that "Christianity is a sect," for which reason it must be kept out of sight in lodge devotions, particularly by avoiding the use of Christ's name in prayer. It is the "duty" of an Odd Fellow, and the special "duty" of the chaplain of the lodge, never to "forget" that evangelical Christianity is, in the lodge vocabulary, "sectarianism." If a case of forgetfulness occurs, and the offense is repeated, "the offended law" can be "invoked for punishment."

MEMORIAL DAY.

Pythian Memorial Day has been fixed for the Tuesday following the second Sunday in June, this year falling on the 14th. It is now time to begin the preparations necessary for fittingly remembering the dead of the order, the brothers who have stood by our side in the work of building up the order and spreading its beneficial principles throughout the land.—The Knight.

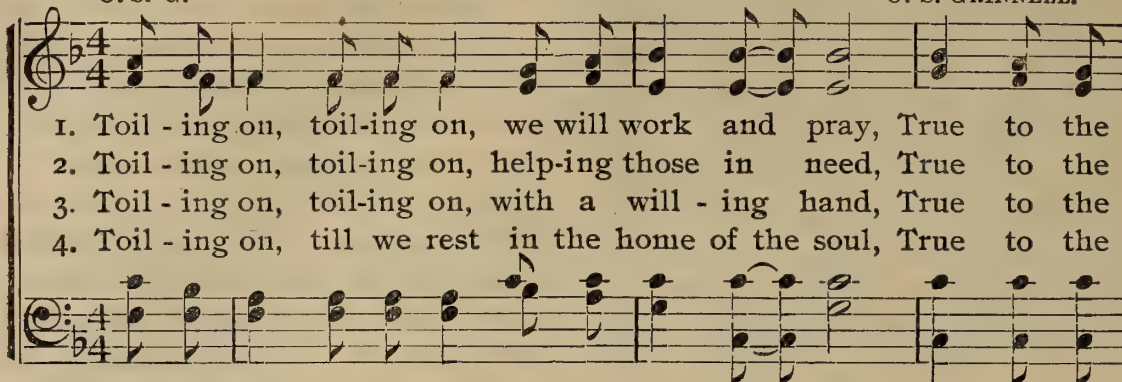
And which Sunday has that other life insurance company, the New York Life, fixed upon to commemorate the deaths among its patrons?

No. 23. On This Firm Foundation.

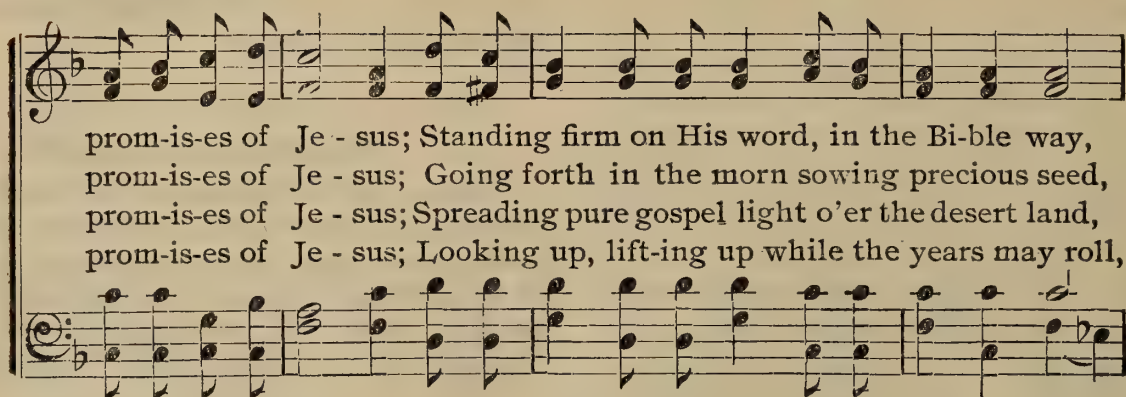
(With grateful remembrance to Pres. Blanchard and Wheaton College.)

O. S. G.

O. S. GRINNELL.

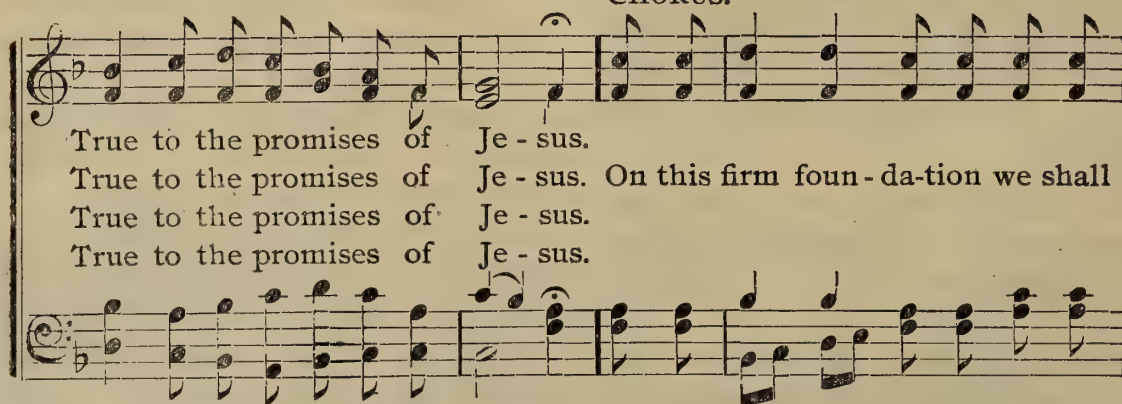


1. Toil - ing on, toil-ing on, we will work and pray, True to the
 2. Toil - ing on, toil-ing on, help-ing those in need, True to the
 3. Toil - ing on, toil-ing on, with a will - ing hand, True to the
 4. Toil - ing on, till we rest in the home of the soul, True to the

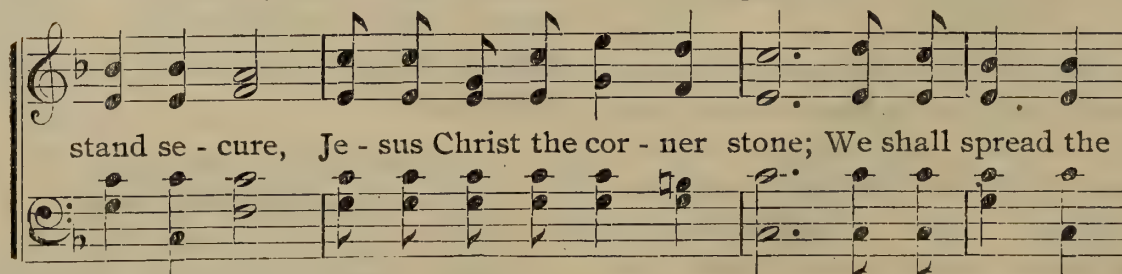


prom-is-es of Je - sus; Standing firm on His word, in the Bi-ble way,
 prom-is-es of Je - sus; Going forth in the morn sowing precious seed,
 prom-is-es of Je - sus; Spreading pure gospel light o'er the desert land,
 prom-is-es of Je - sus; Looking up, lift-ing up while the years may roll,

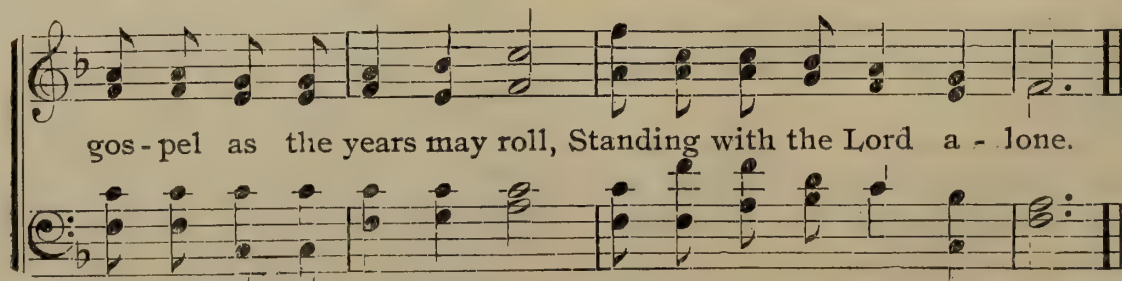
CHORUS.



True to the promises of Je - sus.
 True to the promises of Je - sus. On this firm foun - da - tion we shall
 True to the promises of Je - sus.
 True to the promises of Je - sus.



stand se - cure, Je - sus Christ the cor - ner stone; We shall spread the



gos - pel as the years may roll, Standing with the Lord a - lone.

Denominational.

REFORMED PRESBYTERIAN CHURCH.

The following report on secret societies was read and adopted by the highest court of the Covenant Church at its annual meeting last June, and is, therefore, the voice of the denomination on the question of secret societies. The church not only makes this declaration of principles but enforces it by discipline and thus tries to keep herself pure from the contamination of the lodge. She admits to membership no one known to belong to any secret order, oath or pledge-bound.

Rev. G. M. Robb.

REPORT.

By secret societies we mean those voluntary, man-made associations that demand, as a condition of membership, an oath or promise that the secrets of the order shall not be revealed to the uninitiated; and this oath or pledge to be given before the so-called secrets of the order are made known to the person taking the obligation.

It is patent to all that in the face of the flood of light that has been thrown into the lodge room; in the face of the testimony of those who have withdrawn from the lodge, and who have declared its folly and wickedness; and in the face of the command of our risen Lord to have no fellowship with the unfruitful works of darkness, the number of such associations increase, and their numbers multiply, until now this secret empire contains between 7,000,000 and 8,000,000 American citizens, boasted freemen, who yet have willingly become the slaves of a despotic empire.

Against such a growing system the agitation must be maintained. It is by testimony against evil that the evil is to be removed out of the way of human progress. And for our encouragement it is written that the walls of Jericho did not fall at the first blast of the trumpets or at the first encircling of its walls. It is by continued testimony against this evil that deems itself so firmly entrenched behind the walls of State legislation, the church's indifference, and the hoary customs of society, and its own secrecy that this evil will be overthrown. This sys-

tem is accursed of God, and that curse will rest upon him who would appropriate any of its stuff, or seek to rebuild any of its razed walls. Organized secrecy has ever been one of the great props of Satan's kingdom. The secrets of Baal worship, the mystic rites of Egypt, Greece and Rome, Jesuitism, Mormonism and Masoury, with the whole brood of minor orders, has ever been one great stay to Satan's throne. "Satan has his seat there." Secrecy in religion, in politics, in business, and in social life, has shut out from the minds of many the light of life and righteousness. By the power of organized secrecy have the pulpit and the press been muzzled.

While we recognize the fact that all secret orders may not be alike guilty, yet each one is wrong in principle, and dangerous in practice. At the mouths of their own members, and by their published manuals, these associations that meet behind doubly guarded doors are immoral, basely selfish, despotic, unjust, blasphemous and anti-Christian. They are in direct opposition to the example and command of Him who said: "In secret have I said nothing," and "Let your light so shine before men." They are the rivals of the church, the body, and bride of Christ. And some professed ministers of Christ, in their zeal for the lodge, paint the church of Christ black that the lodge may seem white.

Against this evil of secretism the church can be faithful to Christ and herself by saying: "We will neither offer nor accept any compromise." Even the minor orders are not to be tolerated. If the church opens her doors to minor orders she soon will be flooded by the major. "Watch the beginnings," is the safer way.

In opposing this evil we must bear in mind that it receives into itself all that is "in the world, lust of the flesh, the lust of the eye, and the pride of life." It has its source in pride and unbelief, and its blood is selfishness. The only remedy for this disease is the Word of God. And especially that truth which declares the one only way of salvation, and those divine associations that God gave for the welfare of our race. The corrective for this evil is the family, the state, and the

church, which are for all, and where benefits are to be enjoyed by all in the clear light of day. If these divine institutions fail to secure human happiness, no man-made institution, conceived in selfishness, and developed in darkness, will secure even for the few these blessings God meant for the many.

Nor should we lose hope. Secret associations may not be able to reform themselves, but they can destroy themselves. So rapid is the increase, society is already so honeycombed by secrecy that when once the gathered pile is kindled by the breath of the Lord, this whole system will be enveloped with the smoke of its own destruction. And viewing its ruins, the family, the state, and the church from which the reproach of Egypt has been rolled away, will again pronounce the curse of God against any one that would rebuild this city of darkness.

RECOMMENDATIONS.

We recommend: 1. That this synod calls on each and every member of this church to give force to his emphatic testimony against every form of oath-bound or promise-bound secrecy by taking a public stand against this evil.

2. Synod testifies against those churches that knowingly permit their members, while in allegiance to this un-Christian system, to sit undisturbed at the Lord's table, or allow their ministers to officiate in the Christless rites of the lodge-room.

3. In the name of him who is Governor among the nations, we protest against the National and State governments giving corporate existence to any secret organization. The State wrongs itself and its citizens in permitting any association to be formed from which the officers of State are excluded.

4. We protest against civil and municipal officers appropriating funds levied on the citizens to the entertainment of any secret lodge, and also against inviting any secret society to officiate at the beginning or completing of any building erected by public funds.

5. That we commend the faithful efforts of the National Christian Association to the sympathy, the help and the prayers of our members.

"They are a curse to the college."—
Wm. M. Evarts.

Pacific Coast News.

REV. P. B. WILLIAMS, SALEM, ORE.

At a recent quarterly meeting in Lane County, Oregon, a high lodge man and presiding elder, who was announced to preach, and who had received pay for preaching a gospel sermon, so far prostituted his high calling by treating his audience to a lecture in favor of church socials as a means for securing money to pay the pastor and other church debts.

We followed a few days later and did out best to undo his work. We took the position that a church and a ministry that must be supported by such methods have no right to exist and are worth more out of the way than here.

God's plan is direct giving, and we are indebted to the spiritual death that lodge affiliations have brought to the church for these unholy methods.

A few years ago, in a California county seat, a Freemason got sick and tired of his lodge heathenism, and informed two of his lodge brethren (who were sent as a committee to him), that they need not depend on him any more, adding that he was done with Freemasonry forever. The next morning he was found with his throat cut across from ear to ear, and his tongue mutilated as per Masonic vengeance. I am indebted to Rev. Chas. B. Marster for the above, who added: "The following morning I was in the blacksmith shop of a brother Mason, and the subject of the supposed murder came up. I said, 'It is too bad,' when the blacksmith said, with an oath, 'It is good enough for him; he ought to have been killed.' The minister said, 'I am of the opinion that this was intended to be a free country, where a man has a perfect right to quit any institution at any time, and he should have a perfect right to warn his fellowmen against it, if he sees wrong in it. But I see that Freemasonry stands in the way of this freedom.'"

We have a man in the Oregon Insane Asylum, here at Salem, whom his brother informed me that, he thinks, he is there for no other reason than the carrying out of the Masonic penalty years ago in the State of Iowa.

A seceding Mason disappeared from the community. A search was inaugu-

rated. The river was seined for miles, to no purpose. This Mason came up and said to the leaders of the searching party, "Why do you not search back on the prairie?" They went back on the prairie and soon found the missing man. His throat was cut across, his tongue torn out. Of course the Masons explained the mutilated condition of the ex-Mason by the fact that some hogs were near, and they must have cut his throat with their teeth and tore out his tongue. The first signs of the insanity of the Mason mentioned above was the remark that if "I had my just dues I would have my throat cut across like the murdered man mentioned, or my body thrown into the river like Captain William Morgan." It is evident that something was preying upon his mind very heavily.

How awfully blinded men, and especially Christian ministers, must be, to see nothing harmful in Masonry and kindred societies!

Rev. J. B. Crooks has arrived at Marshfield and has taken charge of his field. We will hear from him. I represented him as being two or three times a seceder. I think now that he has occupied chairs in six or seven lodges. He is a brisk fellow, and will be hard to down. He is young in the ministry, but is not afraid to tackle the devil in any of his strongholds. I am informed that in California, where he has been stationed, a Mormon preacher came and challenged any one in the State to discussion. Brother C. accepted his challenge and wiped the ground with him; run him off the field. I am glad to welcome him as one of my pastors on Roseburg District. Rev. P. A. Mattson informs me that, though very busy preparing to move East this fall, yet he will find some time to help prepare to make the convention in Tacoma a success. He is the honored president of the Washington Association.

Brother John Littory, of Tacoma, says, "Dear Brother Williams: Nearly everybody is against your movement, because it is of God, therefore the devil is mad at you and your work. You may praise the Lord for the privilege of helping to fight this enemy. It takes the Holy Ghost to get people to believe your mission." Mr. L. subscribes two dollars to our convention fund.

Mr. Samuel A. Denniston, of Sidney,

Wash., regrets that he cannot attend the convention at that time. His heart will be there, and he will send two dollars to help pay expenses.

Mr. John Hart, of Canby, Oregon, is arranging for us to deliver three lectures in the German Evangelical Church at that place. I find this denomination very strongly pitted against the lodge, though they have no law against them. Such men as the Ernsts, Weinerts, Mansardt, Englebart, Copley and others are a "law unto themselves" against this gigantic evil.

Let every friend of this cause in Oregon and Washington pray for the coming convention, Sept. 19, 20, in the Swedish Lutheran Church, corner 8th and I streets, Tacoma. Everybody should attend who can. If any cannot, they should lend a hand in the way of some financial help to run the convention successfully. California is invited to join in the fight.

Those on the coast who cannot attend are invited to write us a few lines of encouragement to be read at the convention. Address us at Salem, Ore., till Sept. 10, then at Tacoma, Wash., care Rev. P. A. Matteson, 811 South Eighth street. There will be some new speakers at the convention. The addresses by the older members of the association will be able, as they always are.

Let us all be diligent to increase the attendance and the interest. "The King's business requireth haste."

New England Petter.

BY ELIZABETH E. FLAGG, BOSTON, MASS.

Vermont has a stringent prohibitory law, badly enforced, as may be expected wherever Masonic officials bear rule. Each town appoints one or more agents, who must keep pure liquors, and are allowed to sell for "medicinal, chemical and mechanical purposes only." Some of these agents, however, seem to be appointed on Pat's theory, who, applying for a license, was surprised when inquiry was made regarding his moral character, "An' shure, how much character does a man need to have to sell liquor?" Many prostitute the office for their own profit by keeping what is practically a

free saloon—paying no license and drawing their agents' salaries at the same time. In one place a prohibitionist was given the agency, but he was a high Mason, sold liquor freely on his own account and pocketed the profits, which were large. This was generally known, yet his Masonic pull procured him complete indemnity.

Says a writer in one of the local papers: "If the rumsellers throughout Vermont would only come forward and testify to what they have paid for protection and the private, confidential settlement of fake raids, what a sensation would be created!" What the country needs is a still more radical and startling revelation. Prohibitionists should be made to see the hidden hand of Masonry, guiding, controlling, checkmating at will, and learn why the good ship Prohibition beats vainly about and never gains the shore.

MASONRY VS. RAILROAD MEN.

W. C. T. U. workers, in the department for railroad men, may find that the following "ower true tale," shows as by a flash light why their best efforts among this class so often fail of success.

A Christian woman who had herself and children to support applied to one of the officials of the Vermont Central to know if he would supply her with boarders. This he gladly promised to do, telling her that his greatest anxiety was to see his men supplied with strictly temperance boarding places, as he had found that houses of opposite character speedily ruined those possessed of originally good habits.

For about a year everything went swimmingly. The good influence of her place was soon felt on the boarders, some of whom were intemperate men, but through this means and the encouragement of their employer stopped drinking, joined the reform club, and grew to be sober men.

For reasons unknown, but which may perhaps be guessed, this official lost his place, and the position was given to another man, who was a high Mason.

Within a week the boarding mistress was conscious that a great change had passed over her men, which was soon explained. Their employer had made fun of their temperance principles, and gave them to understand that he "wanted no

one to work for him who was not man enough either to drink or let it alone." She prided herself on keeping an orderly and quiet establishment. He taunted them with being so subservient to a woman that they "did not dare speak out loud in her house." The result was soon apparent. Pandemonium broke loose. They insisted on their right to be as noisy as they liked and take what company they chose into their rooms, telling her they meant to let their employer know they were not afraid to do as they pleased, etc.

In vain she threatened and expostulated, and after one night of such wild riot and disorder that she believes it hastened the death of an invalid daughter, she reported them to their employer. His only answer was to order them all to leave. Not long after she saw four of these young men, three of whom had signed the pledge and become members of the Good Templars, one with a bottle of liquor, and all so drunk they could scarcely stand.

It might be well for the W. C. T. U. when working for railroad men, to inquire if the head officials are Masons, and what influence for or against temperance they are exerting on their employes.

It is pleasant to state that the man thus displaced to make way for a member of a secret fraternity soon found another position in Chicago, of which city he may still be a resident.

"WHY IS IT?"

There was a time when the country districts of New England were the conservators of morals, as well as the abode of a type of piety, noble and sincere, if at times too austere and rigid. Governor Rollins of New Hampshire, in his Fast Day proclamation, boldly struck the first public note of warning that all this had changed, and startled pastors and people out of their easy-going indifference.

To the average "summer boarder" who does not look below the surface of things these rural communities may seem to be the abode of innocence and peace, when in fact they are in a state of demoralization hardly to be conceived. The Brattleboro Reformer, alluding to the epidemic of revolting crimes which swept over rural Vermont a short time ago, says that "little of it can be charged

to the 'foreigner,' " which is one of the grave features of the situation. "It is home-bred and home-nurtured, all in the shadows of the schools and churches, and surroundings and influences that ought to make for human uplifting."

"Why is it?" This is surely a pertinent question. What is this poison which, according to the paper just quoted, "has been slowly penetrating the veins of our rural life," which cannot be laid to the foreign immigrant, or the saloon, or the hundred and one causes on which it is popular to lay the blame? The facts given above show plainly. The lodge has choked out the churches, stifled their testimony, and poisoned the springs of spiritual life till there is absolutely no vital piety left except as it may linger in the souls of the faithful few.

One more bulwark remains to be broken down—that law-abiding sentiment which makes at once the glory and the safety of our village communities. The secret empire instills into the minds of its members—though it may be unconsciously to themselves—a general disregard for law, which filters gradually down through the whole community till they are as ready for a lynching bee as any of their brethren at the South. Two cases of mob outrage on women of questionable character have been recently reported, in one case the sheriff giving his official sanction. Surely there ought to be law enough to deal with these sinning Magdalenes without thus bringing all law into contempt.

The prevalence of mob rule may be one of the prime elements in the future time of trouble when the Masonic Beast, the anti-Christ, "the lawless one" of Scripture will have full sway. Mob outrage, instigated and backed up by the lodge power, usually begins with criminals or persons so obnoxious to society that little or no public sympathy can be created on their behalf, but it will not stop there. The principle once allowed and men and women of the most exemplary lives, if objects of hatred to this dark bestial power, may yet become its victims. The precedent is full of danger. There is ominous significance in this general reign of lawlessness. The fire kindled in the green tree may yet spread to the dry.

The Home and the Lodge

BY NORA E. KELLOGG.

If any man preach any other gospel unto you, let him be accursed.—Gal. 1: 9.

LODGEISM A FALSE GOSPEL.

In Mackey's Lexicon, page 16, we read: "Acacian. A term * * * signifying a Mason, who by living in strict obedience to the obligations and precepts of the fraternity is free from sin."

"We as free and accepted Masons are taught to make use of it (the gavel) for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting us as living stones for that spiritual building, the house not made with hands, eternal in the heavens."

Again, same work, page 298: "It (the Master Mason's degree) inspires the most cheering hope of the final reward which belongs alone to the just made perfect."

"We now behold man," says Sickles, "complete in morality and intelligence, with the stay of religion thrown in to insure him of the protection of the deity; nor can we conceive of anything that can be suggested more which the soul of man requires." Ah. Rezon, p. 189.

"What regeneration by the word of truth is in religion, initiation is in Odd-fellowship."

"May your initiation and consequent practice aid in releasing you from all blindness of moral vision, set you free from a death in selfishness, into a life of active benevolence and virtue." Grosh's Manuel, page 90-98.

At the funeral of a Modern Woodman the Adviser, standing at the head of the casket, says: "* * * in that better life, toward which we cast our longing eyes, there shall be no parting there." And at the grave the Consul is required to say, "But the spirit has gone to God, who gave it. * * * He shall live in the eternal glories of his Maker." See Ritual of M. W. of A.

THE W. C. T. U.

The Du Page County Woman's Christian Temperance Union, at its annual

meeting in Glen Ellyn, Ill., Aug 15, passed the following excellent resolution:

"Resolved, That we look with disfavor upon the rapidly increasing number of societies, secret or otherwise, that tend to draw time and strength from the more important work of the church and W. C. T. U. and other reform work which should command attention of every Christian worker in the land."

Since a special effort is being made, by secret societies, to weaken the W. C. T. U. by absorbing the time and money of women, and to strengthen our foe, for these societies are one of the strongholds of the liquor business, we earnestly hope that many good resolutions of this sort will be passed at the conventions so soon to be held. "And they overcame him (Satan) * * * by the word of their testimony." (Rev. 12: 11.)

THE LODGE REJECTS CHRIST.

Jesus said, "I and my Father are one." "He that hath seen me hath seen the Father."

And since there is but "one God and one mediator between God and men, the man Christ Jesus," when the secret lodge rejects and dishonors Christ, by omitting his name from Bible passages where it occurs (as is done in the Royal Arch degree from 2 Thess. iii., 6, and other examples might be cited), the secret lodge at once sets aside and ignores the only true God and the only Savior of men!

WORSHIP INVENTED BY MEN, GOD WILL NOT ACCEPT.

But not only do secret societies reject Him. God has in his word clearly set himself against secrecy. "I have not spoken in secret from the beginning." "I am the Lord, and there is none else. I have not spoken in secret in a dark place of the earth." Is. xlv., 18, 19, and xlviii., 16. "God is light * * * and what concord hath light with darkness?" Our Lord, reviewing his life-work before Pilate, said: "I spake openly to the world * * * and in secret have I said nothing." John xviii., 20. And looking forward to those last days, preceding his coming again, he said to his disciples: "If any man shall say, Lo, here is Christ, or,

there, behold he is in the secret chambers, believe it not."

And not only do the character and example of God show that he is averse to secrecy; it is plainly seen in the laws that were given to his chosen people. A nation of slaves in Egypt, God led them into the wilderness, and, on the single condition of careful, diligent obedience to his commands, promised to "set them on high above all nations of the earth," "to open to them his good treasure, to give rain in its season and to bless all the work of their hands," and it was added, "Thou shalt lend unto many nations, thou shalt lend and not borrow."

But what were these commandments, in keeping of which there was so great reward? In general, to love God supremely and his neighbor as himself; in particular we will mention four:

(1) "If a soul sin and hear the voice of swearing, and is a witness; * * * if he do not utter it, then he shall bear his iniquity." (Lev. 5: 1.) To put this in common language, if a witness be put under oath and he refuses to testify, he is guilty. Christ before the High Priest answered nothing until he arose up and said unto him, "I adjure thee by the living God," that is, he put Jesus under oath, and then he answered.

(2) "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty * * * and he shall confess that he hath sinned." (Lev. 5: 4, 5.) That is, if a man promises with an oath to do something, not knowing what he is to do, it is a sin. For instance, if in a secret society, a person swears or promises to "obey all due signs and summonses" sent to him, whether he finds that the thing required of him is to assist a poor man, which is a good thing, or to take a human life, which is an awful crime, he has sinned and God's law requires him to confess his sin.

(3) "Take heed to thyself that thou enquire not, saying, How did these nations serve their gods? even so will I do likewise." "Thou shalt not do so unto the Lord thy God; What thing soever I command you, observe to do it, thou shalt not add thereto nor diminish from it."

(Deut. 12: 30-32.) That is, in religion nothing less nor more than what God has commanded is acceptable to him. In the words of Christ, "In vain do they worship me, teaching for doctrines the commandments of men."

These laws of God are plainly opposed to lodge teaching and practice. The oath of the Master Mason to conceal the crimes of a brother is in direct opposition to the law of God in regard to witnessing. One called to testify in court concerning the known guilt of a brother Mason would be obliged to decide between his lodge oath to conceal the crime and God's law that he testify to the truth. Thus secrecy takes away the fear of God, and in its place puts the fear of penalty, or the "fear of man" that "bringeth a snare."

(4) Again it is written, "Thou shalt not forswear thyself;" in lodge practice, however, the solemn promise of "secrecy and obedience" must be given before the candidate is permitted to know the secrets of the order. Thus, to set aside the law of God, who is the only rightful source of human authority, is treason against all human government!

It seems almost past belief, and yet it is true, that Masonic authors freely admit that the lodge ceremonies are identical with heathen worship.

Mackey, one of the highest Masonic authorities, in his "Ritualist," p. 109, says: "The single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness * * * is still the great design of the third degree of Masonry—the sublime degree of a Master Mason!" And in the same work, article Antiquity of Masonry, are these significant words, "The Ancient Mysteries, those truly Masonic institutions."

What, then, is the position of a Christian worshiping in a secret lodge? He is trying to do what God said, "Thou shalt not do," namely, worship the true God with a heathen rite.

Aaron attempted to do this when he set up the golden calf and "built an altar before it * * * and said to-morrow is a feast of the Lord." But it is written: "They sacrificed to devils, not to God * * * and when the Lord saw it, he abhorred them * * * and he said, I will hide my face from them, I will see what

their end shall be." (Deut. 32: 17, 19, 20.) And again it is said: "They shall no more offer their sacrifices unto devils." (Lev. 17: 7.) And again, "The things which the Gentiles sacrifice they sacrifice to devils, not to God." (I. Cor. 10: 20.)

And as God does not change, worship offered to him to-day, as then, in a way not appointed by him, is an offense to him.

Satan stands behind the false altar, or the rite, or ceremony not appointed by Christ, and receives the worship; and as the Holy Spirit of God fills the heart of every one who truly worships God through Christ, and makes him holy, so Satan blinds the mind and then fills the heart of the sincere worshiper at a false altar, and makes him devilish.

LIONEL.

[WRITTEN FOR THE CYNOSURE BY G. E. C.

"By-by, papa's boy," said Dr. Simpson, as the vision of pink and white, brightened by two great blue eyes, rolled away toward the charming little park across the street.

"Doctor, you are to be congratulated," said a voice from the veranda of the adjoining house.

"Thank you; indeed, I think so. If my boy does not become the center of attraction in the best society that wealth and culture produces, I shall be disappointed;" and the doctor returned to his library and his morning paper.

* * * * *

Years passed. Thr—trr—trrr trilled the electric bell of Dr. Simpson's mansion in reply to the quick pressure on its button. When the door opened in walked Will Salisbury without ceremony, followed by four men carrying Lionel in an unconscious state. A fearful contrast to the beautiful boy who rolled away so gaily in his new willow coach, eighteen years before.

"What! is he gone?" asked his father, coming from his study.

"No, sir," said Will. "We were initiating him. He smoked the cigarettes all right, though he looked dizzy, but after taking the whisky he fell and lay so still and white that the boys all fled but me. I called these men and showed them the way to his home."

"Whisky! cigarettes!" exclaimed the astonished mother, faintly. "I thought you and Lionel were temperance boys."

"So we are. But in our lodge, you see, whisky and cigarettes are part of the initiation."

Poor Lionel was tenderly carried to the bed in his beautiful room and his mother, assisted by the family physician and a maid, assiduously aided nature in her efforts to undo the mischief, until at last his eyes opened and he faintly whispered:

"Mother."

Thankfully she kissed him, and as she sat caressing his brow or holding his hand, at intervals, in broken phrases, he said:

"Don't worry, mother, I'll soon be all right. They say that all smart boys must sow wild oats. I do not see why."

"Indeed, my child, good seed is the only kind worth sowing. Sin always damages the soul that indulges in it. A society with such vile ceremonies is no place for my boy. Here's an egg; take it, darling, and rest now."

* * * * *

On a bright summer evening a few months later Dr. Simpson walked into the room where his wife sat busy with her embroidery, looking well pleased.

"Well, Lionel's oration was a grand success. I could almost imagine I was talking myself at metaphor followed simile, illustration, argument, all emphasized by his natural gestures and manly bearing."

"How could it be otherwise? If Lionel had worked as earnestly over his graduating address as you have, he would not have had so much time to effervesce for the amusement of those dangerous, purse-proud boys and silly girls."

"Now, Nellie, so long as I earn a good salary for your comfort, do not be too critical about Lionel's company. The parents of those young people pay well, and why not try to please their children. Just listen to this paragraph from to-night's paper. The headline is:

"President Burton's Daughter Initiated."

"Miss Estelle Burton surprised passersby early this morning by crossing the campus heavily clad in furs, although the thermometer stood at 70°. About noon she reappeared with market-basket on

her arm, clad in a thin calico dress. Toward evening, as the remaining trials of her initiation were ended, she appeared becomingly attired at a reception given in her honor as a member of the sorority of the Delta Theta."

"If the president of our university allows his daughter such sport, we must not be too particular about Lionel. Don't you think he had better go to the university next year?"

"I suppose he must go. But how sad to see our magnificent university lowering its standard to admit secret societies with such puerile initiations. They love darkness rather than light, because their deeds are evil. I dread the possible effects of such an unwholesome atmosphere for our boy. You know it is a shame to speak of the things that are done by these orders in secret. Learning, wealth and talent should be under tribute to the elevation of humanity. The whole creation groaning in ignorance and sin reaches up to the favored children of our schools for a higher, holier civilization."

* * * * *

Lionel's native gifts, fine clothes, liberal supply of money and father's reputation made him popular at the university.

"You will join the Kappa Delta Phi, of course, Lionel. It contains the most exclusive set in school," said Julius Hoxey. Two of our boys will be millionaires when of age. James Slipperton is the finest dancer in school. John Smith is an expert at billiards, and Smith Gerard, our president, is very liberal with his money."

"Is Robert Fitzgerald one of your members?" inquired Lionel.

"Indeed not. He's too independent, entirely. He will not drink or smoke, or help at hazing or other larks. He leads the prayer-meeting sometimes, and I believe he would report on us if inquired of. He's too much for us."

* * * * *

"Mother," said Lionel, "the boys down at the university want me to join the Kappa Delta Phi; they say it's very swell and exclusive. What do you recommend?"

"Oh, ask your father. I do not like any secret societies."

"Well, father?"

"Join, of course. A boy must not go too far ahead of his father. I was a se-

cret society man in college and would be a Freemason now but for some stiff old members in the church who insist that such a fellowship would be the deathknell of my usefulness. I respect your mother's views, of course, but this time——"

"But, father, you remember the high school boys almost finished me, and some of the Kappa Deltas are tougher than they were."

"Pshaw! You're not a coward, are you?"

* * * * *

"Get up, old boy! Here's the strong grip of Ulysses." But Lionel's head circled helplessly upon the death-stricken body, as the blood oozed from his mouth.

"Here, put him on the couch! Bring water! His pulse is gone! Call the doctor!"

* * * * *

Four days later black crape hung at Dr. Simpson's door, and, followed by a long train of sympathetic friends, the hearse carried away from the home of the worldly father and the weak mother their darling Lionel, a victim of secret initiation.

There is another very delightful feature which can be introduced and I believe will be a great drawing card, and that is monthly smokers. I do not know of any lodge of our order that is opposed to smoking, and at a very meagre cost an excellent social feature in this line can be gotten up, which I feel confident will be beneficial to our lodge meetings.—Chas. J. Sinn, on "How to Make Lodge Meetings Interesting," in the Knight, July, 1898.

Mothers, please read the above extract over again. Do you really wish your boys to join smoking clubs?

News of Our Work.

Ta-Co-Ma. The Pacific coast convention at Tacoma, Wash., begins on Tuesday, the 19th of September. That will give plenty of time to get ready and go, after reading this notice. Secretary P. B. Williams is your leader under God, and he will make the convention a success if hard work will do it. Who will follow the leader?

C. M. Aitken, of New York City, writes: Last March I went to J. J. Little & Co., of Lafayette place, New York City, a very large printer, to have some printing. The manager made out a contract, I paid down a certain amount and went away. Next day I went there with a small item, which I wished inserted and was told by the manager that the foreman of the printing rooms, a Mason, had sworn point blank that he would leave the place at once if they undertook to print such a pamphlet. Though I held the contract the manager wished me to surrender same to avoid trouble, which I did.

President C. A. Blanchard preached last month the gospel of salvation through our Lord Jesus Christ in several places in Ohio and Indiana, and especially warned the people against the god of the lodges, an ideal of the mind, and one of Satan's most subtle religions at the present time. He lectured in Wadsworth and Bluffton, in Ohio, and at Berne and also Goshen, in Indiana. These lectures were given in Mennonite churches by request.

The signatures to the testimony that "Christians ought never to join secret societies" have not been reported in large numbers as yet, and that you may not forget the matter, it is reproduced in this number. Two or three Sabbath schools are reported as having used the testimony or were going to use it. We have some very neat ones in new form for individual use. Send a two-cent stamp for sample.

A GOOD RECORD.

Since starting on my lecturing tour against "Secrecy" on May 23 last, I have spoken 54 times, 41 in the Norwegian and 13 in the English languages. Have traveled about 2,400 miles by rail and about 575 by team. Have sold rituals and anti-lodge literature to the amount of some \$60.

My lectures have been well received on the whole, and in only two places, Ridgeway, Iowa, and Grand Forks, N. D., have I had open opposition. Lodge members, as a rule, do not come to such

meetings in any large number. This proves that they do not feel safe in seeing and hearing the other side of the question.

At Lakota, S. D., where I spoke in the M. E. Church in English, and where I was told that everybody belonged to some lodge or another, I was greeted at the close by the pastor, who thanked me for the talk and said that his views on the subject coincided precisely with mine. Such incidents are very encouraging. I think that more and more of the clergymen will open their eyes to the evils of the secret societies. S. A. Scarvie.

IN NEW ENGLAND CAMPS.

Mrs. Stoddard's serious illness has necessitated changes in my plans for a camp meeting campaign. Her recovery now seems assured, and we hope for her release from the hospital soon.

I have been cordially greeted at each of the three camps visited. While each meeting adhered strictly to its specialty, the lodge has incidentally come in for its share of reprobation.

At Douglas, Mass., the committee in charge (every one of whom had been "raised" on the "Five Points") laid but few restrictions on my work, and only such as they deemed essential to the primary purpose of the meeting.

At Portsmouth, R. I., Bro. Seth M. Rees left the door open to a field where devout men and women, the representatives of widely scattered constituencies, could be approached.

Rev. Bro. Wallace, in charge at Springfield camp, held out the olive branch on my approach to the grounds, and I found a slight temptation to inaction in an entire absence of any defender or even apologist for secret orders. My own judgment is that a scriptural representation of the iniquities of lodgery would have furthered rather than hindered their objects, but they thought otherwise and I have learned not to account a brother who honestly differs with me as an enemy or even an opponent. A willingness and evident desire to have quiet work done in such a way as not to make the management directly responsible, is a sign of progress. Our zealous coadjutors at the West will

please accept a notice that N. E., while not aspiring to be the head, will not long consent to be the tail of a great uprising against this formidable anti-Christ.

Seceders are multiplying, the skirmishers are out, the lodge was assailed at each of these camps, and the decisive battle is drawing on apace. "Be of good cheer."

On being introduced to a minister at Providence, I received and returned the Masonic grip. A brief catechism in lodge parlance followed, when, looking me straight in the face, he said: "I took seven degrees of that dirty stuff, but when I gave myself to Christ he cleaned me all up and washed me whiter than snow. Hallelujah!"

Another, on hearing my name, came forward and grasped my hand, saying: "Is this Bro. Stoddard? I want to tell you that I got a tract you published on Oddfellowship, and it brought me straight out of the lodge. I have been using it with my old comrades until it is nearly worn out."

After listening to a very able sermon by a Providence pastor, I approached him on the subject of secrecy. "Did you ever lecture in Indiana?" he asked. "At what place?" I inquired. "At Westfield." "Did you know Rev. Bro. Fisher, Mr. Hyatt and Peter Rich?" I queried. "Yes, very well, and when I was only a boy you gave lectures in our town, and I've been opposed to the lodges ever since."

Jas. P. Stoddard.

Boston.

Dr. J. Riemersma, of the Christian Reformed Church, Chicago, and vice president of the National Christian Association, suffered from nervous prostration, a result of overwork. Under his physician's advice he has found change of climate and relief by accepting a smaller but still vigorous congregation at Sioux Center, Iowa.

Manchester, Pa., Aug. 17, '99.

Dear Cynosure:

As there were so many open doors in this section, I decided to work here instead of going East, as has been my custom at this season. I have been speaking nearly every night, giving three addresses on Sabbath for some time. Over sixty new subscriptions to the Cynosure

have been secured since the 3d of this month.

I enjoyed several days at the Radical United Brethren camp-meeting, held in a magnificent grove near Kauffman, Pa. In the sermons preached at this place I pointed out several of the sins of our times. My condemnation of the lodge met the hearty approval of the Christians present. Sister Mary B. Muller, a returned missionary from Africa, thrilled all with her account of the African secret societies. I have asked her to write an account of the initiation into the Purrow lodges of that dark land for Cynosure readers. Her escape from death at the hands of members of this society was almost miraculous.

The spirit of this camp was uplifting. There were some conversions and many were helped into a higher spiritual life. I was shown much kindness and given the utmost freedom in my work.

I spent one Sabbath with Brother J. C. Coulson on the Orrstown circuit. A lecture Monday evening followed the preaching. It was thought many were helped there. Elder Longenecker, of the German Baptist Brethren Church, Palmyra, Pa., had worked up a good interest in the meetings held there. Many drove for long distances to attend. A driving rain diminished the attendance the first evening. There were probably twice as many present the second evening. I was more than ordinarily successful in securing Cynosure readers among this people. These friends are awake to the devices of Satan in the lodge line. Other places are open for lectures in that vicinity.

Bro. Miller, the Liberal U. B. minister at Letitz, Pa., took me to his appointments last Sabbath. The turnout to the lecture Monday evening was small. Lodges have gone to seed in Letitz. Many of their devotees evidently thought I had come to torment them before their time. Good seed was sown. Bro. M. is faithfully letting his light shine on the lodge question. He has a hard road to travel. May the Lord bless him.

Bro. Pease had my appointments arranged here—Tuesday evening in the Union Church, Manchester; last night in the U. B. Church, Strinestown; to-night at Starview. My theme was not announced at Manchester. The people evidently

came expecting a flowery sermon from the great preacher from Washington. There was a very amusing incident. I had no sooner struck the lodge than a red-faced fellow toward the back of the church jumped up as though some one had hit him with a stone, and rushed out of the church muttering, and it was thought swearing. He peeped in at a side window the rest of the evening.

The appointments mentioned in last month's report were carried out with little change. I spoke two evenings in Franklinton and gave no address in Dillsburg. Trustees there thought my lecture would not be popular. It may be more so some day. Reformers only have to wait. The two lectures which I gave in Carlisle made no little stir. Bro. Wagner, who so kindly arranged these meetings, is pressing the battle on. Some of the leading M. E. people there took the Cynosure. They could see the pernicious effect of the lodge in their church. At Mechanicsburg the editor of the town paper said every man in the town with the exception of the deaf man was in the lodge. I held a meeting and proved that this was not true. He had evidently forgotten that there were some cripples. Two Cynosure subscriptions were planted. We hope for brighter days for this town.

It is time to begin to plan for the fall conventions. Shall we have another splendid convention in Ohio, and where? Suggestions are in order. We need an endowment to help push the cause. I have a plan for the Eastern district which I hope to give to Cynosure readers soon. If all will pray and work together there is no reason why there should not be marvelous results.

There are thousands of men in the lodges like the Israelites in Egypt, looking for some Moses to help them out.

W. B. Stoddard.

Our Question Drawer.

If you do not see what you want ask for it.

Q. What are the principles of the Eastern Star? W. L.

A. Both of the above questions have been sent in by F. W. L., Perrysville, Pa., and in relation to question No. 2 we

would say that the "Order of the Eastern Star" was manufactured a little over twenty years by Robt. McCoy, of New York, and Robt. Morris, of Kentucky. Strictly speaking, it has no principles beyond putting the female relatives—the wives, mothers, sisters and daughters of Masons—in possession of certain signs by means of which they can make themselves known to the members of regular lodges, thus enabling the latter to keep that part of the Master Mason's oath when they swear that they "will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter, knowing them to be such." It was also necessary to rope the female relatives of Masons into the whirlpool of secrecy, so that the husbands, brothers and fathers could have a good time at the lodge and no questions asked. It is also claimed that the Eastern Star puts the female relative of a Mason in possession of a talisman when away from home, by means of which she can demand that protection and relief from temporary embarrassment, which she might not otherwise receive. The fact that the organization of such a society became necessary only proves that spontaneous manliness is not expected from a Mason.

Q. What are the principles of the "Elks?" Are they a religious or merely a beneficial order or what?

F. W. Loewenstein.

A. The order of Elks, taking the animal elk as their hero-god, was organized a few years ago, as we understand it, as a sort of burlesque, more for fun, frivolity, and to have a good time, than for anything else. The order is confined exclusively to men connected with the theaters, and we doubt if they have any principles beyond keeping secret one another's lapses.

As to the religious character of the order it may be explained by stating that not long since the Elks at Camden, N. Y., had a pet monkey named Judge in their lodge, which was found dead one morning, whereupon the whole lodge went into mourning. A handsome coffin, covered with white brocaded silk, with a plate-glass top and silver-mounted handles, was provided, wherein the dead monkey, dressed in a shroud of shimmering white satin, was deposited and lay

in state all day in the Elks' lodge. There was a religious service, says the New York World, after which the body was taken to the Jordan cemetery. Should they ever intend to change the name of their order we would suggest that they call themselves the Ancient, Sublime and Chivalrous Order of Chimpanzees, alphabetically expressed as T. A., S. C. O. C.

Q. What explanation, if any, can be given for the multiplication of secret societies in our day?

E. D. R.

A. Several answers have been received to the above open question from The Cynosure of last July, which we give as follows:

A. (1) Unfaithful pastors, yoked up in infidel lodges, are the greatest stumbling block to the advancement of Christ's kingdom, and the most potent factor in the advertising and multiplying of secret societies.

A. (2) Cowardly pastors outside of the lodge. Many are in the lodge to-day who would not be there if they had been warned. Dr. Payne takes the position that we should hold the pulpit responsible just as much for its silence as for its utterances. "A public teacher who allows to pass unchallenged the wrong example of another is as much blameworthy as if he himself set a wrong example." Hattie Eunice Powers.

A. A young doctor asked me why I didn't unite with the Odd Fellows. My reply was: "What for?" "Oh," said he, "it will help your business." I said: "Is that the way you expect to make a success of your profession? It has always been my purpose to build up my business by merit, and my success in business has been because of the excellence of what I made and sold, so that everybody that I sold my wares to was benefited." The doctor's answer to my question is a good answer to the inquiry for a reason for the increase of secret societies. Men use the lodge as the lame use crutches—to help them to get on.

E. S. Tripp.

A. (2) Why there are lodges: A man was complaining of Adam's sin and its sad consequences of hard work. He was offered all his necessary wants supplied freely upon the condition that he would not look under an up-lifted plate on the

table; yet that man had no rest till he satisfied his curiosity as to what was under the plate. He lifted it and out came a mouse, and for this ridiculous, useless and harmful gift he lost the promised blessing.

John O. Smith.

A. (1) Since the lodges seem to worldly men to give all that the churches do without imposing on them what they consider unpleasant duties and restriction, they naturally join that which is most congenial to their natures. He says that if the churches were more manifestly a spiritual power, then worldly men would more readily be led to see the differences between a divine institution, filled with the Holy Spirit, and worldly organizations which are realized by their members to be filled with the spirit of selfishness.

Odds and Ends.

Why does a dog turn around twice before laying down? He wants to satisfy himself in his own mind that one good turn deserves another.

And should a lady seek their aid,
Her plight would be most sad;
To gain their favor she must come
Hoodwinked, slipshod, half-clad.
But this you see would never do,
'Twould shock their modesty.
A woman therefore cannot reap
Masonic charity.

Why cannot a deaf man be lawfully convicted? Because it is unlawful to convict any man without a hearing.

"A tribe has not the right to confer the degrees upon a minister of the gospel free of charge."—Buckeye Trail.

Has it the right to eat missionaries?

Lancaster Chapter, O. E. S., of Lancaster, Mo., is reported to have recently suspended fifty-four members. Such a shower of 'falling stars' should spread gloom over the entire order in that part of Missouri."—Masonic Chronicle.

What ails the female brethren? Cannot they absorb the harmony of allegorical morality, and bind themselves to peace with the charm of the mystic tie?"

A GOOD WIFE'S COMMANDMENTS.

1. Remember that I am thy wife,
That thou must cherish all thy life.
2. Thou shalt not stay out late at night,
When lodges, friends or clubs invite.
3. Thou shalt not smoke indoor or out,
Or chew tobacco "round about."
4. Thou shalt with praise receive my pies,
Nor pastry made by me despise.
5. My mother thou shalt strive to please,
And let her live with us in ease.
6. Thou shalt not be a drinking man,
But live on prohibition plan.
7. Thou shalt get up when baby cries,
And try the child to tranquilize.

THIRST FOR INFORMATION.

"Pa!"

"Oh, be quiet!"

"Pa!"

"Well, what is it?"

"What did the Dead Sea die of?"

The Cynosure is usually grave, but "a little nonsense now and then is relished by the best of men," and the following illustration of secret society rhetoric, taken out of the "Great Incohonee's Great Talk at a Red Men's Council," would make the gravest Sagamore smile:

"And as we rest on the crest of a half century of labor, as a national organization in the cause of patriotism and humanity, we can retrospect the past with happy hearts, that our efforts have been fruitful of such beneficial results. For we have labored faithfully and zealously in the cause of our order, whose principles are as high and ennobling as our northern peaks and glaciers, standing as God's silent sentinels watching over our actions; for principles as active and as vigilant as the ever restless ocean, washing and lashing our eastern shores; for principles as broad and as free as our fertile plains, blooming and blossoming as bright diadems in our western crown; for principles as pure and as life-giving as the zephyrs that come from the orange groves of the south."

Newspapers and Reform.

OUR ALLIES.

Among our exchanges of recent date which contain articles antagonistic to secrecy we may mention The Mennonite, The Holiness Advocate, The Christian Conservator, American Citizen, Grand Ledge Independent, Leaves of Healing, Lutheran Standard, Inter-Ocean, The Covenanter Record, The Christian Instructor, Evangelical Messenger, Christian Union Herald, Wesleyan Methodist, Free Methodist, Lutheran Witness, The Safeguard and Armory, and others.

The Cynosure congratulates and welcomes these publications as potential allies in this most needed reform of the day.

KEOKUK CONVENTION.

The Christian Union Herald says:

"The ninth annual convention of the Y. P. C. U. of Keokuk Presbytery, met in Burlington June 13 and 14.

"Dr. Campbell's lecture was an able presentation of the evils of secretism: 1. It is unmanly; 2. Unfraternal; 3. Unpatriotic; 4. Unchristian. He told us we are not alone in our opposition, being one of twenty different denominations having an article in their creed against secretism. Non-progressive objection answered by showing the church having the largest increase has an article against secret societies in her creed.

INJURIES BY INITIATION.

The following is clipped from the Lutheran Witness:

We have repeatedly reported instances where persons were dangerously, or even fatally, injured during lodge initiations. Now an exchange cites a number of new instances of like nature. Under the heading, "The Fifth Commandment and the Lodge," the paper in question says: "A dispatch from Milwaukee to a daily paper in Chicago reports: 'Joseph O. Herbert, formerly a well-to-do citizen of Grand Rapids, Wis., now lies in the St. Joseph Hospital of this city and will remain a cripple for the rest of his life in consequence of the rough treat-

ment he received during the initiation ceremonies into a lodge. The physicians have made two operations, but they entertain no hopes of restoring the injured man.' Again, the New York Evening World of April 5 reports the dangerous injuring of a citizen of Plainfield, N. J. The paper in question says: 'As soon as young Henry Yeager will be able to be out of bed, his father will sue the "Franklin Council of the Junior Order of the American Mechanics." Henry and several friends were admitted into the order and the consequence was a sprained arm and other injuries.' The Post Standard of Syracuse, N. Y., reports the death of a man named William M. Green, Solway, N. Y., in consequence of brutal treatment during the initiation ceremonies. It writes: 'Already since several days he (Green) had not taken any food and his death was not unexpected. On April 4, says Coroner Weaver, Green was initiated into a lodge of the 'Foresters of America' in Solway. He was shot into the right hip during this operation. After a few days lockjaw set in and he suffered terrible pains. Being unable to take any food, his strength soon left him, and yesterday he died.'"

Extract from the Evangelical Messenger of July 26:

The folly and wickedness of the "initiation ceremonies" in some secret societies have received frequent illustrations lately. The latest is from Jamestown, N. Y. A dispatch contains the following particulars: "Roy Terry lies in the city hospital in a precarious condition, the result of being initiated into Jamestown Tent No. 9, Knights of the Maccabees. Owing to the secrecy of the lodge initiations, it is difficult to describe the details. It appears that among the 'extras' given to candidates in this and other lodges is that of swinging him in mid-air. After pinioning his arms to the sides and blindfolding him, a heavy belt is strapped around him, in which a ring is attached at the back. Into this ring a hook is placed, and tackle attached to the ceiling of the lodge room suddenly jerks the candidate into space. He is whirled rapidly around for the amusement of the spectators. In this case the hook in the ceiling gave way, and Mr. Terry fell from near the ceiling to the floor. He was unconscious for a short time. The blood spurted from his mouth and nose. He felt better the next morning and worked for several days. Feeling worse, he went to Drs. Phillips and Blanchard, who directed him to go to the hospital. He did so on Monday, and has been there ever since, steadily growing worse. The matter has been placed in the hands of an attorney, and an action for damages will be begun."

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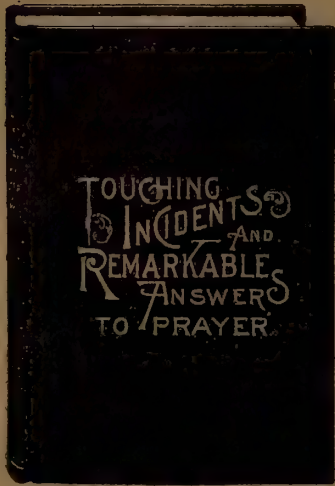
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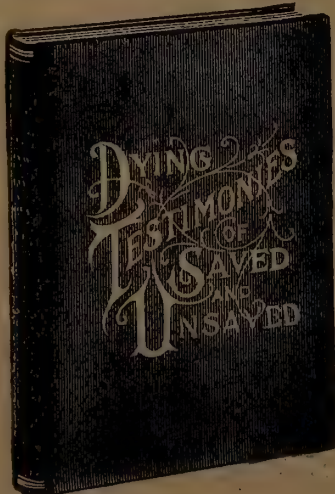
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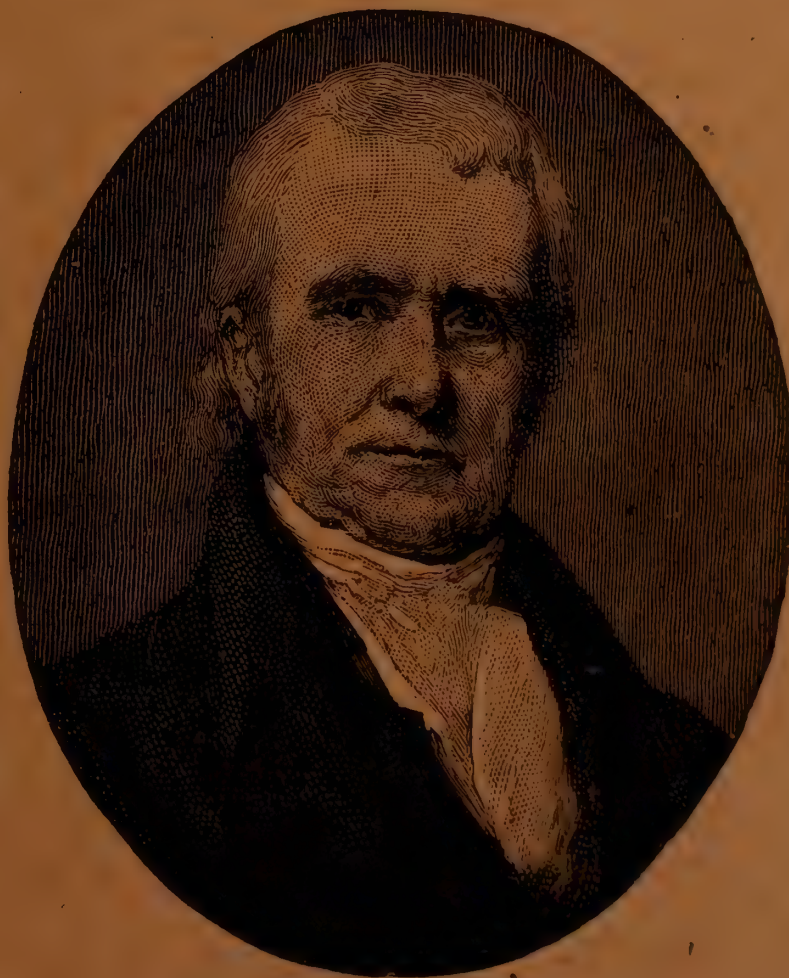
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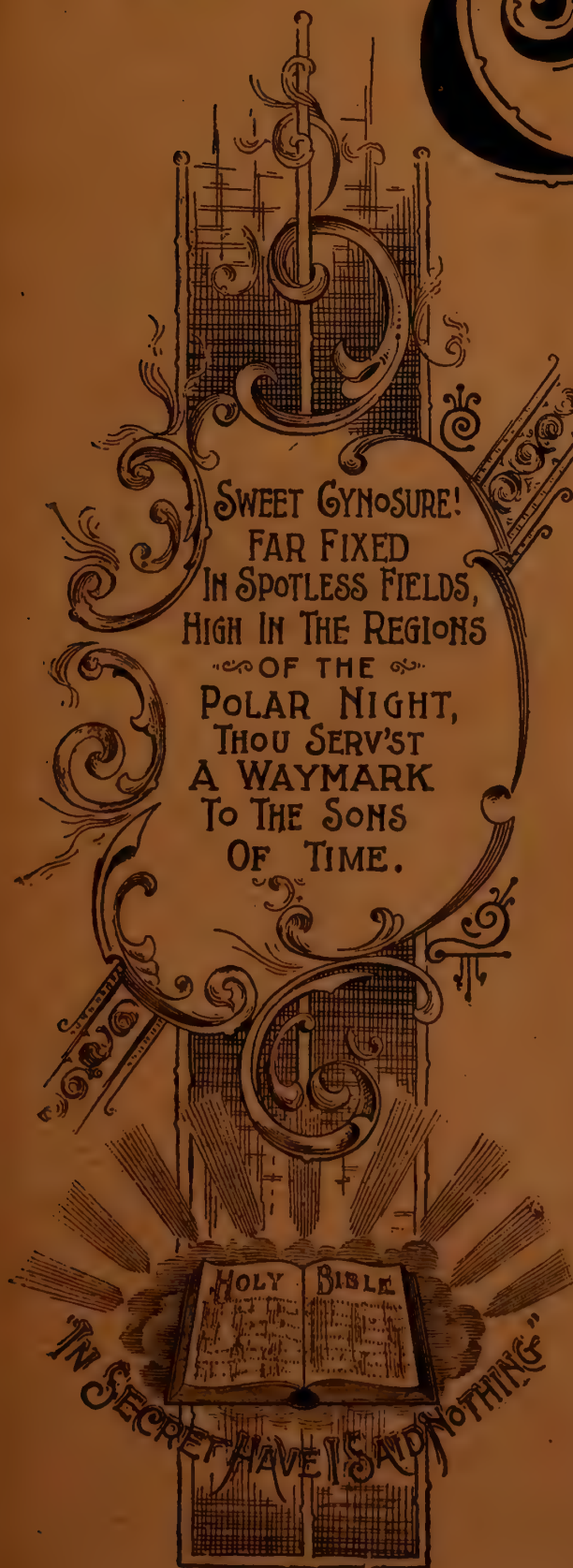
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FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.



JOHN MARSHALL,
Chief Justice of U. S. Supreme Court.

In a letter to Edward Everett, July 22, 1833, Chief Justice Marshall said:

"The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."



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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association; op-
posed to secret societies," was formed at
Pittsburg, Pa., in 1868, and incorporated un-
der the laws of the State of Illinois in 1874.

The National Christian Association arose to
meet a great want created by the growth of
secret orders, and the ignorance and silence
of public teachers as to their nature and ef-
fects.

The association is interdenominational.
The president (1899) is a Methodist Episco-
pal, and the vice president a Christian Re-
form (Holland). Among the following named

officers and agents are also the Free Metho-
dist, Congregational, Lutheran, Friend,
Evangelical, United Brethren, Baptist, Re-
formed Presbyterian and Independent.

The principal headquarters of the National
Christian Association is at 221 West Madison
street, Chicago, which property is valued at
\$20,000, and is the gift to the association of
Dea. Philo Carpenter, one of the founders of
Chicago.

The association is supported by the free-
will offerings and bequests of friends. The
Christian Cynosure is its organ and princi-
pal publication.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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To be regenerated is to begin to live.

Faith knows how to bring Christ and the soul together.

To be unwilling to be saved is to be willing to be lost.

The Cross can be seen wherever there is a soul looking for it.

We cannot know how we are to be saved unless we are willing to be saved.

God's favorites are of the world's laughing stocks.—M. Henry.

He feared man so little, because he feared God so much.—Inscribed on the monument of Lord Lawrence.

There are only two things of which I am sure now. One is that I am a miserable sinner, and the other that Jesus Christ is an all-sufficient Savior.—John Newton.

Success and suffering are vitally and organically linked. If you succeed without suffering, it is because some one else has suffered before you; if you suffer without succeeding, it is that some one else may succeed after you.—Judson.

The importance of our articles on Washington's connection with Masonry are greatly enhanced at the present time because of the preparations being made

by the Masons to celebrate the centenary of the death of Washington on December 14 next. Invitations to prominent Masons in all parts of the world are being sent out and the public press say: "It is believed that the event will be the most important the Masons in this country have been connected with for a number of years." It is fortunate that the legislature of Pennsylvania, through its Governor, Gen. Ritner, investigated this very matter and put its stamp of fraud and forgery on the Masonic claims that Washington was ever a Worshipful Master of any lodge, local, or State, or ever wrote the letters upon which Masons rely.

BIOGRAPHERS OF WASHINGTON.

John Marshall, LL. D., Chief Justice of the United States Supreme Court, held two important cabinet positions and declined the attorney generalship. He was an early Secretary of War, who had seen active service as an officer in the revolutionary army. His life of the Commander-in-chief, in five volumes, was published within about five years after the General died. Washington's papers and correspondence passed under his examination.

In 1833 he wrote: "The papers of General Washington were returned, many years past, to my lamented friend, his nephew, and are now, I believe, in the possession of Mr. Sparks. I do not recollect ever to have heard him utter a syllable on the subject (Masonry). Such a document, however, not being of a character to make any impression at the time, may have passed my memory."

Chief Justice Marshall repudiated words in praise of Masonry that had been

falsely attributed to himself, and mentioned that for nearly forty years he had been only once in a lodge.

The Mr. Sparks to whom he referred was Jared Sparks, LL. D., author of various biographical works, editor and proprietor of the *North American Review*, editor for the United States Government of the *Diplomatic Correspondence of the American Revolution*, Professor of History in Harvard College, and later the college President.

He issued before 1840, in twelve volumes, "The Writings of George Washington, with a Life of the Author." He was tutor in Harvard College less than twenty years after Washington died.

As Marshall said, Washington's correspondence was in Prof. Jared Sparks' hands, and he made a careful comparison of Washington's letter of Sept. 25, 1798, to Mr. Snyder, as published, with the recorded copy in Washington's Letter Book, in which his own correspondence was carefully preserved by the General at Mt. Vernon. After examination, he certified that the letter was "exactly printed throughout." A reprint of this letter was given in the September number of *The Cynosure*. It is invaluable as Washington's authenticated repudiation of allegations made in the interests of Freemasonry.

WASHINGTON'S LETTER.

Washington's letter to Rev. Mr. Snyder, dated at Mt. Vernon Sept. 25, 1798, was copied in *The Cynosure* last month. It is also used in the little pamphlet containing Gov. Ritner's report sold by the National Christian Association under the title, "General Washington Opposed to Secret Societies."

This letter ought to be noticed at a time when fresh renewals of old allegations respecting General Washington are to be expected in connection with the centennial of his decease.

The genuineness of the letter was attested by the government editor of the diplomatic correspondence of the revolution, who also edited the correspondence of General Washington and was one of his biographers. This was Jared Sparks, LL. D., author of other works, editor of the *North American Review*, about ten

years professor history in Harvard College and afterwards its President. After careful comparison he certified to the genuineness and correctness of this letter.

It is a document of great importance, refuting in a word various allegations against the memory of General Washington that have emanated from Masonic sources and been perpetuated by Masonic reiteration. Before the Masonic December centennial it should be familiar to patriots desirous to preserve the honor of the father of his country.

WASHINGTON'S OPPORTUNITIES.

A Masonic eulogist of General Washington averred that he cultivated Freemasonry "with sedulous attention" and never lost an "opportunity of advancing the interest or promoting the honor of the craft."

A sweeping answer to this allegation is Washington's own written claim, made the year before he died, that for thirty years he had kept himself outside Masonic lodges. It is obvious that during the period covering the Presidency of the republic, the revolution, the Presidency of the Continental Congress, and earlier times, Washington did voluntarily lose all opportunities afforded by lodge attendance. Greater neglect of opportunities seems hardly possible.

Yet in speaking of one of these periods—that which included the revolutionary war—the orator proceeded to say that Washington "found frequent opportunities to visit the lodge," thus contravening, in effect, the written words of the very hero he was eulogizing.

Washington lost one opportunity when, on being asked by his aide-de-camp, Trumbull—son of the War Governor and his first successor in office—if the General would advise his becoming a Mason, he declined to advise him, called Masonry mostly "child's play," and declared it nevertheless capable of being used for the "worst of purposes."

That, surely, was losing an "opportunity of advancing the interest or promoting the honor of the craft."

Washington's relations with John Marshall, who had, like himself, received an early initiation, but who absented him-

self from lodges nearly forty years would seem to have made some opportunity possible.

Yet Chief Justice Marshall certified in writing that he did "not recollect ever to have heard him utter a syllable on the subject." This seems even more striking because the period named by Marshall does not include much of that named by Washington, beginning a little before the latter ended. This makes it seem the more apparent that Washington neglected more than one opportunity afforded by his relations with John Marshall.

These are among the evidences that Washington neither sought nor used opportunities to promote the institution, which, having tested, he permanently abandoned.

THE LIBERTY BELL.

Independence Bell, or "The Liberty Bell," as it is commonly called from its Revolutionary associations, has endured for nearly one hundred and fifty years, although several times sent on patriotic journeys, the only injury it ever experienced being when it was cracked while hanging in its accustomed place in the steeple, and being tolled on July 8, 1835, as a mark of respect to the memory of John Marshall of Virginia, the Chief Justice of the United States, then lying dead in Philadelphia. If it was to become mute forever it was not an unfit occasion for it to become so when the Chief Justice—the expounder of the Constitution, the comrade of Washington, and the last of his intimate public friends—lay dead in the shadow of the steeple where it was hanging.—From an opinion by President Judge M. Russell Thayer, reported in the Philadelphia Public Ledger.

BUSINESS VALUE OF SECRET SOCIETY INSURANCE.

It is desired to discuss secret society life insurance merely as a business, and to consider its comparative value. Without reference to initiations or anything peculiar to secret orders, the question at issue is how the insurance patronized and conducted by secret society men compares with other life insurance. The first an-

swer is, that it ranks with other insurance offered on the assessment plan by insurance associations that are not secret. Secrecy has little effect on it either way.

The second answer is, that it is not a very good kind. It lacks advantages and safeguards that insurance needs and often has. Hardly any special claim is made for it except that it is cheap, and this is supported or supplemented by the assertion that it provides insurance at cost.

If this means without expense of management, it is not true. The percentages of expenses in old line companies are published and are well known to run low, while assessment insurance also costs a percentage of expense. If it means without building any reserve, it is a confession of weakness as to security and resources, and of lack of product from funds.

If it means that it is at cost because mutual, then inasmuch as most of the prominent old line companies are equally mutual, it is equivalent to saying that because it is mutual insurance it is cheaper than mutual insurance.

Whatever is meant, the real attempt seems to be to carry the insurance at a cost required by the death rate of the first year or the first few years of the company's existence. This is attempting to do what is impossible and what is never accomplished. Suppose the average age of those who join the first year to be 30. Those who join the next year are liable to average about the same age, and those who join continually are also liable to average not very different from the first patrons. But the whole mass is growing older every year and the average line of age is rising.

To offset this, the age of new members should be younger, but in some societies none are eligible under 21, and there also seems to be no sure reason why the average age of new members will more often be lower than higher or usually much different. It is certain, however, that the whole body of membership will be older every year. This increases the death rate slowly, and increase of death rate of course increases payment or cost.

Now it is obvious, that, if a company furnished insurance at cost when the death rate was that of a body of men av-

eraging 30 years of age, it cannot furnish insurance at the same cost when the death rate has become that of the same body of men now averaging 35 years of age.

The Royal Arcanum grew from 29,535 members in 1881 to about 70,000 in 1887, but the members who joined in 1881 were six years older in 1887; those who joined in 1882, five years older, and so on. Meanwhile, their average age in joining cannot have been enough younger to offset the steady work of time, for the death rate followed the progress of age up from 6.4 per 1,000 members to 8.8 per 1,000.

A Masonic association at Elmira, N. Y., had a death rate of 9.9 in each thousand members, or practically one in each hundred in 1869. In the first ten years its membership increased almost 800 per cent; yet, meanwhile, all grew older, the death rate grew larger, and in 1879 was 16.5. In 1887, it was 27 in each 1,000 against 4.3 in each thousand in 1870. The membership was never so large after 1879, and in 1887 had dwindled until it had reversed all the growth, back, at least as far as the 5th of the 19 years of the society's existence.

This is the case of a society so successful in gaining new blood that it increased its membership nearly 800 per cent in 10 years. It illustrates that ordinary history of the rising age line, which is followed by increasing cost, and consequent withdrawal of membership that finally runs the business down.

The Knights of Honor formed a leading secret insurance society. In less than 10 years it increased its membership 1,400 per cent. But unfortunately it admitted those, who, every year, grew one year older. From increase of age, increase of death rate was inseparable. The result was that in spite of a growth of 1,400 per cent the cost increased 100 per cent. Then the usual decrease of membership came, and two years later, in 1886, the cost was 140 per cent more than only 10 years earlier in 1876. Insurance at the cost of 1877 when the death rate was only 5.4, was impossible in 1886 when there were 12 deaths in every thousand members to be paid for.

If this were not the usual history of such societies, these stories would not be

worth telling; but since they are ordinary cases, and each is that of a society which prospered in the way of gaining members, they furnish a clear illustration of the futility of trying to stop the wheels of Time or evade the results of arithmetic.

The disappearance of this form of business from the insurance field is impressive. It is doubted whether half a dozen survive in one state, which has, among the survivors, an Odd Fellow society said to be paying just now about \$600 on death claims under its \$2,000 certificate. This is one of the ways of continuing to insure at the new cost. Another is, to and another still, to increase the number of assessments, as one secret society has done by advancing from 4 to 21 assessments per annum. This implies more than five times the first cost.

Secret society insurance is a quicksand in which its victims are slowly sinking. It is fortunate that its territory is decreasing, with that of kindred hopeless experiments.

It may fairly be asked whether the membership of old line mutual companies is not subject to the same increase of average age and consequent death rate. Certainly it is; but one of the chief differences of old line insurance is, that, instead of ignoring such facts, it provides for them. As a result, the failure of old line companies is practically unknown. While assessment societies are born to die, ordinary mutual insurance companies are among the most substantial financial institutions known in the business world.

Corresponding to the comparative uncertainty inhering in the assessment societies themselves, are some on the side of their patrons. In these secret insurance societies the insured have no policy contract, but only a certificate furnished when they join the society. Instead of stating, like a policy, the definite death benefit that must be paid, it mentions a sum, larger than which the death claim shall not be. This leaves the actual amount of the insurance uncertain. The \$600 Odd Fellow death benefit under a \$2,000 certificate is an illustration. Payment could not exceed \$2,000, but might be whatever could be raised inside that amount.

A similar uncertainty attaches to as-

sessments—the amount to be paid by each member. An old line premium is definitely named and cannot increase, but assessments have no amount named except one below which they cannot shrink. They may increase in amount or multiply in number, and the only purely business check is the danger of stampeding the members.

There is, therefore, not only a reasonable uncertainty whether the insurance society will survive the insured to help his beneficiary, but also an uncertainty all the way about the amount to be paid in, and at the end about the sum to be drawn out. This uncertainty is peculiar to assessment insurance and impossible in old line. A patron of old line insurance can always tell what is the most it can cost up to any given future time, and what at that time is the least it can return. This can never be done by a member of an assessment association, for at the best he can only guess what is probable, yet never know what is certain.

Such insurance is deficient in various modern advantages now available elsewhere to the insured. Secret societies, if ancient in nothing else, would surely be so in perpetrating the old-fashioned, effete and abandoned "Die to Win" method. Peril of forfeiture hangs over the member's head. If old age disables him, sickness lays him aside, or hard times throw him out of work, and in consequence he is unable to pay, he becomes completely uninsured. He is in the same condition as if he had never joined. He may have paid faithfully 20 years, yet lost all insurance within a year of his death. This is a cruel feature of the scheme, and is peculiar to it. Certificates are forfeited, but policies, like savings bank books, are not forfeitable.

There is a startling lack of what might be called minor or special advantages, which, when the claim for cheapness is made, suggests the retort that goods so cheap in quality ought to be cheap in price. Possibly the best way to show this is by contrast. Among things open to those who take old line policies are various changes in the form of insurance such as may be desirable as circumstances change. Settlements can be made if the patron finds it inconvenient or impossible to continue paying; or if temporary

illness or lack of work comes when a payment is due, adjustments of various kinds are possible to preserve the insurance. Payments already made are recognized. The policy contracts no more clearly for death payments than for others if called for. Payment of premiums can stop and still so much insurance as is already paid for be left in force. Or a cash settlement can be made on terms specified in the policy. In some cases money can be hired of the company, the policy being a security, to pay premiums or meet outside emergencies; dividends can be applied to reduce premiums instead of increase death claims; or accumulated dividends can be drawn on to pay the whole premium in hard times. These are some of the subsidiary advantages tributary to the cardinal one of safety. In such advantages the kind of insurance in question is poor.

Conceding as much as possible to such schemes we are yet reminded by them that "The good is a great enemy of the best." So, also, is the bad.

It may be said on the whole, of secret society insurance, that it is old-fashioned and far from up to date; that it is meagre and jejune in its provisions; and that, besides all this, it involves risks and chances of more than one kind, which, at the present time, it is needless to incur; while in the light of facts and figures, as well as that of experience and practical demonstration, its single claim of cheapness is subject to heavy discount.

FAILS OF HIS BENEFIT.

The case of Michael J. McNally vs. court Thomas E. Cunningham, F. of A., appears to be as far from a settlement now as it was one year ago.

McNally believed his appeal from the ruling of J. P. G. C. R., John W. Slattery, was sustained by the executive council, May 3, and again by the grand court in convention at Boston, May 18, after being investigated by the committee on appeals and grievances. At the meeting of court Thomas E. Cunningham in Foresters' Hall, 109 Front street, last night, he presented his bill for sick allowance, amounting to \$110.

No further contention against paying the bill was looked for, but Thomas F. Dean, chief ranger of the court, ruled the bill out of order and illegal.

It appears that Chief Ranger Dean as chairman of the committee of the court which handled the court's side of the case, intends to fight the case through every tribunal of the order. The next appeal must go to Deputy Supreme Chief Ranger Samuel B. Morris of Fall River, thereafter to Supreme Chief Ranger Shaw of New York, and lastly to the supreme court in convention, which meets but once in two years, and meets next at Detroit in August.

McNally has fought the case through every Forensic tribunal in Massachusetts, and has been without benefits for over a year, and says he does not propose to wait until the case can be taken through the several stages of the supreme body.

Unless he changes his mind before 9 o'clock this morning he will, through his counsel, Philip J. O'Connell, have the funds and property of the court tied up by an attachment, and endeavor to collect his sick benefits through process of civil law.

There must be some mistake about the above item, cut from the Worcester (Mass.) Telegram of Friday, June 2, 1899. Of course Brother McNally has been through the mysterious initiatory ceremonies of the secret order in question, and has thus been made benevolent, charitable, just, noble and every way moral. Brother Slattery appreciates this, and all the more because he shares the same mysterious reformation. The same is necessarily true of all the brethren in the lodge. Chief Ranger Dean must be a worthy brother to hold his office, and the Telegram has doubtless been misinformed about his supposed action. As to the pair of Supreme Chief Rangers; if by any remote possibility the case comes before them the result admits of no question. That this worthy brother should be capable of tying up lodge property and bundling it into a civil court, or that the worthy brethren bound to him by the mystic tie could do anything to make this necessary, is incredible. Somebody must have hoaxed the Telegram.

TRADES UNION INSURANCE BILL PASSED OVER THE GOVERNOR'S VETO IN MASSACHUSETTS.

(Special to the Times-Herald.)

Boston, June 1.—The labor men won a great victory in the Legislature to-day, when the so-called trades union insurance bill was passed over the Governor's veto. The provi-

sions of the bill exempt all regularly organized trades unions in the State from the operations of the State insurance laws, life, accident and fire, and permit the organization of benefit societies and other forms of insurance in accordance with the ideas of the trades unionists, without any interference of any kind by the State insurance department.

The bill is a very sweeping one and so wide in its exemption that the trades unionists themselves did not believe it possible to secure its passage when it was introduced. It was passed, however, by both branches and went to Governor Wolcott about ten days ago. He returned it without his approval, saying he doubted the expediency of granting such complete exemption to any body of men and suggesting that some form of State control be incorporated in the bill.

Several of the trades unions will at once begin the business of insuring their members, and the regular insurance companies will undoubtedly lose considerable business.

This is a very strange thing to happen in Massachusetts, where insurance laws are of the best type and insurance supervision has been most reliable. The Bay State has guarded the interests of the insured, and made its territory starvation ground for vampires. Yet the trade union in politics can disarrange one of the important and well-managed interests of the people. At least this seems to be the natural interpretation. In enacting such a law Massachusetts takes a long step backward.

"CHARITY HAS ITS LIMITS."

So says an Odd Fellow organ which holds up as a warning the case of a secret society member who died with unpaid dues. "He was accepted, passed the various grades, and became a member." So far, so good. "No payments having been made he was dropped from membership." When he died "his family, consisting of a wife and three children, were left to subsist upon the scant earnings of a weakly woman, and the precarious assistance of the 'poor fund,' and what sympathizing neighbors and others might give them, and poor, indeed, was the subsistence upon which they existed." "Effort was made to get the children into the home of the order, but the home was only for children of such members as were in 'good standing' when they died. No stretch of the laws

could be made to admit them, and they are living in an uncertain manner."

The moral is obvious: Keep the fires of "fraternity" warm by feeding them the fuel of constant dues.

MAY DIE FROM INITIATION.

Jamestown, N. Y., July 16, 1899.—Roy Terry lies in the city hospital in a precarious condition, the result of being initiated into Jamestown tent 9, Knights of the Maccabees.

It appears that among the "extras" given to candidates in this and other lodges is that of swinging him in mid-air. After pinioning his arms to the sides and blindfolding him, a heavy belt is strapped around him in which a ring is attached at the back. Into this ring a hook is placed and tackle attached to the ceiling of the lodge room suddenly jerks the candidate into space. He is whirled rapidly around for the amusement of the spectators.

In this case the hook in the ceiling gave way and Mr. Terry fell from near the ceiling to the floor. He was unconscious for a short time. The blood spurted from his mouth and nose. He felt better the next morning and worked for several days, but then began to weaken.

The matter has been placed in the hands of an attorney, and an action for damages will be begun.—Worcester (Mass.) Telegram.

It is to be hoped that the legal action will succeed, yet the candidate for any blindfold initiation assumes the risks, and the guilty parties may find a technical loophole to escape. More than one degree of secret initiation involves risk for some men. The third degree of Freemasonry has proved fatal several times, and the Royal Arch, or seventh degree, has a suspension not exactly like that described above, which has also proved fatal. Such degradation of the body is impossible to him who keeps out of these "unfruitful works of darkness."

"William R. Bowen, the 'father of Masonry' in Nebraska, probably the best known member of the Masonic bodies in the West, took his own life by shooting himself at his home May 6. For twenty-six years he had been Grand Secretary of the Grand Lodge

of Masons in Nebraska, and as such had come in contact with most of the members of the order in the State. The cause assigned for his action is financial trouble. Mr. Bowen owned considerable property in Washington County, which was heavily incumbered, and this obligation worried him. Recently he surrendered some life insurance which he had been carrying, because he was compelled to use the premium money to meet payments on his property. This depressed him. Mr. Bowen was also State Secretary of the Scottish Rite and an officer of the Masonic Veteran Association. For twenty-five years his business had been exclusively the taking care of Masonic business."—American Tyler.

This is a sorrowful case, of which we would not speak otherwise than tenderly, even when we confess that the question naturally arises, How much can ordinary Masons depend on Masonry, when the best known Mason in the West, who for a quarter of a century had confined himself to taking care of Masonic business, is obliged to sacrifice insurance, and is worried into the grave of a suicide?

THE ASCENSION OF JESUS COMMEMORATED.

"Ascension day was celebrated by the two commanderies of Knights Templars in New Orleans with considerable eclat, social indulgences being most pleasantly combined with ritualistic pomp." Between church displays, "feasting and speech-making," caused "the hours to pass all too rapidly."

"Headed by a brass band," the Knights again went to church, attracting "much attention" on the way. "The church was packed to the door, the beautiful appearance of the altar eliciting much comment."

"The Knights sat in the front pews, standing with elevated swords during the reading of the gospel." The congregation was "much impressed by the bright and impressive sight of military trappings and drawn swords in church." If any one is edified and wants more we refer him to the American Tyler of June 15, 1899.

Men who try to hide from the Lord Jesus Christ behind screened windows and tyled doors show greater folly than Adam and Eve with their fig leaf aprons.



JAMES M'COSH, D. D., LL. D.

EFFECT OF SECRECY ON MIND.

James McCosh, D. D., LL. D., distinguished theologian and teacher in Great Britain, and later in the United States President of Princeton University, in his work, "Psychology; the Motive Powers," page 214, says:

"I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, like priests, Jesuits, thugs and Molly McGuires, have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most atrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."

DEVILISH DELUSION.

J. M. HITCHCOCK, EDITOR OUR FIELD AND WORK.

For more than a quarter of a century I have been a cursory reader—not always a close student—of Masonic and anti-Masonic literature. Until a few days since, when Secretary Phillips ar-

rested my attention, this marvelous extract from Albert Pike's voluminous writings had quite escaped my notice. As a specimen of wanton, brazen effrontery this passage is worthy of preservation. Let the tripod trundle-bed, consequential Mason who, lynx-eyed, delights to tell us we have been deluded by false revelations, give ear; it seems they have themselves been purposely fooled and intentionally misled, and that, too, by those at whose dictum they offer ignorant homage.

Stand up, tyros, you who have given your time and your money for your kindergarten experience in Masonry and take your medicine like humiliated men. Remember, this is not a quotation from "Mother Goose," "Peter Pindar," or "Sinbad, the Sailor," but from a man who speaks with authority—to whose utterances every Mason from Maine to California, from the lakes to the gulf, responds. "So mote it be." Mr. Pike says:

The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are there displayed to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine that he understands them. Their true explication is reserved for the Adepts, the Princes of Masonry. The whole body of the Royal and Sacerdotal Art was hidden so carefully, centuries since, in the High Degrees, as that it is even yet impossible to solve many of the enigmas which they contain. It is well enough for the mass of those called Masons to imagine that all is contained in the Blue Degrees; and who so attempts to undeceive them will labor in vain, and without any true reward violate his obligation as an Adept. Masonry is the veritable Sphinx, buried to the head in the sands heaped round it by the ages.—From page 819, "Morals and Dogma of Free Masonry," by Albert Pike, of the Supreme Council of the Thirty-third Degree.

(Published by the Masonic Publishing Company, 626 Broadway, New York. Edition of 1874.)

Surely this is a rare piece of Anglo-Saxon that grows on you as you study it. Upon a hasty perusal few will compass the stinging insult it offers the Apprentice, Fellow-craft and Master Mason. Let me implore the initiate that, if necessary, he first consult an encyclopedia to determine for himself who and what this au-

thor is to Masonry, and then get down his Kirkham, his Smith, Brown, Clark, Wells, Bullion or other grammar, and with the aid of a Webster's Unabridged, closely analyze the etymological significance of such sentences as: "The initiate is intentionally misled by false interpretations." "It is not intended that he should understand them; but it is intended that he shall imagine he understands them." How do you like it, my brother, as far as you have gone? As you halt at the third flight and lift your adoring eyes to the dazzling height of thirty additional stories from whence emanates this official manifesto, are you inclined to ascend, or will you assert your manhood and resent such indignity?

For years the Cynosure and our agents and lecturers from a thousand rostrums have warned you that you were being misled and deceived; will you now believe your own witness when he declares you have been systematically, continuously and intentionally fooled? The columns of this paper remain open for your reply.

As the immortal Lincoln would have said: "This reminds me of a story." Some years since, in the Hoosier State, legal action was brought against the proprietor of a nostrum for its negative if not positively injurious effects. One of his panaceas was advertised under the—not altogether poetic—name of "High-cock-a-lorum," the other as "Low-cock-a-hiram." The indictment charged that these two curealls were made from exactly the same formula, and produced the same results, though sold for different purposes. The medical defendant testified to the peculiar properties of the American poplar, which was the sole ingredient of his catholicons. The court, with its legal lore, was to be entrusted with the secret and made the custodian of this wonderful medical discovery. In whispered accents and modulated cadences, the great jurist was informed that the bark of the poplar, peeled from the top to the bottom, was a cathartic, but peeled from the bottom upward it was an emetic, and that this should enable the people to differentiate between his "High-cock-a-lorum" and "Low-cock-a-hiram!"

"Hic fabula docet." The initiate who

contents himself with ascending only three flights of the temple, will be simply devilishly deluded, but should he go higher he will be satanically swindled from the ground floor up.

From Our Mail.

Thomson, Carroll County, Ill.,
July 27, 1899.

My Dear Brother Phillips:

Yes, I read all The Cynosure, and enjoy it. Many of The Cynosure readers have joined the ranks of the glorious dead since I first knew their names in the earliest issues of its pages. To my recollection they come trooping back and re-people the halls of the past, gallant and grand as they were when in the flesh they walked the earth like steel-jointed giants. Though my own "strength is renewed like the eagle's," I know that soon I, too, shall drop away from life's little duties to that better day of which God in mercy gives me here such a blessed foretaste.

Yours in bonds of the best of brotherhoods,
L. N. Stratton.

In reply to Brother John Stahl on the change of The Cynosure to a monthly, he is O. K. from his standpoint. The trouble is our secret friends are hard of hearing. They did not seem to hear the weeklies. It is hopeful that by having a larger gun, with hot shot and shell, we can reach them. We must needs have much patience. Load heavy, aim high, and fire fast, being of good cheer, knowing surely victory is ours. Truly,

Rufus Smith,
Spadra, Cal.

Bro. B. E. Antrobus writes from Rock-bridge, Ill.:

Dr. J. J. Porter, pastor of the First Baptist Church, Jerseyville, Ill., in a Baptist Young People's Union the other day stood up and boasted of his seven lodge connections and compared the anti-secret move to a "bob-tailed rat harnessed to a shingle." I rose and asked for one minute to reply. There was about two minutes spent in quibbling before it was decided to allow me to speak. After the meeting he and the

pastor of the First Baptist Church, Kansas City, Kan., followed me to my boarding place and endeavored for two hours to bolster up the lodge business.

RONAYNE'S BOOK.

I am glad that at last I have something definite about my new book for The Cynosure readers. It is now in the hands of the publishers, and the publication will be pushed as rapidly as possible. It is to be bound in cloth, profusely illustrated, will contain at least 350 pages and will be a complete discussion of popery, Masonry and other such evils.

Thanking the friends who have already sent in advanced subscription, I assure them that my new book will in all respects be worthy of their patience and confidence. It will in all probability be in the hands of readers by Dec. 21 at furthest.

E. Ronayne.

PASTORS, ATTENTION!

Northwood, Iowa, Aug. 22, 1899.

Editor Cynosure: "An ounce of prevention is better than a pound of cure" is an old saying applicable to the secret society evil. Ever since Rev. Wm. Fenton started the ball rolling against secretism in Worth County, Iowa, I have had special meetings every year in all my congregations, treating on some question in relation to secret societies. I have just now completed a round in my congregations. I have had outdoor meetings and they have all been well attended. At the meeting last Sunday several "Woodmen" were present, but all was quiet as the grave. I told them all about how their ritual had come out; how some had tried to deny the reprint, but were caught in the act of lying; their own organ, the Modern Woodman, admitted that a piratical publication was out.

I believe it is necessary in these times for every minister who has the welfare of his congregation in view to have at least one meeting every year set aside for this question. I think every pastor ought to be posted so that he can lecture on the subject of secret societies. He ought to be so well prepared that he can meet any member of secret societies either in a pri-

vate or public debate. These people are not very courageous, when challenged by a man who is tolerably posted.

If a minister has not had the opportunity to prepare himself to meet the secret societies, he ought to get men who can present this subject to his people and warn them against the evils of secretism. It is comparatively easy to keep young men from joining the lodge, but to get them out again after the lodge has roped them in is a difficult thing. Experience teaches us that a comparatively few can be extricated from the network of secret societies.

The secret societies are working hard to get members, consequently the congregations must work correspondingly hard to prevent them from entering the ranks of the congregations. I know from personal observance that such work will bear fruit. I have many young men working in positions where the temptation to join secret societies is great, and in many cases much pressure has been resorted to, but they would never for a moment think of joining a secret society.

It is necessary to take hold of the young people and teach them to be on the lookout for secretism. We ought to teach not only the boys, but also the girls. I know of girls who have kept young men out of the lodge. Work is necessary. Hard, patient and enduring work. If these lines could encourage some one to take hold and work the object of these words would have been attained.

O. T. Lee.

KNIGHTS TEMPLAR CONCLAVE.

The annual conclave of the Grand Commandery of the Knights Templar of California has just been held in Sacramento (April 25, 1899), as you will see by the enclosed newspaper, and O, what a saturnalia it was. The city was profusely decorated, and the most elaborate decorations were upon the saloons and houses of ill-fame, the latter of which occupy four solid blocks in the very heart of the business portion of the city. The Southern Pacific Railroad Company maintains a bar-room at the Sacramento depot, as it does at most other stations on its lines, and the visiting knights were in-

formed by conspicuous banners and streamers of the location of the rum hole as soon as they alighted from the trains. At their headquarters at the Golden Eagle hotel, up-town, the barroom was crowded day and night with poker and other gambling games in full blast every minute during the same period.

At the "grand competitive drill" at the State pavilion in the Capitol Park on Saturday night, whisky was freely dispensed in the room of the superintendent, and many of the noble Knights became so befuddled as to incapacitate them from taking part in the exercises, for which they had been in training for months. The whole occasion of the conclave was truly a heart-sickening affair to every decent-minded citizen.

Rev. F. W. Richardson.
Sacramento, Cal.

PLAIN TALK WITH FRIENDS REGARDING THE ENDOWMENT FUND.

The question is frequently asked, Why are there so few men engaged in reform work when the need is so great? We may reply it is not for lack of competent men, but means. I have in mind several who are qualified and would be willing to enter the anti-secrecy work were there means at hand for their support. I believe one reason why we have not larger means is because we have not a plan of co-operation in all the States through which all can help. The National Christian Association now offers such a plan. It is the State Endowment plan. A permanent fund is to be created in each State and district, the interest alone to be used in prosecuting the work.

There are friends in each of the States, in my district, who annually respond in contributing to meet the expense of conventions, etc., but to secure these contributions I must write many letters, send circulars, and perhaps make a personal solicitation. Now, if these friends will all join and give notes or cash to the treasurer of the National Christian Association, and thus provide for their continuance of the work now and also after they are gone, we may soon have a live man in each State, and the work moving forward as it should be.

This Is What Is Asked.

If, after careful and prayerful consideration you think God would have you give \$25 per year to this cause, make a note for \$500 payable in ten, fifteen, twenty or such number of years as you may elect, with interest at 5 per cent per annum, blanks for which will be furnished by General Secretary Phillips, or myself. If the annual contribution is to be \$5, the note or agreement should be for \$100, and so on.

It will be mutually understood that these notes or agreements may be paid or renewed at any time during the lifetime of the donor. The interest, being all that can be used, is all that is wanted. The principal can be realized from the estate after the decease, unless the donor thinks wise to pay during life. We should have a fund of at least \$10,000 in the Eastern district. This district comprises the States of Pennsylvania, Ohio, New York and States south. The work will be supplied in each State according to its contribution.

The Advantages.

The gain to the cause through such funds will at once be apparent. Instead of the agent having to hold his hat and writing and running after money to keep the work going, he can devote his entire energy to bringing the truth to the people. When a convention is to be held he need not first see what can be raised to hire a hall, and pay the expense of the leading speakers from a distance; the money will be at hand. It is understood that the interest paid is to be the annual contribution of the donor to the cause, and that no further contribution is to be asked from him by the agent.

Some Are Not Gifted in Canvassing.

It is well known that a part of the agent's salary is secured as he secures subscriptions to the Christian Cynosure. Only those who have some ability in this line have been sustained in the field. There are those who excel in the lecture field who have no gifts in this line of securing Cynosure subscriptions. The endowment will enable the association to employ such men.

This Fund Is to Be Raised.

Some have already indicated a willingness to help in this, others are thinking of it.

Reader, what will you do to help it along? Don't wait for a call. Ask God what he would have you do. Write the secretary nearest you, or the General Secretary, Wm. I. Phillips, Cynosure office, indicating what you wish. Blank notes and agreements will be sent as you indicate your desire. Those wishing to communicate with me can address 1111 East Capitol street, Washington, D. C.

Should you wish to talk matters over, indicate your desire and I will call at my earliest convenience. For Christ and reform,
W. B. Stoddard.

"BID THEM SPEAK."

West Alexandria, Ohio, July 17, '99.

Dear Editor: For six years I have been a regular reader of the Cynosure without giving you any idea as to what I think of the publication or the cause it advocates. After receiving some encouraging words from silent friends, I am willing to share my joy with you.

I cannot do without the Cynosure. It is a source of strength and knowledge for a work that is unpopular here and elsewhere. I began reading the paper with a friendly feeling for lodges, especially the K. of P.'s, and conviction came quick and strong, and my mind is thoroughly settled now on that question. I recommend the paper to all people seeking light and truth on a vital question.

The literary merits of the paper are up to the average periodical, while occasionally masterly productions—I mean gems of thought and style—appear in its pages.

The spirit of the paper is thoroughly Christian. Sincerity is stamped on every page. Truth is the end sought. The arguments, as a whole, are candid and fair, and deserve consideration by opponents to the cause.

I consider the solution of the lodge question one of the most vital questions of the age. The home, church and state are all alike seriously hindered in their work. There are many friends to our cause who seldom show their colors. Recently I heard so many testify against the lodge whom I thought favored it that I took courage in the work and write you these lines that you may not despair, since the battle is on. You may go to

your home beyond without seeing much visible results, but rest assured that your labor of love and sacrifice will be amply rewarded by the God you serve.

H. M. Barwick.

MORAL COURAGE NEEDED.

(For the Christian Cynosure.)

It requires the moral courage of a martyr to preach against the growing influence and corruption of "Secret Societies." The lodge system of this country is so intrenched in political parties that no candidate can be elected to a high office unless he caters and bows to the lodge; but sadder still, the devil has found his way into the Christian Church by transforming himself as an "Angel of Light," and has, in many cases, deceived the very elect, and, as Goliath defied the armies of the living God of old, so the influence of the lodge system has made cowards of a multitude of God's professed children; so much so that they are afraid to take their stand against the Satanic influence, so visible in these secret rings.

On the other hand, many Christian churches are so blinded by the Satanic philosophy and false religion of the lodge that they are trusting in these false systems for salvation.

How strange that so many preachers that see the evil of secret societies fail to warn people as they do against other sins! The few of God's servants that do take their stand against the lodge are ostracized, called cranks and troublemakers in Israel.

How many times pastors have said to us: "I agree with you that 'Secret Societies' are a hindrance to the church, but if I should take my stand and preach my convictions, it would divide the church, as many of my best members are in the lodge. I would lose my hold on the people and my position in the church." This we admit is true in many places, but it is better to lose our hold on a certain class of people, if need be, and our position in some church, than to lose our hold on God and our position in the kingdom of Christ.

The sin of the lodge should be condemned and exposed, the same as any other sin, and we hope, with God's help,

to do our duty in this work, and condemn all sin, in or out of the church.

We have preached against the lodge system for over twenty years, and expect to keep it up as long as we live.

Praying for the prosperity and success of the noble work being done by the National Christian Association, and all connected with it, we are, your brother in Christian love,
S. B. Shaw.

GOOD VERSUS EVIL.

Oakville, Ore., July 13, 1899.

The warfare of right against wrong is hotly waged, but while the army of the Lord increases, the army of satan does not diminish. Satan's recruiting offices—lodge-rooms, saloons and dance halls—are very fascinating and beguiling to young men. We live in a fast age. "The fathers have eaten sour grapes and the children's teeth are set on edge." "He that soweth to the wind shall reap the whirlwind."

Godly parentage is a blessed boon, for which we all ought to be thankful; it has been the means of keeping me from the snares of the evil one. At the age of 21 I left my native home in Iowa and went to Kansas, which was then a new country.

Among the young men with whom I associated I noticed certain signs which I did not then understand, but at length they became bolder, and urged me to join some of their secret societies. This gave me an opportunity to tell them that their societies' secrets had been exposed and to tell them of *The Christian Cynosure*, a paper which my father had studiously read since its first number. I asked why I should pay for a secret which was no longer a secret.

I traveled through Kansas and Colorado to find everywhere the lodge introduced before the church, and lodge missionaries more active than church missionaries. The same is true here in Oregon, and if a man wants an office he must attach himself to one or more oath-bound societies. Why not patronize the saloons for getting votes? I regard the liquor business and the whole brood of secret societies as twins, and to kill one the other will die of grief.

Your agent in this State, Rev. P. B.

Williams, is a man of great courage and power, and deals heavy blows upon the lodge and other forms of iniquity. May God spare his life (which is often threatened) for many years. My father, who is now more than 87 years of age, has been a radical reformer all his life, continues to read *The Cynosure*, and is as much interested in all the N. C. A. work as when young. Truly,
A. Y. Smith.

The Home and the Lodge

BY NORA E. KELLOGG.

Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." Gal. 6: 7.

PHI DELTA THETA.

"With malice toward none, with charity for all," we would ask the special attention of members of the Woman's Christian Temperance Union to the following facts gleaned from a manual of Phi Delta Theta, "published by the Fraternity:"

"In 1891 Pallas was chosen as tutelary deity of the Fraternity. (Page 21 of manual.)

"The obituary epitaph adopted in 1890 is: 'In Coelo Quies Est.'—'In heaven he rests.' (Page 21.)

"The Wabash chapter was compelled to find means of circumventing a watchful faculty until 1862 or 1863.

"The Monmouth chapter labored under the disadvantage of faculty opposition seven years before surrendering." (Page 15.)

Dear Christian mother, please study the word tutelary and deity with the dictionary, and think what anguish will be added to your sorrow if your boy, whom you send with hope and prayer to some school for higher education, shall be brought back to you a corpse—the victim of initiation into a college secret society; or worse, if he shall become, though cultured, a reckless, worldly man, and live "without God in the world," having learned to despise rightful authority and to hope for rest at last in heaven through the guardian care of heathen myths, which are no gods, which cannot save from sin. And how bitter will your anguish be, if you must think that that son was encouraged to join the col-

lege fraternity because he knew his mother belonged to a secret society, and so it must be all right!

TESTIMONY OF A CONVERTED HEATHEN.

When I first came to this country my only thought was to make money.

When I had been here but a few months I joined the Chinese Secret Society, and joined with its members in the worship of idols and of the devil. I expected good to come from this, but the influence of the society was only bad upon me.

The devil blinds the eyes of all men who choose to live in darkness. I was a lost sinner, gambling and smoking tobacco in all its forms, drinking intoxicating drinks and worshiping the spirits of my ancestors.

In China, where I was born, I heard nothing of God, our dear Heavenly Father, and of Jesus, His Son, our Savior. But now that he has opened my eyes to see his love and has filled my heart with his love, I am sad to see any one of you walking in darkness when you have only to believe in Jesus, and he will give you light and peace and joy in his service.—Wong Csin Chong, in Reformed Church Record.

TO A SPIDER.

BY ROBERT SOUTHEY.

Spider! thou needst not run in fear about
To shun my curious eyes;
I won't humanely crush thy bowels out,
Lest thou shouldst eat the flies;
Nor will I roast thee, with cursed delight,
Thy strange, instinctive fortitude to see,
For there is One who might
One day roast me.

Thou art welcome to a rhymer sore perplexed

The subject of his verse;
There's many a one who on a better text
Perhaps might comment worse.
Then shrink not, old Free Mason, from
my view,

But quietly like me spin out the line;
Do thou thy work pursue,
As I will mine.

Weaver of snares, thou emblemest the ways

Of Satan, sire of lies;
Hell's huge black spider, for mankind he lays

His toils, as thou for flies,
When Betty's busy eye runs 'round the room,

Woe to that nice geometry, if seen!
But where is He whose broom
The earth shall clean?

Spider! of old thy flimsy webs were thought—

And 'twas a likeness true—
To emblem lays in which the weak are caught,

But which the strong break through;
And if a victim in thy toils is ta'en,

Like some poor client is that wretched fly,

I'll warrant thee thou'lt drain
His life-blood dry.

And is not thy weak work like human schemes

And care on earth employed?
Such are young hopes and Love's delightful dreams

So easily destroyed.
So does the statesman, while the avengers sleep,

Self-deemed secure, his wiles in secret lay;

Soon shall destruction sweep
His work away.

Thou busy laborer! one resemblance more

May yet the verse prolong,
For, spider, thou art like the poet poor,
Whom thou hast help in song.

Both busily, our needful food to win,
We work, as nature taught, with ceaseless pains;

Thy bowels thou dost spin,
I spin my brains.

(The author of this poem, Robert Southey, was, early in the present century, Poet Laureate of England, and intimate with Coleridge, who was married at the same time as he, to a sister of his wife. This little poem, though not alto-

gether elegant in diction, yet brings out finely the way the lodge weaves its web and ensnares men.—K.)

“Why is it that by the gospel ministry there are more women converted to Christ than men?”

Ans.—They are not to so great an extent identified with secret organizations, and are therefore more largely in attendance upon the means of grace.—Wesleyan Methodist.

The important question given above has been considered often and with sorrow by many lovers of Christ and the souls of men. The answer given, though a true one, is not, it seems to us, the principal one. For men are not only prevented from attendance upon the means of grace, by their lodge connections, but multitudes are persuaded that the “lodge religion is good enough,” and they rest their eternal salvation on “a hope, which shall be as a spider’s web when God takes away the soul!”

Mrs. Anie L. Harwell, Past President of the Rebekah Assembly of Tennessee, predicts that “The time is near at hand when the doors of Rebekah lodges will be thrown open to all good women, just as the doors of subordinate lodges are now open to all good men, and if there is a good reason why they should not, I have never heard it.”—Companion.

Indeed, Mrs. Harwell, if the Rebekahs, or the subordinate lodges, either, have any light, why not let it shine, so that all men may see their good works and glorify God, who is the author and source of all good?

If, on the contrary, they are works of darkness, let them remember the woe pronounced on them, “That call evil good, and good evil; that put darkness for light and light for darkness.” Is. 5: 20.

SECRET SOCIETIES.

The following letter appeared without comment in the Ram’s Horn:

Editor the Ram’s Horn:

You say a good many things, and many of us receive just criticism. You fight bravely against many evil tendencies of our age. But during the last two years in which I

have read the Ram’s Horn, you have said nothing against the most prosperous evil tendency of our days, the mightiest anti-Christian institution the devil has erected of late—the secret societies. Any Christian who knows the principles that pervade all these societies, cannot but warn against them both publicly and privately. The saloon is one of our greatest evils, but it is growing more and more unpopular. Therefore, not by far so dangerous now to our Christian church as are secret societies, which are so popular and openly or implicitly deny the necessity of believing in Jesus Christ our Savior. If you don’t believe this to be true, please study the secret societies thoroughly in the light of God’s word, and you will see it. It is comparatively easy to fight the evils which most of the people see are wrong, although they do not always admit it. But it is much harder to fight the secret societies. The devil has so blinded the eyes of millions concerning them, that they believe they serve God by belonging to them, while they, in fact, deny Christ and serve the devil. If “you have faith in God,” be not afraid, if you become unpopular. It is a bad sign if we are too popular among the children of this world. Put down as your sixth plank in your platform: The Secret Societies Must Go. If you don’t, I don’t believe you are as courageous as you pretend to be. Let us all, who wish to be true Christians, “abstain from all appearance of evil,” and not call that which is evil, good, by not denouncing it together with other sins. Yours for the good cause.

COMMENTS.

The silence of the Ram’s Horn and in fact almost the entire press of our land upon this as well as other matters of such vital importance, is indeed a matter of regret to true believers in Christ.

It has been said that there are many good men, but the combination of goodness and bravery, rare. We question the goodness, in God’s sight, of those who have not the courage to speak out and warn those going down to destruction by whatever violation of his word. The same Bible that says “No drunkard shall inherit the kingdom of God,” (1 Cor. 6:10), says “Swear not at all” (Matt. 5:34), and “I will be a swift witness against the false swearers”—Mal. 3:5.

What an awful doom awaits those who pose as leaders, and really have much influence, yet for reasons best known to themselves fail to warn their followers of the more common, subtle and deceptive evils which are destroying souls by the million, such as the anti-Christian secret societies.

“If thou put the brethren in remembrance of these things, thou shalt be a good minis-

ter of Jesus Christ"—1 Tim. 4:6.—The Eleventh Hour.

We indorse the foregoing, except that we do not feel competent to say that the comparison between the saloon and secret societies is correct. We do not dispute it, however, for we do not know; indeed we can see that it may be true—for the church is fairly well fortified against the saloon as an enemy, while comparatively few church members fear the secret societies or seem aware of any danger from them.

Besides the potent and palpable fact of their demoralizing influence on believers and the evil history of secretism, two texts are enough for us: "In secret have I said nothing," and "Swear not at all," which is above quoted. We understand that the New Testament "Ecclesia" is sufficient for believers—a heaven-planned body.—Editor Ecclesia Voice.

Let us be thankful to God that the Ram's Horn had courage to publish such a faithful letter, and that others are being led to consider this subject. The fact is, secret societies shelter and protect the saloon, and the saloon in turn is a strong ally of secret societies. Both are works of darkness; both are included in the doom pronounced by Christ in the words: "Every plant which my heavenly Father hath not planted shall be rooted up."

FOR THE LITTLE FOLK.

By some mistake the children did not get their letter in the last Cynosure; and it is pleasant to fancy that a thousand boys and girls will be glad to see that they are not forgotten this time.

Our text this month is "Walk as children of light." Eph. 5: 8.

In looking over a little book which was written in praise of a secret society for boys, I find these words: "Remember that this society does not require a fearful oath in joining;" and yet this child's order was planned by a Free Mason, and with the hope that, when the boys who promise on their "manly word of honor" now, become men they will join the Masonic lodge.

Little temptations lead to great sins, and for this reason, dear children, "go not in the way of evil men."

But little people like to keep going, and our text shows the safe path.

How many are still getting names on

the testimony cards? A dear friend from two thousand miles away wrote asking for some to use. We are glad to send as many as are wanted, so do not hesitate to send for more, and we would be glad indeed for more reports from those who have signed.

One young man took a testimony with him to the hay-field to get his employer's name.

They have been circulated in some Sabbath schools. This is an excellent plan, we think; but "Sow beside all waters, for we know not which shall prosper * * * or whether both shall be alike good."

New England Petter.

BY ELIZABETH E. FLAGG, BOSTON, MASS.

Mormonism.

The preaching on the Common this past summer has seemed to range through the whole gamut of "isms." Even the Unitarians, the Brahmin sect of New England, who hitherto have held aloof from all such movements, have taken their place with other denominations, and held services conducted by some of their leading lights. A new sensation was lately supplied by the presence of a Mormon elder whose permit, however, was soon revoked. Even Boston liberalism, proverbial since the days of Parker and Channing, has its limits. At the same time the city contains—though it may be news to a considerable part of its inhabitants—one church of the Latter Day Saints.

Dr. Scott F. Hershey, pastor of the First Presbyterian Church, preached a sermon recently on this subject, in which he said, referring to the secrecy with which the doors of the Mormon temple are guarded, "I wish the United States had honesty enough to open that temple or else turn one hundred cannon against it. That which is always locked from a community is that which cannot bear to be scrutinized. * * *. The whole effect of Mormon doctrine is to develop a race of deceivers, liars and traitors."

Mormonism is unique in being, so far as I know, the only religion founded by

Masons, with ceremonies based largely upon the Masonic ritual; and if it developed truth and loyalty it would certainly be a strange case of thistles bearing grapes. Perhaps it is something more than a coincidence, that an administration which for the first time in our nation's history is Masonic from top to bottom should also for the first time, as has been reported in the papers, give a quasi official recognition of the Mormon religion by appointing a Mormon elder as chaplain of the Second Corps of Engineers.

Dealing on the Square.

A Vermont local paper boasts that all prominent village officials "deal on the square." It is by no means an unfounded boast in the sense that to join the Masonic lodge is the price of the most petty office. I doubt if any "heathen Chinese, smiling and bland," ever played a sharper trick than did the Masons of a certain Vermont town in securing its incorporation against the will of a majority of the residents. There were two parties pro and con. Several meetings were held from which it was plain that the general sentiment was against incorporation. But it happened that the other side had for its chief a leading Free Mason, whose name has been spoken in connection with the highest office in the gift of the State. He could therefore muster about him a strong lodge element that was equal to the occasion. They set their watches and put the hands of the hall clock forward fifteen minutes. Enough members of the ring, with their allies, were on hand to open the meeting and rush the business through at the hour set according to their watches and the hall clock, but in reality a quarter of an hour ahead of the true time.

On another occasion a measure was to be carried, and as the lodge could not well resort to the same ruse twice, emissaries were carefully placed in waiting to buttonhole members of the opposite party, and hold them on the streets or outside the hall earnestly discussing the proposed measure, assuring them that "it was early yet." Meanwhile the meeting had been opened sharp on the hour, and the measure quickly and silently carried.

These and similar schemes, I am told,

have been quite commonly employed to carry local elections in other places, and candidates have been elected or defeated by such wily plots laid in the lodgeroom from which unseen wires flash invisible signals heard and seen only by the initiated. The hidden hand that can thus manipulate the politics of a little country village can with equal secrecy and success manipulate affairs of world-wide importance. We who believe that Masonry is the moving power back of the present movement towards imperialism, and the consequent subversion of republican principles, may one day be proved not far in the wrong.

An editorial on the Carter case in the Burlington News of Sept. 5, may have some significance in this connection. Alluding to the fact that a prominent Vermonter and Free Mason was a member of the military court which convicted him, it took the ground that there could be no question of Capt. Carter's guilt, as he was tried by a court martial "held on the square." Now this means, if it means anything, that the members of that tribunal were chiefly, if not entirely, Masons. Yet according to his own testimony, as given in a letter to the publisher of The Cynosure, Capt. Carter does not himself belong to the Masonic order. This gives some color to the assertion now made that he was convicted and disgraced in order to shut off an investigation he had threatened to make into the Nicaraguan Canal scheme. Masonry and militarism together make a veritable hot-bed for plots and conspiracies, and it would not be surprising if America should startle the world with another Dreyfus case.

New England Degenerates.

Rollin Lynde Harte has been writing a series of articles in the Atlantic Monthly describing the moral and physical degeneracy of a certain hill town in New England. That it is but the type of a class is shown by the mass of testimony from ministers and prominent educators that these articles have called forth. "My people," writes a Congregational minister who has a parish in one of these hill towns, "are degenerates. The people all through my district are degenerates." Another suggests that "the North is evolving a race of poor whites." If so it

should touch New England pride to the quick, and set her to searching for the cause. These hill towns are not churchless nor schoolless, yet immorality and lawlessness abound; illegitimate births are a common thing, and the marriage bond is held so loosely that not infrequently men and women take new partners without any formalities of divorce or remarriage. All that goes to deepen and broaden and purify the social, intellectual and religious life are at a discount, and young people born with higher ambitions and loftier ideals than their neighbors are driven away to seek a home in some more congenial locality, or succumb in hopeless discouragement to their unfortunate environments. Many causes may have contributed to bring about this social deterioration, but they are merely secondary. Writers on this subject fail with singular unanimity to touch the root of the matter. Everywhere is the hand of Masonry "dealing on the square," giving office to whom it will, irrespective of character or fitness. No wonder that under its control the seeds of immorality are too often sown in the public schools, and the churches offer but the feeblest breakwater to the advancing tide of impiety and vice.

Medieval tradition tells of dragons who had their haunts in dark caverns, and poisoned with their fetid breath the whole country side. So the lodge dragon has taken up his abode in these hill towns of New England and his poison breath is a deadly blight on all noble ambition, all lofty ideals, all civic virtue—on everything true, pure and of honest report.

Masonic Ruffianism.

The growing disregard of law in these hill towns and contempt for individual rights, especially of the poor, has reached a point in many localities scarcely credible.

To violently take away a neighbor's landmark is evidently not a "Masonic crime." This leads naturally to resistance, and where law fails to protect the use of revolvers. A particularly outrageous case of this description happened last May in Middlesex, six miles out from Montpelier, the victim being a Mrs. Nancy Stevens, 71 years old. A personal letter now lying before me gives the facts which are too long to publish

here. Suffice it to say that for the offense of displaying a revolver when the men who were illegally seizing upon her land refused to go off at her bidding, she was seized, and, with insult, and violence that should have shamed barbarians, carried off to jail. Bail was set at \$3,000, which the old lady, who comes of genuine Green Mountain stock—her grandfather having built the first frame house in Middlesex, and killed four bears before breakfast—stoutly refuses. She is therefore still in jail awaiting her trial. Future developments may show that it is another case of Masonic persecution.

The writer one day last summer was herself witness to one outrage of this kind when a Masonic selectman, "dressed up in a little brief authority," invaded the domains of her hostess, Mrs. Giddings, to take her land for a town road. This had been recorded without her knowledge and consent, with no damage allowed, and was a plain case of robbery. As this official was proceeding to cut down some fine shade trees, she very properly pulled up the stakes he had driven and ordered him off. He responded by threatening to strike her with his upraised ax, which he only sullenly lowered when her fourteen-year-old daughter Grace, alarmed for her mother's safety, rushed between and seized the handle.

So long as Masonry, which has no more regard for popular rights than it has respect for woman, is permitted to bear rule, the poor will continue to suffer in person and estate.

There is the profoundest apathy on the lodge question among these hill towns, because there is the profoundest ignorance. Once they were the abodes of intelligence and morality; the nursery of genius, the home of liberty. If they are now evolving a vastly deteriorated type of manhood and womanhood; if New England is to have her "degenerates" like Italy, it behooves her to seek for the cause of this startling change and apply the remedy at once.

ELD. ISAAC BANCROFT.

Notice has been received of the death of our good Brother Bancroft, who died of old age Aug. 22d at Council Bluffs,

Iowa. His boyhood days were spent in West Stockholm, St. Lawrence Co., N. Y. He taught school at once time in Ohio and later in Wisconsin. He also taught in Kaloneman Seminary, about ten miles southwest of Springfield, Ill. He was a settled pastor of Congregational Churches in both Wisconsin and Illinois. Brother Bancroft was for five years colporteur for the American Bible Society and also for the National Christian Association for five years. During those ten years he traveled mostly with a horse and carriage and drove over 20,000 miles. He preached in every county in Wisconsin except twelve. He crossed the continent four times and though not a farmer he has owned fourteen farms, two in Illinois, three in Iowa, four in Wisconsin and five in Minnesota. His charities were as various as his labors, and many have reason to bless his name.

Seceders' Testimonies.

Whitewater, Wis., July 17, 1899.

National Christian Association: Having read your book, "Masonry Illustrated," and being convinced from what I have found out in it, it has made me a seceder from that order forever. Very respectfully,

A. Larsen.

Summersworth, N. H., Aug. 14, 1899.

Dear Brother Phillips: It is about a year ago that I renounced Masonry and I have been opposing it ever since by testimony in prayer meetings, by personal conversation with Masons and others, and also by the distribution of tracts and the Cynosure. Yours truly,

John Collins.

WHY I RENOUNCED THE GRANGE.

Mr. Wm. I. Phillips:

Dear Sir—A sermon on Odd Fellowship and other secret societies, by Rev. J. Sarver, was the first article I had ever read about the Grange. I never thought but that it was all right to belong to a Grange and to belong to a church at the same time, but this sermon, comparing Masonry with the Bible, made it very

plain to me that the Grange was anti-Christian as well as all the rest of the secret societies.

Rev. J. Sarver says: "All secret societies belong to the same family." I never received any spiritual good while I was a member of the Grange. There were many things about the Grange I did not like, especially about the initiation. Grange doctrine is not Bible doctrine. For a year or two before leaving the Grange I had thought strongly of withdrawing from the church, as I could not do justice to church principles and belong to the Grange at the same time. The night my request for a demit was read in the Grange I heard that some of the members said I would want to come back by the end of the year. I have never wished myself back yet, thank God!

Our Grange sometimes hold the "Lecturer's hour" open to the public; and if their hall is not large enough they will rent the church to hold their meetings in. I never thought their programs were appropriate for a church. God instituted the church for worship only. Christ said, "My house shall be called a house of prayer." I have heard some of the most disgusting remarks made by members of the Grange (popular members, too), in the pulpit of the church.

Rev. B. Carradine, in his address on Secret Societies, was right in saying: "These secret fraternities are rapidly becoming clubs and convivial gatherings, lovers of pleasures rather than lovers of God."

Speaking of nothing in the Grange being inconsistent with the duties of a Christian, James 5: 12, says, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation." There are oaths to be taken in the Grange, and if I understand this passage correctly it means secret societies' oaths, oaths made by man. If God's Word tells us not to swear by any oath, how can we perform the duties of a Christian after taking secret society oaths, whether Grange or Masonic?

When I joined the Grange I did not understand its doctrines, and I joined because I wanted some place to go to, and then I thought ministers belonged, and

it must be all right. And I think a good many join these secret societies because ministers do. When I could say, "I am the Lord's," the Grange had no attraction for me. The last Grange meeting I attended everything seemed so different, especially the opening and closing exercises.

Rev. A. W. Geeslin, in his exposition of the Grange, says in his remarks on Opening Ceremonies: "It is seen in the beginning that the Grange has its prayers. The prayers are offered by the chaplain, who may or may not be a professor of the Christian religion. Connection with the order qualifies a man for the office of chaplain, without any regard whatever to former character, hence Universalists, Deists or Infidels will stand as good a chance for election to the office of chaplain in the order as any other class of men; and are nearly as often put into the office as professors of the Christian religion. Prayer is offered for the officers of the Grange and laborers therein, i. e., the members, and when they, the officers and members, lay down their implements (regalia, plow, spade, harrow, etc., etc.) on earth they are to meet in the paradise above; or, as is generally used by the lodge, "The Grand Grange above." This they expect without any atonement through Christ for sin. Thus it is a religion, but is at variance with the Christian religion. It is a heathenish religion on Christian soil."

We would call the attention of the Christian reader to the closing words of the chaplain's prayer, "We ask all in thy (the Father's) name." Christ says (John 16: 23), "Whatsoever ye shall ask in my name, he (the Father) will give it you." Does it not interfere with a Christian's religious views to have a prayer offered in which Christ is ignored? Yet in the installing officer's address he affirms that the teachings of the Grange do not interfere with a man's religious views. Again, Christianity teaches us to do good to all, especially to the household of faith. The Grange says especially to the Patrons of Husbandry. Is there not conflict between the teachings of the Grange and the religious views of the Christians?

Secret societies are all run by the same engine, having Satan for the engineer. Sarver says: "The Grange is a recent in-

vention designed as a trap for the farmer."

"Jesus answered him, I spoke openly to the world; and in secret have I said nothing." "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." "Neither be ye called masters; for one is your Master, even Christ." "Ye cannot serve God and mammon."

Gertrude A. Scott.

Plymouth, Connecticut.

There are many things in this world that need reforming—even in the lodge. Therefore, the work of reformation should not be left to the feeble efforts of one person, but all members should unite as one man to do the work. "Whatsoever thy hand findeth to do," etc.—*Masonic Chronicle*, September, 1898.

Even in the lodge! Why not say: Especially in the lodge?

Pacific Coast News.

REV. P. B. WILLIAMS, SALEM, ORE.

In Albany, Oregon, not long since, a lodge of Woodmen concluded to have some fun by giving a sham initiation to a half-witted fellow. The story runs that they "trumped up" a foolish ceremony for his benefit. (But if the Albany lodge could "trump up" anything more foolish than the real Woodmen initiation they are certainly entitled to a chromo.) One phase of the ceremony was that the candidate was to take a heavy stick of stove wood and knock the lodge room door down. After they gave him the fictitious password and certain signs, they told him to go the next week to the Scio lodge, given seven raps; if not admitted, he should take a stick of stove wood and break the door in, knowing that he would be arrested for so doing. Fine business for a benevolent (?) society to thus take advantage of the mental weakness of a poor imbecile to get him into trouble!

A prominent minister some time ago in a sermon replying to us, said: "Jesus Christ was not only a Free Mason but worshipful master of a Masonic lodge. He took his first degree when John baptized him at the River Jordan. There-

the Holy Spirit was his guide, and Satan his prompter. He went up into the wilderness and there took the other two degrees, after which angels came and ministered unto him. On the Mount of Transfiguration Jesus Christ held a grand Masonic lodge and was visited by two past grand masters, Moses, an Egyptian Mason, and Elijah, a Persian Mason." Oh, Los Angeles! City of the Angels! Ye must certainly hold your share of fallen ones! Men would have us throw the veil of charity over these proceedings, and be mum. God commands us to "cry aloud; spare not; show my people their sins!"

A lady in this city who has been a sort of a "recruiting officer" for one of the minor orders, said some time ago to one of our members: "I agree with you that the lodge is no good. I was a Christian when I joined it. In it I have lost my religion, besides much precious time and money." She further described the lodge as a place for "gossip and slander." She said in substance: "It is generally demoralizing." Another case: A man of this city had paid into his lodge for years. He went to Tacoma, took sick, his wife kept his dues paid up by hardest toil and closest sacrificing, until his last sad sickness came. In caring for her sick and dying companion she neglected the lodge for two payments. He died, and the lodge refused to pay her a cent. There are far more of such sad, sad cases than there are of those who are really benefitted by the lodges. Quite a number, I am informed, are scared at the Home Forum. I think they had better scare at the whole lot.

Our people here on this coast are watching with great interest the outcome of the conflict with the State and secret societies at Wardner, Idaho.

Strange that Christian men and women are so slow to see that the N. C. A. and its branches east, west, north and south are seeking to do by moral suasion what the national, state and municipal governments have to do by force. Put down secret society mob rule. Instead of so much bitter opposition we should command the respect of every thinking person.

Before this is in type, we shall (D. V.) have held our State convention in Ta-

coma. While I write interest increases and the prospects are for a good meeting. We would like to hold a State convention for Oregon, and one for California if we can, between now and April 30, 1900. Let us hear from the friends in those States, as to time and best place for a State convention. Remember that a part of my time is taken up this year in "pastoral work," so I must plan ahead for lecture and convention work. Write me.

Rev. C. G. Harmon, pastor of the M. E. Church, Woodburn, Oregon, preaches against the lodge in all its forms. He is having the best real success of any pastor they have had for years. This shows how God honors truth. Nothing is so forcible in its operations on the mind as truth. The church wants him returned next year. If there be from one to three lodge men who take offense at his plain preaching they will disappoint the very large majority of the church.

Mrs. H. B. Coulson, of Scotts Mills, in a recent letter say: "The Odd Fellows got a minister to come here and speak for them after you were here. They were mute about accepting your challenge to publicly discuss the subject. The devil has been mad since then. May the dear Lord continue to bless you in your work. We enclose two dollars for convention expenses. Our son Dwight sends fifty cents of this." I wish we had more parents who would train their children on these reform lines. Mrs. C. was a Frasier, and they were reformers "from away back." She sends a nice letter for the convention. Her husband is true as steel to the magnet.

Notwithstanding the rain on Sunday, Sept. 3, the people just poured out at Carus, in Clackamas County, Oregon, to hear us discuss the evils of secret societies. The community had never heard an address on the subject and were greatly interested. Brother J. J. Guyer, one of the leading members of the Evangelical Association, has enough of the Grange and also of the G. A. R. He finds the Church of Christ enough. Rev. August Ernst, presiding elder of the Portland District Evangelical Association, is much interested in our work against the lodges. Always has a good word for us. He preaches against the orders, both in

German and English. The Cynosure readers will hear in the near future directly from Rev. J. B. Crooks, who has been several times a lodge man. He will speak and tell the story in his own way. By the permission of the editor.

"HALF AN ODD FELLOW."

"Every Odd Fellow should understand that he is only half an Odd Fellow until he becomes a member of the patriarchal branch. In the earlier ages of the order the encampment degrees were a part of the subordinate lodge work, but, making the lodge work unwieldy, they were separated and made a higher branch, or a continuation of the teachings of Oddfellowship. The dramatized degrees of the subordinate lodge, with their beautiful lessons, are but the preparatory steps to the sublime teachings of the patriarchal degrees. If you would know the full measure of Oddfellowship, brother, learn it in the encampment. Join the encampment and advance to the full station of Oddfellowship manhood."

It is in the Patriarchal ritual that the radically anti-Christian character of Odd Fellowship becomes most impressive. He who accepts in his heart the religious teaching of the Encampment is truly no longer "half an Odd Fellow;" he has received the teaching that such orders regard as "sublime." He has learned that Paganism and Mohammedanism and Christianity are phases and sects of religion. He is prepared to say of Jesus, "I know not the man," and willingly to miss the mediatorial name from lodge prayer.

WHY READ THE BIBLE.

For salvation—"Receive with meekness the engrafted word which is able to save your souls."—James 1:21.

For peace—"I will hear what God the Lord will speak; for he will speak peace unto his people and to his saints."—Ps. 85: 8.

For faith—"Faith cometh by hearing, and hearing by the word of God."—Rom. 10: 17.

For hope—"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. 15: 4.

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Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

J. A. Krumb writes: "I am pleased with The Christian Cynosure and wish it could come once a week. Wish you could publish it weekly."

"The Modern Babel," by Wm. L. Brown, of Wapello, Iowa, is a twelve-page pamphlet of merit. It takes up some of the Babel claims of false worship and answers them in an interesting way. Copies can be had at this office sent postpaid for 3 cents each.

At the burial of a brother Oddfellow, at a recent date, the chaplain acting for the occasion was a man who for six days of the week peddled intoxicating liquors among the drinking saloons of the city.—Oddfellows' Companion.

But he doubtless had the redeeming trait of faithfully keeping Christ's name out of the prayers.

"A tribe in a jurisdiction whose laws prohibit the admission of a paleface under 21 years of age, is not compelled to admit a member of the order on a card from a sister jurisdiction, whose laws provided that a paleface 18 years of age is eligible for membership, the brother applying on such card being under 21 years of age."

And the poor young paleface must, like the rest of us, wander in the woods,

even though he has paid up the dues that fall everywhere.

We wish to call attention to the advertisement, on the last page of our cover, of I. R. B. Arnold, who has been a stereopticon lecturer for twenty-five years, and our readers probably remember him as the Floating-Chapel missionary. Anything in the stereopticon line ordered from his house can be relied upon as being first-class. Whether you wish to purchase now or not, send and get his catalogue. He makes a specialty of slides for Bible and Sunday school work, and he now offers to make a donation of 50 per cent. to the National Christian Association on all sales made before the first of January.

"THE LEGS OF THE LAME ARE NOT EQUAL."

The Worcester, Mass., Telegram of June 19 reports a sermon preached to Odd Fellows the day before in a neighboring town, and quotes the preacher as saying: "Those criticisms, which have come from people who have spoken as outsiders, are a good deal like the lectures of Ingersoll against Christianity; he is speaking of a condition which he has never experienced, and therefore has no right to judge."

This illustration seems to lack a parallel at the very point to which it calls attention; for, while we naturally speak of the regenerate condition of a man, who, in the language of the Baptist denomination to which the preacher belongs, has experienced "a change of heart," we do not naturally speak of Oddfellowship as a "condition."

It is a system of rules or principles and a method of operation, but can hardly be called a moral or spiritual "condition." Men of all sorts of conditions can be Odd Fellows.

The preacher is made by the Telegram's report to say that "Exposures have been written." If he means genuine exposures, then he admits that facts are known; yet he declares that for lack of experience in these known facts, the observer of them "has no right to judge."

So far as we know, the preacher has lived only under a republican govern-

ment. Has he then no right to judge of a monarchy? He has had no experience of murder, either as victim or perpetrator. Has he therefore "no right to judge" murder a crime?

The correspondence of the Worcester Telegram contains the statement that "The annual sermon to Odd Fellows is always a red letter feature of the order of three links in Spencer."

And why does not the State Mutual Insurance Co. of the neighboring city of Worcester, seeing it is conducted on similar principles, and according to similar methods, to secure similar results; and seeing that such advertising once a year is valuable, adopt the same "red letter feature?"

The Worcester Telegram says that a pastor in Worcester County, preaching to Odd Fellows June 18, took for his text "Oddfellowship's great command: 'Visit the sick, relieve the distressed, bury the dead and educate the orphan.' Matthew 26: 36; 27: 59; 1 Psalms 68: 5."

Inasmuch as this preacher was going outside of Christianity for his theme, he did an appropriate thing in going outside the Bible for a text. He would have done better still if he had avoided the appended citations. Even better yet would it have been to take both text and discourse outside the Lord's house, on another than the Lord's day.

In order to be complete and intelligible, the text needs to be amplified; for, as given, it stands in an incomplete condition. Fully expressed, it reads as follows: "Visit the sick who have fully paid up their dues; bury the dead who died with their lodge dues paid; relieve the distressed who have made the requisite deposit or payment against a time of distress; and educate the orphan whose father was not behind in his payment of lodge dues when he died, or whose life insurance assessments were not unpaid."

Whether from such a text as that a Christian minister could evolve a discourse that by any exetical or homiletical rule, could come within sight of being a sermon teaching a semblance of the Christian life advocated in the Lord's house, is a hard question.

DOUBTFUL IMPORTATIONS.

Hong Kong, China, has seven English-speaking lodges, four Royal Arch Chapters, a lodge of Royal Ark Mariners, a chapter of Rose Croix, a Mark lodge and a Preceptory.—Masonic Chronicle, December, 1898.

Bombay has twenty Masonic lodges, and Africa has the rum manufactured by one of the most prominent Masons near Boston.

THEY REPORTED ON TWO LINKS AND VOTED ON THE THIRD.

"We know a case as follows, and presume it is by no means a solitary one in secret orders:

"An application was referred to the Investigating Committee. We knew the party and regarded him as unworthy of membership, though, perhaps, in some respects, a 'good fellow' as the world judges. We approached the committee and asked what would be their report in this particular case. 'Oh,' said the chairman, 'we shall report favorably, but when the ballot is taken we shall vote against him.'"

The Preacher's Magazine for September, with an abundant store of ministerial aids, is at hand. It is full of good thoughts and valuable subjects for study, and indispensable as a real help to ministers. The remarkable table of contents will create a demand for it. The leading sermon is by the famous Robert Torrance, D. D., of Canada, from this text: "Fear not; I am the first and the last." It is a choice, rich, and inspiring discourse. A sermon also appears, entitled, "God's Kingdom to Come," by the late Charles A. Berry, D. D. It is a broad and blessed production. Likenesses of the above clergymen appear, and they are excellent, as are all the pictures produced in this magazine.

"I think dogs is more sensible 'n people," said Mollie. "People speak different languages, and so can't always understand each other, but German dogs and English dogs and French dogs all bark just the same way, and seem to understand each other as soon as they're introduced."

MYSTIC SHRINE,

An American Roman Catholic paper refers as follows to Billy Florence's renunciation of Masonry: "Billy Florence," as he was familiarly called, was the man who introduced into the United States "the Nobles of the Mystic Shrine," one of the highest of the "side degrees" of Freemasonry. He had just returned from Europe and the Levant, and professed to have been initiated into the Mohammedan order while in Turkey. The "mystic shrine" is the Caaba or Temple covering the Sacred Stone of Mecca; and the Shriners are as distinctly Mohammedan in all the symbolism, ritual and cant of their degree, as the Knights Templar, who, with one exception, are alone eligible to be Shriners, are Christian, thus showing that "Christianity" of the Templars is only an empty farce. But Billy Florence had been baptized in infancy by a priest, and about six months before his decease Father Ducey, of New York, received his submission. Having renounced his Masonic heresies, he died fortified by the sacraments of the Holy Church, and is buried in Calvary Cemetery, New York."

(So much the worse for Billy Florence!—Ed. Chronicle.)

But why? Not because of renouncing the Turkish Mohammedan order, is it?

OHIO LODGES IN POLITICS.

Ever since the location of the several fraternal homes at Springfield, Ohio, and their improvement by the erection of buildings at an expense to the K. P. order of more than \$30,000, to the I. O. O. F. of about \$60,000, and to the Masonic of about \$150,000, the Auditor of Clark County has continued to levy and collect the full amount of taxes as are levied for all purposes upon the property of private citizens and corporations. This has been a grievous burden upon the several organizations, as it was a tax direct upon contributions of individuals for charitable purposes—the support of indigent members, widows and orphans.

To get relief from this burden the Odd Fellow Grand Lodge of Ohio appointed a committee to see that an act was passed by the Legislature exempting such

bodies from this tax upon their charities. For one reason and another this committee failed to get action on the matter and the end of the legislative session was nearing, when the writer, being a member of the Board of Directors of the Ohio Pythian Home, and interested in the matter, together with Judge Ivor Hughes, Deputy Grand Master of the Odd Fellow Grand Lodge, wrote up an amendment to Section 2732-3 of the Revised Statutes of Ohio, and presented it to our honorable brother, B. F. Gayman, a representative from Franklin County, urging passage of the same. Bro. Gayman took the matter in charge and, amid the throes of the closing hours of the legislative session, presented the amended bill, put it through first and second and third readings under suspension of the rules and passed it, and it is now a law. All honor to Bro. Gayman and the Legislature of Ohio for lifting this burden from the homes devoted entirely to the shelter, clothing and feeding of the unfortunate Free Masons, Odd Fellows and Knights of Pythias, their widows and orphans.—The Knight.

Whatever may be true of the "assessments," the "dues," surely, are of the nature of accident insurance premiums, and are the condition of participation in benefits. Dues are a constant theme in secret society journals. It is a serious question whether a Legislature can enact a law that will bear examination before the highest court, when the basis of the law is "charitable contribution," and yet there is no charity except the payment of lodge "dues" or "assessments." If these payments are the condition of a share in the home itself in case of need, they come under the supervision of the insurance commissioner rather than that of the commissioner or supervisor of charities. In that case, the law abating taxes might not hold.

The very same issue of the Knight takes the subject up again in connection with another form of apparent tax, under the heading—

"REMIT YOUR PER CAPITA.

"The 40-cent per capita assessment made by the Grand Lodge of Ohio for the support of the running expenses of the Ohio Pythian Home, the erection of additional buildings, and the improve-

ment of the grounds in fencing, draining, the purchase of stock, and other necessary expenditures, has not been paid into the Grand Lodge exchequer with the promptness that should characterize so great a portion of the benevolence of the order. We are informed by the Grand Keeper of Records and Seal that there is quite a large sum unpaid by the lodges, and that this arrearage amounts to something over \$10,000. We cannot believe that this delinquency is chargeable to the desire of the Knights of Ohio to shirk or disregard the responsibility of supporting the home, but we are inclined to the belief that it occurs largely through oversight of the Masters of Finance of the lodges in not calling attention to this assessment when the payment of the dues is being made by the brethren. This delinquency, or oversight, has caused much embarrassment to the Board of Directors, and has been the cause of preventing them from meeting their current obligations as promptly as is desirable. We hope the various M. of F. will attend promptly to this matter and remit the amounts due with promptness."

THE PYTHIAN KNIGHT ON "SNIPS."

We are led into this series of remarks by recent exhibitions of the non-fraternal character of several lodge officers that have come under our observation. One is a case wherein a brother of upward of fifty years' membership, who, after half a century of active life, some portions of which were periods of prosperity and some of adversity—especially the later ones—was compelled to succumb to the slowly wasting influences of age and disease accompanying the decline of life, was grossly insulted by the flippant remarks of a young "snip" of a lodge officer, whose membership in the order had scarcely passed the grub or larva period. Another was of a somewhat kindred nature, with the difference that the brother was younger, both in age and years in the order, yet able to walk about, though unable to do any manner of work, was ordered by his physicians to exercise as much as possible in sunshine and air, and for this was abruptly assailed and dropped from the sick roll as one who had been guilty of fraud. Another case, that

of a brother whose body had been crushed and bruised so as to deprive him of all power of endurance, but was able to walk about. Another case was a brother whose heart was affected to such a degree as to prevent him from continuous exercise or exertion of any kind, and which afterward caused his death. Instances of this kind might be multiplied indefinitely, but every brother of a few years of experience in lodge work can recall instances of this character.

These acts are more than unfraternal, they are brutal—they are exercised only upon the sick, disabled and dependent, and at a time when brotherly love and acts of charity should be exercised to their fullest extent; but these are sentiments that never generated in the hearts of officers capable of such selfishness and inhumanity.—The Knight, May, 1898.

Notice that this lodge organ declares that instances which it calls brutal "might be multiplied indefinitely."

"When the great anti-Masonic wave swept across the United States of America in 1827, Oddfellowship was still clad in the habiliments of youth—yes, in 'swaddling clothes'—the whole number of subordinate lodges in the entire Union being but fourteen. This small number of devoted brothers was doomed to receive a great proportion of the anathemas pronounced by the fanatics of that day against all organizations having secret work. But in the lapse of time, the Morgan excitement having died out, the doors of the lodge-room were besieged and many thousands asked admittance, and to-day, with the Rebekah Sisters, numbers over a million members enrolled in nearly 16,000 lodges—and this gain has been made in a little over three decades of years!"

This is a large number of Americans to live under the rules and methods of an order which will not let the subject of religion alone, yet prohibits mentioning in its prayers the name of Jesus, the head and life of true religion.

"The combining of men together in fraternal bonds is not a new thing belonging only to the later ages. It existed centuries upon centuries ago, and was the force that made mankind better, happier and freer. In but few instances have such organizations been hurtful, but in nearly all they have tended to the betterment of the masses of the people. Organized charity, organized mutual assistance and protection, have driven want

and sorrow from millions of hearts and homes—organized effort has broken the chains of slavery of mind and body from a large portion of the world; from before it fanatics and oppression have fled as the mist before the rising sun, and the world is daily growing the better for it. If this be true—and who can gainsay it?—why should not such organizations receive the blessings and encouragements of all right-thinking persons—not by voice alone, but by acts that show their appreciation of the good they do?"

Organization, abstractly considered, is not what practical men adopt or reject. Drinking is good, but much depends on what you drink. Organization is good, when good men organize for good purposes in a good way.

It is bad in cases of the opposite kind. The forty who bound themselves with an oath not to eat nor drink till they had killed Paul were organized. The Mafia is organized; so were the Molly Maguires and the Ku Klux Klan. Organization characterizes the political machine. By all means let us organize, but "under which king?"

"One of Uncle Sam's most faithful servants in the State of Maine," says the Pacific Ensign, "but one that draws no salary, lives at the Portland Headlight-house. It is a large gray parrot, brought from Africa some time ago, and presented to the keeper of the light. The bird soon noticed that when the fog began to blow in from the ocean, someone would cry out, 'Fog coming; blow the horn!' One day the fog suddenly began to come in thick, and the men did not notice it. But Poll did, and croaked out, 'Fog coming; blow the horn!' Ever since then, whenever fog is perceptible, Poll gives warning." Many watchmen on the walls of Zion should take lesson from Polly. When they see the dangerous fog in the form of secret lodge worship rolling in upon the church and the nation and shutting out the light of the sun of Righteousness, and blinding men to the truth as it is in Jesus, they should sound the fog horn of warning.

"Doesn't your brother Tommy ever give you anything, Johnny?"

"I should say he did. He is the one what gave me the mumps and the measles."—Exchange.

News of Our Work.

The annual meeting of the New England Association occurs on the 4th of this month. The association meets in the Park Street Church, Boston. New and prominent speakers are expected to address the convention in the evening. A full report will be had in our next issue. Secretary J. P. Stoddard has issued a new tract—"Freemasonry Symbolized in Revelation."

The Ohio State convention will probably be held on the 24th and 25th of this month at Columbus, Ohio. Among the speakers will be President Long of Columbus, Ohio. Do not fail to read the further notice of this convention in the letter from Secretary W. B. Stoddard, who is working up this meeting with his usual zeal and success.

Director J. M. Hitchcock is spending a portion of this month in Otsego County, New York, laboring in the interests of this association.

Rev. O. T. Lee has a very interesting article in this number, which will well repay any pastor to read carefully. He delivers a course of lectures to his own congregations this fall on lodgism, as usual. He has been of immense help to other congregations in Iowa and Minnesota.

There was an interesting meeting among the Congregational ministers in this city last month to discuss the lodge question. The Scrooby Club consists of young Congregational ministers of Chicago, and a very able paper was read on the Religion of the Lodge by one of their number, Rev. E. B. Wylie. A fuller account of the meeting is hoped for, for our next number.

F. H. Beltz, of Graters Ford, Pa., is among those who have been kept from uniting with the Masons through reading the Cynosure. He is a member of the Reformed church and superintendent in the Sabbath school.

Rev. O. T. Lee, Northwood, Iowa, writes: "I have announced lectures on the Secret Societies in my connections later in the fall. I have promised to give some lectures in Norman County, Minnesota."

Rev. Samuel F. Porter, now in his 86th year, has been preaching in North Dakota every Sunday until recently. He spent some days at the close of August at the Cynosure office.

During the present year Mr. Robert Jones of Eglinton, Ont., Canada, has circulated over three thousand anti-lodge tracts. What a blessing it would be to have other men in other communities lift up the standard for righteousness as does Mr. Jones.

The Men's Prayer and Bible Study Association of Wahoo, Neb., have engaged in a Bible study with reference to secret societies. The leader is Rev. William C. Paden. There are a number of secret society men in the association, several of whom are preachers. A movement is on foot in another city of Nebraska among the women to add an anti-secrecy department to the W. C. T. U. work. It is stated that in the latter place, though they cannot possibly support a public library and reading room, the women of that city contribute to the lodges over \$600 annually. Prayer should be made for those who are leaders in this movement, for the fight is against "principalities and powers."

The report of our convention held in Evanston, Ill., last May was more far-reaching than some could have hoped for. I have in my hand a letter from Wasind, India, written to Brother Jacoby, assistant pastor of the Moody Church, Chicago. The letter is from Floyd C. Aldrich, who writes of reading Brother Jacoby's testimony in our Evanston meeting, and of his delight in hearing of his good work.

The Iowa District Synod considers that the subject of the secret societies is of great importance, and have in their program for their next meeting for discussion a question, "Why Cannot a

Christian belong to the Secret Societies?"

Dion Lodge No. 31, Knights of Pythias of Texarkana, has surrendered its charter and disbanded. It is the first incident of this kind in this city. The loss of interest and attendance of its meetings are some of the reasons of the causes assigned for the collapse.—Rock-wall Sun.

Mr. Guy Snow writes that Texas is making a step in the right direction, and he hopes that the good work will go on until it reaches from the Red River to the Gulf.

The Board of Directors held its fourth session since the annual meeting in May on the 11th of September last. There were present Messrs. C. A. Blanchard, T. M. Chalmers, S. B. Shaw, Elliot Whipple, P. W. Raidabaugh, J. M. Hitchcock, E. B. Wylie and H. F. Kletzing. Several important steps were taken looking toward the enlargement of the work throughout the country, and one of the important moves is the "Endowment Fund" for the different States. Secretary W. B. Stoddard has already begun work on this line, and in a letter in this number sets forth the plan at some length. Correspondence is solicited from the friends in each State.

IN LABORS ABUNDANT.

Washington, D. C., Sept. 18, '99.

Dear Cynosure: I am reminded of the little boy who said he could count all the pigs but one, but that one ran around so much he could not count him. Since my last report I have worked in five States.

A call came for lectures at Cave Station, Virginia. It was purposed to organize a lodge of the "Junior Order of Mechanics" there. Some fifteen names had been secured of those who would join, but twenty was the number required. The schoolhouse trustee was timid, but let me have the schoolhouse the first night. When the people gathered the second evening they learned that the schoolhouse had been ordered locked. A lumber pile was utilized, an outdoor evening camp-meeting held, and it

was thought by those in a position to know that the "Juniors" would not organize, at least for the present.

It was stated that some who had given their names as applicants had asked that their names be withdrawn. A member of this order bragged in the store that he would rather attend the "Juniors" than the church. This did not take well with the church men. They began to see the horns and hoofs of this apparently harmless thing.

In Boston, Mass., I received a royal welcome, as always. There were many evidences that my honored father's work there was telling for the right. A meeting of Adventists, of the Crisis order, gave opportunity for a brief address. The principal speakers referred to the multiplication of secret societies as one of the evidences that Christ was soon to return to this earth. The people were told to get out and keep out of them that they might be prepared when he should come. What a sorry predicament a man would be caught in should Christ appear when he was being initiated into the "Red Men," or some other fool society that do things that should shame a decent real Indian.

Returning, I visited friends in Worcester, Mass.; Putnam, Willimantic and New Haven, Conn., and I was given a splendid opportunity to address the people of the Second Reformed Presbyterian Church, New York City. Bro. Casey and others of the C. E. Society have been desirous that I speak in this church for some time. A request was made for a meeting on Tuesday evening. Mr. A. Alexander and others joined the pastor, Dr. Sommerville, in inviting me to present the anti-Christian character of the lodge to the large congregation gathered Sabbath afternoon. This invitation was a very pleasing one to me.

The session of the Second United Presbyterian Congregation, Jersey City, also gave me a very happy surprise. A check for twenty dollars was received from their treasurer. This was especially appreciated because of the sympathy and love that it manifested. Under the leadership of their esteemed pastor, Brother James Parker, they are learning to "abound in the work of the Lord."

I spent a little time in Philadelphia, and

towns north, preaching twice to good congregations in the East Coventry German Baptist Brethren Church yesterday. I go to-morrow to Virginia for my daughter, who has been "farming" for a season. Early next week I hope to go to Ohio via Pittsburg, Pa., and get things in line for the State convention that it is purposed to hold Oct. 25 and 26. Our State President, Rev. S. P. Long, may be expected to lead off with a ringing address; subject, "Humbugs." Secretary W. I. Phillips, President Blanchard and others of the "old guard" are expected. Let every friend pray for this gathering. Attend if you can. If not, write a brief letter. Enclose a contribution if able to aid.

W. B. Stoddard.

Our Question Drawer.

If you do not see what you want ask for it.

Q. What do Odd Fellows mean by secret and unwritten work? A. M.

A. "Work" is a term borrowed from Masonry, and is used to signify the ceremonies of initiation, "secret work," being that part of the initiatory ceremonies which is pretended to be secret or unrevealed. The claim of secrecy, however, is just as false in the case of Odd Fellowship as in that of Masonry, for its ritual is published, this book being used by Odd Fellows in Chicago and elsewhere throughout the country from which to learn their respective parts when officers of a lodge. The genuineness of these rituals can be guaranteed.

Q. Are there now and has there ever been many Baptist preachers connected with the anti-secret cause?

B. E. A.

A. Twenty-two evangelical denominations have a strong disciplinary testimony against Masonry and all secret societies, and so have many individual congregations, Baptists among others, but aside from these many Baptist preachers are themselves opposed to secretism, though some of their church members are Masons, Odd Fellows, or something else. We believe, however, that a majority of Baptist preachers dare not declare the whole counsel of God. But fifty or sixty years ago the Baptist min-

istry as a whole were anti-Masons, and most of their churches at that time excluded Masons from church fellowship.

The two following questions have been sent in by the same correspondent:

Q. What would be the result were Masonry and all other alleged secret organizations blotted out of existence?

E. D. R.

A. The result would be decidedly beneficial both to individuals, to families, to the church, and to society at large.

Were secret lodges of all kinds wiped out, men would then be more self-reliant, there would be less infidelity and scoffing in the world, and evil attractions would be reduced to a minimum. Wives and children would have the companionship and guidance of the husband and father, the church in her various departments of work would be better sustained, and, in short, health, holiness and happiness would be more thoroughly diffused among all classes.

Q. What would be the result were the church taken out of the world?

E. D. R.

A. The result would be disastrous not merely to a portion of the race but to the human family at large. Most philanthropic and benevolent enterprises would be suddenly at an end, hospitals, asylums for the sick and afflicted, reformatory institutions of all kinds, all schools, colleges, universities and other institutions of learning would soon be closed up, all missionary effort both for home and foreign missions would cease, prayer and praise would be hushed, an open Bible, the family altar, Sabbath schools, and the religious press would be things of the past, and society at large would be thrown into a condition of chaos too terrible even to imagine. The church is really the preserving influence in the world—the salt of the earth, and removing that influence, or taking away the salt, would bring such corruption and moral rotteness throughout the whole earth that we can have no conception if it. Christendom is the kingdom of heaven so termed in the gospel of Matthew, the true church, the one body of whom Christ in glory is the heart, is the dwelling place of God upon earth, and when the church is taken out of the earth, caught up "to meet the Lord in the air" (I. Thess. 4) then will

this world become a very hell, anarchy will have universal sway, the devil for a "short time" will have everything his own way, and there will be a time of trouble such as has not been from the beginning of the world; no, nor never again shall be. This is the prophesy of our blessed Lord, and this is what the world is hastening on to. The removal of secretism would be a blessing; the removal of the church will bring anarchy in its worst and most virulent form, and this earth of ours will for a little while be a very hell. How foolish, then, and what a display of wilful ignorance, on the part of ministers of the gospel, to compare Masonry, the Eastern Star, Odd Fellowship, or any other alleged secret society with the church.

Q. J. E. Montgomery writes that "he has seen it stated somewhere that there are thirty-two passages of Scripture from which the name of Christ has been wrested in order to suit them for the Masonic ritual," and asks us to verify and give them.

A. There are only two passages to our knowledge quoted from the New Testament in the Masonic ritual containing the name of Christ, and from both His name is wilfully excluded. They are I. Peter 2: 1-5, in the Mark Master's degree, and II. Thess. 3: 6, 12, in the Royal Arch degree. Real symbolic Masonry consists of only three degrees, those of the chapter being mere amplifications of these, while the Knights Templar or Commandery degrees are no more Masonry than the Mystic Shrine. Quotations from the Old Testament, of course, do not contain the name of Christ, but whether the Old or the New Testament Scriptures be quoted in the Masonic ritual, they are always garbled so as to fit Masonry and viewed from any standpoint must be considered in the nature of a burlesque upon the truth.

ODD-FELLOW ENGLISH.

"A member who has served a term as chaplain is eligible to the office of Vice Grand, same as any other appointed officer."—O. F. Companion.

We could make a guess at a Grand Vice, but what sort of thing is a Vice Grand?

Odds and Ends.

Tommy—"Did you do much fighting during the war, pa?"

Pa—"I did my share of it, Tommy."

Tommy—"Did you make the enemy run?"

Pa—"You're right I did, Tommy."

Tommy—"Did they catch you, pa?"

"I've come to see your husband in the interest of the Knights of Labor, Mrs. Reagan," said a bland, elderly man, as the mistress of the Reagan household answered his ring. "He ain't to home," said Mrs. Reagan, with arms akimbo; "but I can promise you one thing, sorr, and that is, you'll get never a night of labor out av Tim Reagan, and it's no use tryin'! Sure, and he'd knock off work in the daytime if it wasn't for me keepin' at him till I'm that wore out there's no stren'th left in me!"

An old woman, whose husband was ill, sent for the doctor. He said:

"I will send him some medicine, which must be taken in a recumbent posture."

After he had gone the old woman sat down, greatly puzzled. "A recumbent posture—a recumbent posture!" she kept repeating. "I haven't got one." At last she thought, "I will go and see if old Mrs. Smith has one to lend." Accordingly she went and said to her neighbor:

"Have you a recumbent posture to lend me to put some medicine in?"

Mrs. Smith, who was as ignorant as her friend, replied:

"I had one, but to tell you the truth, I have lost it."—Exchange.

"Well, Uncle Josh," said the chairman of the rural agricultural society, "I suppose we can depend on you for an exhibit at our county fair this year?"

"I reckon you kin," replied Uncle Josh; "I haint got much in the way uv cattle ner horses, but you kin put me down fer ther biggest hog in this yer county."—Chicago News.

I shall be content, whatever happens, for what God chooses must be better than what I can choose.—Epictetus.

Newspapers and Reform.

Miss Alice Beam says, through the *Christian Conservator*: "My soul is stirred when I see the evil effects the secret lodge has upon the church."

At the Jacksontown, Ohio, camp meeting this year in June, Rev. J. S. Dempster, of the M. E. Church, warned the people against secret societies. He said: "Lodges are substituted for the church. I used to belong to several lodges, but since I found Jesus I don't need them. If Christians have secret orders they don't love Christ. Oddfellowship opposes the Holy Ghost. Some preachers sweep a lot of Odd Fellows into the church and call it a revival. Wesley, Paul and Jesus were opposed to secrecy. Did you ever see a man converted in an Odd Fellow or Masonic lodge?" Miss Logan, evangelist at the same camp, said: "What good can you find in the lodge that you cannot find in Jesus?"

A MURDEROUS FILIPINO SECRET SOCIETY.

In 1894 the formidable and bloody Katipunan Society was formed under the leadership of Marcelo Hilario del Pilar. Its object was to secure the freedom of the Philippines by putting to the sword all the Spaniards in the archipelago. Manila, of course, was the seat of the supreme council of the Katipunan, and its branches or chapters were established in all the provinces and principal towns of the islands.

Every member, on being initiated into the society, received a name by which he was always thereafter known to the other members, and all were masked. In this way no one knew the identity of any other member, and even a man's next-door neighbor or his brother or partner in business might be seated next to him nightly at the Katipunan lodge and he would never be the wiser. At initiation the new member took a bloody oath and subscribed to it by dipping his pen in the blood drawn from an incision in his left arm. This idea is said to have been derived from a painting called "Pacto de Sangre," executed in Madrid by a fa-

mous Filipino painter, Juan Luna. After the revolution broke out in 1896, the members of the Katipunan could always be identified among the dead and prisoners by the scars.

A symbolic chart was in the possession of each member and by that he could find the Katipunan lodge in the provinces or towns wherever he might be and identify himself by means of it. As an example of the names borne by the members, General Ricarte, now in the insurgents' army, was known under the name of "Vivora," meaning viper, poisonous snake. The present General Pilar, of whom so much is heard in the uprising against the Americans, is not the Pilar of Katipunan fame, though it is generally taken for granted he is. The present Pilar assumed that name some years ago, but his characteristics are such as to easily lead one to believe that he and the Pilar who originated the Katipunan are one and the same.—From "Aguinaldo's Capital," by Lt.-Col. J. D. Miley, in the September *Scribner's Magazine*.

"A Bridgeport, Conn., daily paper says: 'George H. Palmer, of Milwaukee, one of the orators at the Scottish Rite ceremonies Tuesday night, has the honor of being the highest Mason, in rank, in the United States. He is the head of the Consistory of the Northern and Southern Jurisdictions of the United States.' The foregoing is correct in every particular except it is Henry L. Palmer and he is not Grand Commander of the Southern Jurisdiction. To Bro. Caswell of California, belongs the honor of presiding over the Mother Supreme Council of the World."

The above from the *American Tyler* is not quite clear. It endorses the statement that some Mr. Palmer is the highest Mason in rank in the United States, though not commander of the Southern Jurisdiction; yet adds the item that Bro. Caswell presides over the Mother Supreme Council of the World. Now which is the biggest man?

"Old Brown won't live long; he has one leg in the grate." "You mean one leg in the grave." "No, he's going to be cremated."—Pick-Me-Up.



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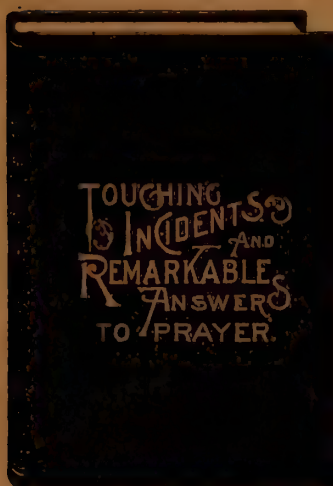
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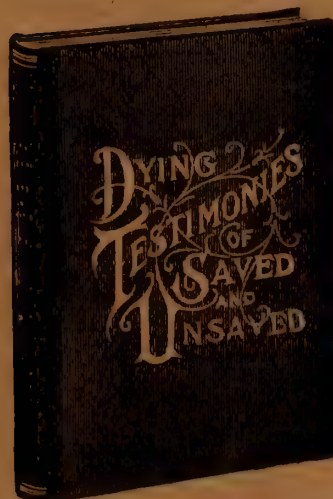
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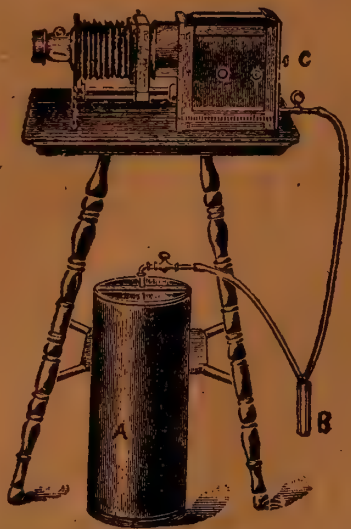
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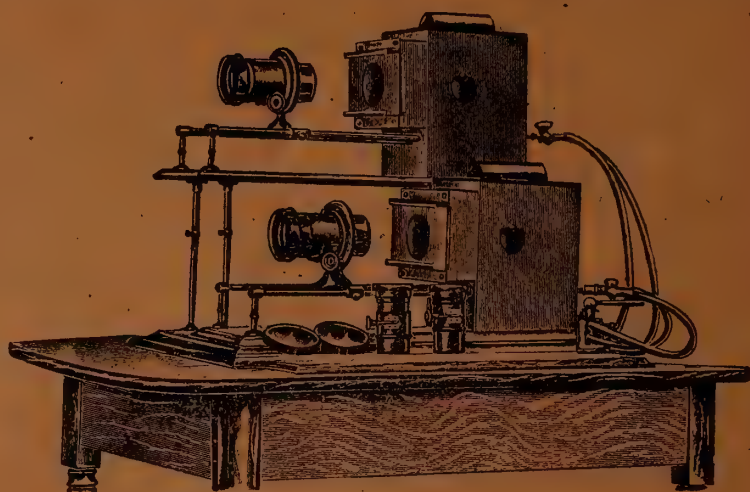


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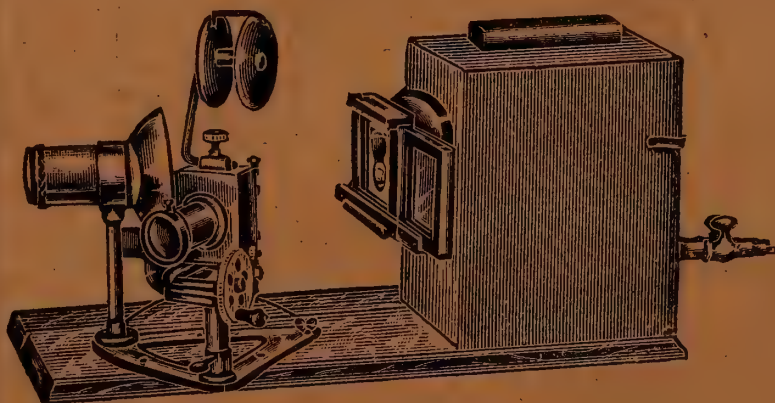
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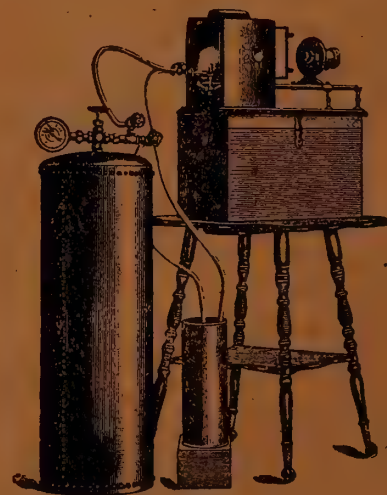


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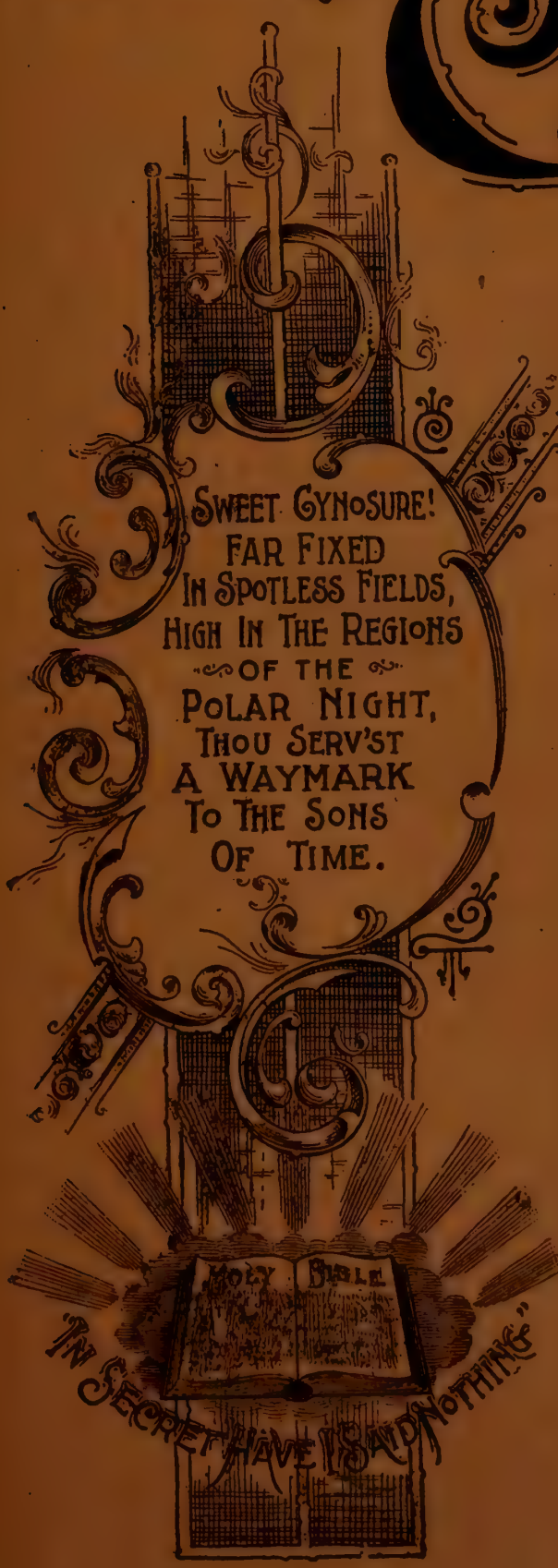
No. 108 Franklin Street,

CHICAGO, ILL.



Christian Cynosure.

CHICAGO, NOVEMBER, 1899.



SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.



"God give us men! A time like this de-
mands

Strong minds, great hearts, true faith,
and ready hands;

Men whom the lust of office does not
kill;

Men whom the spoils of office cannot
buy;

Men who possess opinion and a will;

Men who have honor; men who will
not lie."

—Holland.

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1899) is a Methodist Episcopal, and the vice president a Christian Reform (Holland). Among the following named

officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at \$20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free-will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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CHICAGO, NOVEMBER, 1899.

NUMBER 7.

The Christian Cynosure.

Official Organ of the National
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Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

"The better we know the Bible, the plainer God can talk to us."

"Be sure your sin will find you out."
Better hand it over to the Lord and let him deal with it.

But little space can be given to the convention in Tacoma, Washington, but the report of Secretary Williams, and also the letter from Rev. S. Matthew will be read with interest.

The New England Association held its annual business meeting on the fourth of last month and arrangements were made, it is understood, for a convention to be held perhaps in December.

Arrangements are being made with Rev. J. R. Wylie to give a month's work in Iowa holding meetings, and also about the same amount of time in Nebraska. It is hoped that a large convention will be held in each of these States.

Director Hitchcock will probably spend time in working up conventions in Illinois and Wisconsin upon his return from Michigan and Indiana.

It is hoped that our readers will note the good that may possibly be done by tracts in Chinese as related by missionaries Wycoff. If funds are sent in for the purpose, the tract will be issued. An educated Chinese in Chicago has offered to make the translation.

Friends of Michigan will take note of a convention to be held in Temperance, Monroe County, on November 11 and 12. President Blanchard is among the speakers advertised for that meeting. Director J. M. Hitchcock is visiting as many places as possible preceding the convention. Let all the friends, who can, write him at Temperance and assist the work in every way possible.

A convention in Indiana is partly arranged for for the last of November. The place of holding it cannot be definitely stated at the present time, but it will probably be at Huntington. Notice will be sent to each subscriber of the Cynosure when the matter is definitely settled.

The report from the Ohio State convention, which was held in Columbus, comes too late for this number. Among the speakers were Rev. Dr. Thompson of Dayton, Ohio, and Secretary J. P. Stoddard of Boston.

Secretary W. B. Stoddard will give his time to the State of New York during the month of November, and he hopes to hold a convention before the close of the month. Parties desiring to have him visit them can write directly to this office.

The Christian conference to be held at Temperance, Monroe County, Michigan, Saturday and Sunday, November 11 and 12, will be attended by Mr. J. M. Hitchcock, of Chicago, who is a director of the National Christian Association.

Temperance is the boyhood home of Mr. Hitchcock, who promises himself much pleasure in meeting and renewing old friendships. For his Chicago friends who may accompany him he bespeaks a hearty welcome among his old neighbors.

IT WOULD BEAR IMPROVEMENT.

"Oddfellowship is all right if its members would only live up to it," is a sentence worn threadbare, and yet it is as misleading as it is old." * * * "Oddfellowship is right whether its members live up to it or not."—Review, ——— quoted in O. F. Companion.

"FOR THE BENEFIT."

The Odd Fellows' Companion, February, 1899, says that "Most of those who join fraternal association" do so "for the benefit they may derive therefrom." In these organizations are "both financial and attentive duties." Slightly misquoting the text, and rather profanely misapplying it also, we fear, it adds: "The admonition to be 'instant in season and out of season' is good for the lodge as well as the church and should be heeded with the same degree of conscientiousness."

It is painful to copy the above, but if the editor of the Companion sees this, we suggest that he turn to the text, notice to whom it is addressed, what the exact

words are, and what the admonition means. By the way, does this illustrate how secret society matters are "founded on the Bible?"

CORNER-STONE LAYING.

The contrast between the laying of the corner-stone of the Government Building, Chicago, on Oct. 9, and that of twenty-five years ago on a similar occasion in the same place must be very pleasing to true patriots, whatever it is to the Masonic fraternity—an "imperium in imperio."

The corner-stone was laid by government officials, Secretaries Gage and Smith, Senator Mason and President McKinley taking part in the ceremonies.

Twenty-five years ago, the Masonic fraternity planned a great advertisement of themselves. They carried the show through, but the protests and criticisms in the daily papers left them little gain for their effort.

The total absence of any attempt on the part of Masons to lay the present corner-stone is one of the signs of the loss in public estimation, which the Masonic fraternity has suffered.

"We have no sympathy with those Masonic historians who find the origin of the Masonic order among the Egyptians, or at the building of King Solomon's temple. The relations of rulers and their people were such as to preclude the organization of a society whose central tenets were universal brotherhood and equality. Previous to 1717, symbolic Masonry was from center to circumference a Christian cult, and all which now stamps it as a pure Deism was then introduced, changing its philosophy entirely. It was due to an eclipse of faith.—From Dr. Kinsman's oration at the laying of the corner stone of the Columbus (Ohio) Masonic Temple, Aug. 31, 1898.

The present Grand Lodge Masonry was organized in 1717. After what he claims of an earlier Christian character, the Doctor yet adds:

"Free Masonry was revived in 1717, new legends were substituted for the old. The poetic legend of Bolder, the Sun God, disappeared in the invention of Hiram,

THE ROMAN PAPACY.

BY REV. J. M. FOSTER.

A book entitled "Romanism Not Christianity," by J. Robert Love, is addressed to his compatriots in Bermuda, West Indies. It is divided into the indictment, the testimony, and the verdict. The indictment is: Romanism is not pure Christianity, not pure mariolatry, not pure deism, but a mixture of them all, and its chief merit is, it is not pure atheism. The testimony is arranged under five heads. Romanism was not founded by Peter, is not the mistress of all the churches, its doctrine of transubstantiation is not reasonable or scriptural. Its doctrine of papal infallibility is absurd and blasphemous, and its doctrine of intentions is unnatural and false.

The church of Rome is not a true church of Christ, but a synagogue of Satan. It does not present an intelligent message from God to sinful men, but appeals to the sensuous and superstitious. Francis Xavier was certainly the most zealous Jesuit ever sent out into the mission field. In ten years he traveled over 9,000 miles, visited ten kingdoms and baptized a million converts. But after he was gone no more trace of his work could be found than of a ship's path in the sea, a few hours after it has passed by. Rome depends upon miracles to enforce her authority. Two convents in Europe claim to have the seamless robe worn by our Lord, and that healing virtue goes out when touched. In 40,000 monasteries in Europe there are the nails driven through the hands and feet of Jesus, and the blood still appears—enough nails to fill several barrels. There are enough crowns of thorns, dripping with blood, to fill a large hall. The priests perform the miracle of the mass every time the host is elevated. In a village near Genoa a priest changed the bread and wine with the flesh and blood of Christ. Then he drank the cup. But by mistake a friend had put prussic acid in it. The poison did its work and he died in agony, notwithstanding the transubstantiation.

Ever since the first Lateran council adopted compulsory celibacy in 1123 Rome has been the mother of harlots.

On the day thousands of priests were compelled to leave their wives widows and their children fatherless. In many places priests live with their mistresses. The men of the parish are willing to allow this without protest, because their wives and daughters are safer. It cannot be denied that unwedded priests in convents and unmarried nuns in monasteries have often occasioned scandal by their unlawful commerce.

Ever since the dogma of Purgatory and Indulgences was adopted by the council at Florence in 1438 Rome has been a tax-gathering corporation. The priests form the taxes after the manner of the Roman Pagan Publicans. On the walls of cathedrals were pictured the flames of purgatory and the bodies of the departed tortured in them. Pointing their deluded hearers to the picture they were told that if they would pay so much money their friends would be delivered from pain. And so it becomes a gigantic swindle. It is one of the most wicked systems of lying to obtain money that was ever invented. Indulgence is the obverse side of the medal of which purgatory is the reverse side. A price is named for each crime, and upon payment of the sum a certificate is issued authorizing the holder to commit that crime, or exculpating him if it is already committed. Could anything more satanic be conceived of?

But Rome is chiefly in evidence as a political machine. Rev. J. M. King, D. D., of New York, has published a book entitled, "Facing the Twentieth Century." Out of the 640 pages in the book 400 pages are devoted to Politico-Ecclesiastical Romanism, and 340 pages to the working of the Roman hierarchy in America.

In 1469 Ferdinand and Isabella were married and the houses of Castile and Avignon were united. In 1479 the Spanish Inquisition was instituted. In eighteen years they burned 10,000 and maimed and imprisoned 97,000. In 117 years they banished 700,000. The tortures of the examining chamber baffle description. Charles V. introduced these atrocious barbarities in the Netherlands. His son Philip II. sent the Duke of Alba with 10,000 Spanish soldiers and 2,000 strumpets to destroy the property and morals,

and reap a harvest of death. Spain sent Columbus to discover a new world and then imprisoned him. In 1519 Cortez conquered Mexico. In 1521 Pizarro entered Peru. Soon South America and Florida and the Philippines were taken. Spain became great. But she crushed her people. Her power was taken away, and she was driven back to the peninsula. Rome is in our land. Yonder in New Orleans is a convent that received money from the city treasury. The matter was taken into court. It was necessary to have the testimony of the mother superior. But she refused to come on the ground that their order—the Camelite—did not allow her to leave the building. The prosecuting attorney insisted that the court require her to come. The judge refused. "Why, your honor? She went to the city building and received the money and signed a receipt for it. Could she not come here as well? I ask that she be required to come." The judge still refused. "Why?" asked the attorney. "Because I will not."

A constitutional amendment was to be voted upon in New Jersey. Archbishop Corrigan of Newark issued a letter to his priests requiring them to have their people vote against the amendment and defeat it. Over each letter was written confidential. One of the priests was a German and could not read English much. He took the word to mean confide all, and thought it meant to tell everybody. This he tried to do. A reporter got hold of it and published the letter. The amendment was defeated. The priests smiled.

In the national campaign of 1884 the Republican candidate, James G. Blaine, was called upon by 2,000 ministers in the Fifth Avenue Hotel. Dr. Burchard made the address. In it he used the famous alliteration, "Rum, Romanism and Rebellion." Mr. Blaine leaned over to the chairman, Dr. King, and said: "That was an exceedingly unfortunate remark. Can't you have the reporters suppress it?" He tried, but some of the papers printed it. That paragraph of Dr. Burchard's speech was struck off and distributed before every Catholic church door. Blaine was defeated.

The last Republican national convention in St. Louis had a plank in the platform in favor of our public schools. Arch-

bishop Ireland telegraphed the committee from Minnesota to suppress it. They did. Archbishop Ireland visited the White House so often and interviewed the President during the Hispano-American war that it appeared to be as a counsellor.

Rome is an immensely wealthy corporation and she uses her money to direct legislation at Washington. The old enemy of civil and religious liberty is here. Let us take heed.

Boston, Mass.

A BIBLE READING.

BY L. N. STRATTON.

The Bible reader observes that I. Kings 22, and II. Chron. 28, are almost word for word alike. They narrate the same strange and startling list of events with their tragic termination. It seems that the pious and prosperous king of Judah, Jehoshaphat, "walked in the ways of David his father," and "Sought not unto Baalam." Personally he renounced all the various vagaries of the Egyptian calf-worship, and he stood strong among his people. It is written, I. Chron. 27, 5, "Therefore the Lord established the kingdom in the Land of Jehoshaphat, and all Judah brought him presents."

About this time, "Hilkiah, the high priest, found the Book of the Law in the house of the Lord," and he gave it unto Shaphan, the official court reader, who read it before the king. "And it came to pass, when the king heard the words of the Book of the Law that he rent his clothes." For he saw how God had made the first and greatest commandment to emphatically condemn idolatry, and against such worship as would pacify and not purify the human heart. He knew from the sad experience of the past ninety years, since Solomon had introduced idolatry into the temple, that the neglect of God lay at the foundation of the rending of the kingdom, while just across the border was the specious idolatry of Jeroboam I., whose name never after was mentioned save only as "Jehoshaphat, the son of Nebat, who made Israel to sin." Then after his twenty horrible years, from Nadab to Ahab, through the reign of five kings, matters were not much im-

proved. Ah, what lessons of sin and suffering and sorrow were those open chapters before King Jehoshaphat, as he read the statements of how "God's anger burned hot against Israel," for the false and mixed worships of the times. No wonder that a sincere heart should be stirred to its depths by the sad calamities which seemed ready to beat more severely than ever in the portending storm. "And the king commanded Hilkiah the priest . . . saying, Go ye, inquire of the Lord for me, and for the people of all Judah, concerning the words of this book that is found, for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book." So Hilkiah and his aids "came to Huldah the prophetess, who dwelt in the college in Jerusalem, and they communed with her. And she said unto them, "And saith the Lord, Behold I will bring evil upon this place, . . . even all the words of the Book of the Law which the king of Judah hath read. . . . But to the King of Judah shall ye say, Because thine heart was tender, and thou hast humbled thyself before the Lord, . . . and hast wept before me. Behold therefore, I will gather thee to thy fathers and unto thy grave in peace, and thine eye shall not see all the evil which I will bring upon this place."

Other teachings are farther along; to be noted later, but as far as we have been let us notice these lessons.

(1) A ruler may reverence the law of righteousness, and gain immortal fame for being honest and fair. See Jehoshaphat, and Lincoln, and Dewey at Manila, and Roosevelt in the police courts of New York. See President McKinley's opportunity with the army post canteens.

(2) God establishes men and their work when they do right, and stand like a rock in the sea in the evil days. See Giddings, and Chase, and Corwin, and Lovejoy, and Phillips, and Garrison, and Arthur pleading for the oppressed millions in schoolhouses and groves, in justices' offices, in court houses and churches, on street corners and everywhere. And God saw to it that they should ascend to stations of honor and "walk upon the high places of the earth."

(3) It follows as surely as the night

follows the day, that there is at this moment an unusual opportunity for men who oppose the lodge and its false and Christless worships; for men who can vote as they pray against the saloon; for men who can stand like steel-jointed giants against the political favoritism and political chicanery which shapes the legislation of States and nation to-day.

(4) A fourth lesson is that everything must square itself with the word of God, and stand or fall before its power. Why did Ninevah go down, and imperial Babylon perish, and Memphis and Heriopolis and Tyre sink into decay? Because God said they should. Why were they never rebuilt? Because God's word said they should not. Did he say so of Jerusalem, and Damascus and Cesarea? No, and they were. So God's word has been proven true by the history of the on-going centuries. So the almighty spirit of God on earth still works, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Wheaton, Ill., Sept. 11, '99.

SECRETISM RUINS SOULS.

Pueblo, Colo., Oct. 13, 1899.

On Tuesday morning, October 10, 1899, at about 2:30 a. m., a young Mr. Funk, of Pueblo, Colo., about 33 years of age, and a fine business man, and ex-treasurer of the city of Pueblo, was murdered on his way to the depot to go to Cripple Creek, where he had mining interests. He had about \$2,500 in money on his person, and was evidently going to Cripple Creek to pay the men who were laboring in the mines.

He was killed without a moment's warning and evidently without any time for preparation for death. He was a member of several secret fraternities, but so far as we can learn was not a member of any church. He doubtless was like many others who belong to such secret societies and boast that their societies are even better than the church, when, in reality, they are but a counterfeit religion, without a mediator, or any one who is able to save—as they reject the only Mediator between God and man, th-

Lord Jesus Christ, who is the way, the truth and the life, and without whom no man can approach the Father without being consumed.

A good man, who belonged to my congregation at Clifton, Ohio, and who at one time was a member of two of these fraternities, said to me, "However well secret societies may do to live by, they will not do to die by." These were his views before he was a member of the church, and before he left these secret societies; yet but few men belonging to secret societies are so wise and level-headed as was this man, and know how utterly powerless all secret societies are to save the souls of their members.

Secret society men generally, we believe, belong to that class who, in the day of judgment, are represented as saying, "Lord, Lord, have we not prophesied in Thy name, and in Thy name given alms to the poor?" To whom He will reply, "I never knew you; depart from me, ye workers of iniquity." They were self-deceived and their souls eternally ruined by trusting to the false religion of these secret fraternities, which no doubt kept them out of the church, and from accepting Him, who "is the only-wise God, our Savior."

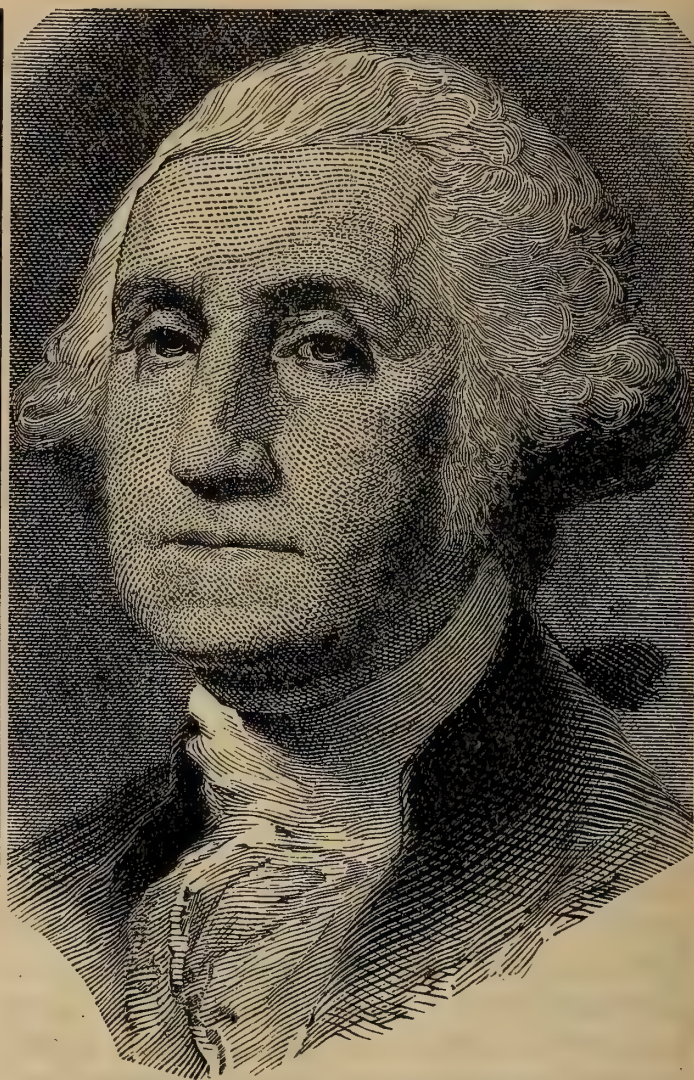
So we could not but feel sad for this young man, who was cut down in the prime of life without a moment's warning, and wholly unprepared, as it seems to us, to meet God as his Savior—deluded and his soul ruined by trusting to the false religions of the lodges to which he belonged.

Rev. W. A. Campbell.

"I hope you are not cutting a friend," said a neighbor to a farmer who was scratching the back of a pet pig with a stick. Bristling up with indignation, the farmer replied: "No, sir; I'm only scraping an acquaintance."

We once heard a good brother say if he were elected Master of a lodge, he would never enter a dive or any place of questionable repute, as it would be setting a bad example.—Indian Mason.

Elect him quickly. If only a lot of them could be made Worshipful Masters and with that understanding, what a reformatory the Masonic lodge would become.



BURIAL OF WASHINGTON.

The part played by the Masonic fraternity at the funeral of Washington was small and insignificant when compared with their pretensions at the present day. They generally make their greatest and most impressive shows at the funerals of their fellow Masons; and if Washington was indeed such a great Mason as they pretend he was, why did they not make a great demonstration over his remains? It is, probably, because Washington, since the date of laying the corner-stone of the capitol, had come to understand more clearly the true character of Masonry, and had virtually renounced it in his sentiments given above.

French and German Masonry had, in the meantime, become known to the world as allied with the most abominable ideas subversive of all social order as well as all just government. These ideas were spreading in the United States, and were giving Washington, at the period of his death, the greatest anxiety and concern.

Popular opinion was becoming aroused, even at that early period, against secret societies; and hence the Masons at

Washington's funeral occupied but a very small space. Instead of thrusting their trivial rites and ceremonies upon an occasion of such solemn import, they were content with a place in rear of the mourners, which other speculative trades unions might also have had if they chose; yielding the precedence to the military and the clergy, to whom it properly belonged. In order that the reader may see, and judge for himself, we give the following account of the real position occupied by Masons at the funeral of Washington, which originally appeared in a Georgetown paper. It reads as follows:

WASHINGTON ENTOMBED.

Georgetown, Dec. 20, 1799.

On Wednesday last, the mortal part of Washington the Great—the Father of his Country and the friend of man, was consigned to the tomb, with solemn honors and funeral pomp.

A multitude of persons assembled, from many miles around, at Mount Vernon, the choice abode and last residence of the illustrious chief. There were the groves—the spacious avenues, the beautiful and sublime scenes, the noble mansion—but alas! the august inhabitant was now no more. That great soul was gone. His mortal part was there, indeed; but ah! how affecting! how awful the spectacle of such worth and greatness, thus, to mortal eyes, fallen!—Yes! fallen! fallen!

In the long and lofty portico, where oft the hero walked in all his glory, now lay the shrouded corpse. The countenance still composed and serene, seemed to depress the dignity of the spirit which lately dwelt in that lifeless form! There those who paid the last sad honors to the benefactor of his country, took an impressive—a farewell view.

On the ornament at the head of the coffin, was inscribed "Surge ad Judicium"—about the middle of the coffin, "Gloria Deo"—and on the silver plate,

GENERAL GEORGE WASHINGTON,

Departed this life on the 14th December, 1799, aet. 68.

Between three and four o'clock, the sound of artillery from a vessel in the river, firing minute guns, awoke afresh our solemn sorrow—the corpse was removed—a band of music with mournful melody melted the soul into all the tenderness of woe.

The procession was formed and moved on in the following order:

Cavalry,	}	With arms reversed.
Infantry,		
Guard,		

Music.

Clergy.

The General's horse with his saddle, holsters, and pistols.

Cols.
Sims,
Ramsay,
Payne.

Pall-bearers.

CORPSE.

Pall-bearers.

Cols.
Gilpin,
Marsteller,
Little.

Mourners,
Masonic Brethren,
Citizens.

When the procession had arrived at the bottom of the elevated lawn, on the bank of the Potomac, where the family vault is placed, the cavalry halted, the infantry marched towards the Mount and formed their lines—the clergy, the Masonic brothers, and the citizens descended to the vault, and the funeral service of the church was performed. The firing was repeated from the vessel in the river, and the sounds echoed from the woods and hills around.

Three general discharges by the infantry—the cavalry and eleven pieces of artillery, which lined the banks of the Potomac back of the vault, paid the last tribute to the entombed Commander-in-chief of the armies of the United States and to the departed hero.

The sun was now setting. Alas! the son of glory was set forever. No—the name of Washington—the American President and General—will triumph over Death! The unclouded brightness of his glory will illuminate the future ages!

This was evidently no occasion for a farce, and hence the Masons contented themselves by merely putting in an appearance. There is a solemnity, a pathos, a simplicity and grandeur in these funeral honors to Washington that are utterly repellant to those gross, artificial displays which are usually exhibited at Masonic funerals.

It is one of the rules and landmarks of Masonry not to bury the dead with Masonic honors unless they have expressed a wish to that effect. As Washington was not buried with such honors, it is fair to presume that he made no request to be buried in that way.—Geo. J. W. Phelps in "Secret Societies, Ancient and Modern."

(In the Centennial Commemoration of the burial of Washington on the 14th of next November, for which Masons have made such great preparations, they claim that they are to reproduce the original ceremonies of a century ago. Wait and see.—Ed.)



—From the Missionary Monthly.

TASSO'S PURROW SOCIETY OFFICIALS.

The men in the picture have their hats ornamented with human bones, and their persons with all manner of foolish things.

SECRET SOCIETIES IN REBELLION.

BY REV. H. H. HINMAN.

The revolt of the native tribes in Sierra Leone, West Africa, during the earlier months of 1898 was a most unusual event. There had often been mutterings of discontent, which a wise colonial policy had pacified, but there had been no such outbreak during the more than one hundred years of British occupation. The occasion was the imposition of the hut tax of five shillings sterling per annum. It had been tried once before and had been repealed because of the difficulty of collection.

The outbreak began in the newly annexed territories among the Timnics, but soon spread to the Mendis, a warlike tribe. In spite of all efforts at suppression it continued from January to October or November, 1898. All natives who willingly paid the tax were

massacred. This included about fifteen hundred native traders who were loyal to the government. A number of white missionaries were killed, including five or six Americans. The United Brethren Missions (American) at Rotefunk and Shengay were burned and all the property destroyed. Other missions to the north of Sierra Leone were broken up and one missionary killed. A large number of the natives were killed in battle and many villages were burned. The leaders of the revolt were finally arrested, and quiet was restored, but the hut tax has (I think) been repealed.

What made the revolt possible and made it so fierce and terrible, was the Secret Purro Society that prevails so extensively in all West Africa, and is the great civil and religious power in the land. It is the Freemasonry of the Africans, and like our Freemasonry, it is a survival of the Sun worship. That such secret orders have sometimes been used for good-proves nothing in their favor.

They are the Paganism which is reasserting itself in modern society.

The Point of View.

Nothing seems more remarkable than the wide difference in the conclusions which men draw from the same facts. The religious, the political, or national standpoint has almost everything to do with men's convictions and consequent conduct.

President Kruger of the Transvaal Republic and Mr. Chamberlain, British Secretary of the Colonies, see the same things from widely different standpoints, and though equally sincere, are each apparently engaging in a dreadful war to maintain his convictions. Membership in a secret order blinds the eyes to the evil of such membership. Nay, more, it makes those who are members call evil good and good evil, puts light for darkness and darkness for light.

No man can "swear to always hail, ever conceal and never reveal" the secrets of any order without sacrificing his candor and fairness in any discussion of the merits of that order. Until he changes his point of view, he cannot see its faults, and in any discussion of its demerits he will necessarily equivocate, dissimulate and sometimes affirm what he knows is not true. Even good men are liable to be led into this unhappy position. This constitutes one of the manifest evils of the secret lodge system. The affiliated members of secret societies are not competent witnesses as to the character and influence of such societies. For a similar reason that we exclude a saloon-keeper's testimony as to the nature of his calling, so (and for even stronger reasons) we must exclude an adhering Free Mason from the witness stand in the discussion of Freemasonry. This is further evident from the fact that Christian seceders from the lodge are the most earnest in its denunciation and often express the utmost astonishment that they had been so long blind to its follies and iniquities. He who from conscientious conviction has seceded from the lodge system has come to have a point of view in which he can give an unprejudiced as well as an intelligent verdict.

Christian Consistency.

"He that is unjust in that which is least is unjust also in much" (Luke 10: 10).

"Whosoever shall keep the whole law and yet offend in one point is guilty of all" (James 2: 10): Why? Because he that is consciously unjust in a small matter is an unjust man, and because the law of God is a unit. It is fulfilled in the one word Love, and can no more be broken in particulars and held as a rule than a chain can be severed in one of its links and still hold together.

There is doubtless a difference in the magnitude of sins, if unrepented of, is evidenced that the man is a sinner and has not been saved by divine grace.

Christian consistency is a steadfast adherence to Divine law, not only as a general rule, but in every practical detail, so far as it is apprehended. A profane word, an impure thought or a covetous desire, if not repented of any put away, as effectively separates the soul from God as the act of murder. "He that hateth his brother is a murderer and ye know that no murderer hath eternal life abiding in him" (I. John 3: 15).

The principle of unity and simplicity of Christian character is illustrated by this fact that no man can take a glass of beer without shutting his mouth as an advocate of prohibition or total abstinence; and no man can join any secret society without manifest complicity with the entire lodge system, for if there is any principle at the foundation of our opposition to secret societies it is not that some secret orders are especially bad and dangerous to society, which is true, but that secrecy as a basis of any social, religious or political organization is unscriptural and out of harmony with the law of love.

It is not the oaths, the ceremonies, or any of the details, however bad, to which we specially object, but to the secret society system itself as unbenevolent and unholy. Want of consistency in the matter has been a source of weakness in many of those who have exposed this reform. This is seen in every church organization that has discriminated between the greater and lesser secret societies. They have invariably succumbed to the lodge powers. This has been especially true here in Oberlin. Under the lead of President Finney, the First Congregational Church adopted a rule excluding (after due labor) all adhering

Free Masons. That rule is still on her books, though many members of the church protest against it. So long as the old and steadfast members survive, it will remain. To carry a repeal over their heads would raise a storm. But the fact that other secret orders were not regarded as under the ban has led to the reception of a large number of Odd Fellows, Knights of Pythias, and members of the G. A. R., which last order includes some ministers and theological professors. This has weakened and practically silenced the testimony of this great church. For the last year and a half I have not heard a word on the subject from the pulpit, and yet the secret lodges are growing bold and self-confident.

That the lodges are encroaching on the church and impairing its financial status, and sapping its spirituality is quite obvious to a few; but there seems little hope of any awakening to the awful complicity with this great system of folly and sin.

DEVIL SOCIETIES IN WEST AFRICA.

BY MISS MARY B. MULLEN.

In Sierra Leone, on the west coast of the dark continent, there are two secret societies which until after the late upris-



ing, have controlled and kept the country in darkness. They are called devil societies, and rightly so called, for they are under the direct control of old Beelzebub, the prince of devils. The people in their

ignorance are honest enough to acknowledge him as the head and always call them the devil societies.

Their respective names are Poro and Bundoo. Poro is for men and boys only. Bundoo is for the weaker sex, and it has a woman devil as its leader. Poro is a thoroughly organized society, to which belong nearly all the men and boys, even, over seven or eight years of age.

Soon after landing in Africa I learned that the Poro devil was very much feared. And the people generally believed him to be a mighty supernatural being, one who must be obeyed by all. I asked if I might see him. They looked horror-stricken, and said, "Oh, no! no! No women ever saw the Poro devil." I asked why? "Why, missus, you die one time. You—all women too weak; no able." (Pointing to their heads.) This, of course, increased my desire to see the deadly monster. For I did not believe that my head was too weak.

One day I had bright prospects of seeing it. Two men, known as the devil interpreters, came to the mission and said the devil wanted to pass. "All doors and windows must be closed." "All women and girls must hide." We objected, saying we could not do so in honor of the devil, as this was God's house, and we were his people. Quite a palaver was held. And they finally turned away in a rage, swearing vengeance on us for dishonoring their devil. Yet in their blindness they confessed that they were not able to bring him past unless we closed all doors and windows. However, it was not long until I heard the most unharmonious and dreadful noise that I had ever heard. At the first sound of which all men and boys ran toward it, while women and girls hid in despair. I was told that the devil had gone over another road to the town below, and that they were worshipping him.

When the boys returned I quizzed them concerning the devil, but was not able to get the least information concerning his looks, but was told that he was after boys, that he had a very large stomach, that he would swallow the boys and keep them a long time in his stomach, but they would pull them out again in time. This was not satisfactory to me, but I soon gained the following facts

from Christian natives, who were not afraid to tell, even at risk of life, what they knew of the Poro devil and his followers: Each sub-society has a place called the devil bush. This is a secret spot in the woods, where they worship him, and where the dead are buried (provided they are not charged with witchcraft). In the center of the bush is a clearing, in the midst of which are a few huts. This is the "devil's stomach." To this place the children are taken to be initiated into this secret society. The first part of the initiation is a bath in poison, which causes much suffering and often death. Soon as they recover from this the work of tattooing begins. This takes a long time and also often causes death. Rocks, hearts, diamonds and other figures are cut with knives into the skin. They then apply poison to the fresh wounds, causing them to rise in ridges, often one-eighth of an inch above the surface.

These painful operations may continue one year or more. When this is over and they are ready to be "pulled" as they call it), they must take the last, or death, oath. This is taken at a real cannibal feast. One of their number is cruelly murdered in the presence of the others. The body is cooked, or roasted, and each one of the new members receives a piece of the flesh with a bone in it. While they pick the bone they swear that they will never turn against any one who has the devil's mark, or is, in other words, a member of Poro. If they prove untrue their bones are to be picked by members of Poro, just as they pick the bones of their companion. They are now greased with palm oil, dressed hideously and carried to their parents, who will give presents and worship the devil for bringing back their child in safety. Those whose boys have been eaten may be sad, but not a word must be uttered against the devil.

There are many degrees in Poro. These are known by the amount and kind of tattooing. Those who reach a certain high degree are admitted to the devil-ring. In this they have power to control as kings in the country, and act as devil in turn. All are anxious for this, because they receive presents and are worshiped by all men and feared by all women.

Having heard all this, I knew better how to understand the language of the children, "Missus, they do swallow them, and keep 'em long, and do pull 'em out again." Poor children are forced to go into that awful place, "the devil's stomach," suffer all these things, and must live Poro men or die most cruel deaths.

It was the Poro devil that caused the late war in which seven of our American missionaries became martyrs. Those of us who escaped know how to be thankful that the Poro country has fallen into the hands of Great Britain. The power of the Poro society is believed to be fast waning.

Time will not permit me to speak in detail of the Bondoo society. This I may do in the future.

Oct. 5, 1899.

TURKEY.

Secret Lodges in the Turkish Empire.

BY REV. K. D. MOMIROFF, MACEDONIA, TURKEY.

Both the Greek churches and the Mohammedan are opposed to secret societies and do not allow them to exist within the pale of their churches. The laws of the country make it also very difficult for the formation of lodges. No meetings can be held in the evening. People must be in their homes after dark as the government is very suspicious of revolutionary movements, and often punishes upon mere suspicion, and hence the difficulty of organizing secret lodges, for the government itself forbids them, but still they exist.

There are two classes of lodges; the most prevalent are religious secret societies, which are really sects of the Mohammedan religion. The members have really withdrawn from the worship of Mohammed, but they adopt some relative of Mohammed as their divinity, and this worship being unlawful, drives them to secret society organizations, which are political as well as religious and hence are dangerous to the Turkish government. The other class of secret societies is formed by those who have had their education in the schools of France and Italy, and who have joined the infidel and

atheistic lodges of those countries, and they having become infidels, upon their return to Turkey have themselves organized similar lodges in their own country.

SEPARATION IN CHINA.

"Come out from among them and be ye separate, saith the Lord." II. Cor. 6: 17.

The Misses Grace and Gertrude Wyckoff, for the past ten years missionaries in China under the American Board of Commissioners for Foreign Missions, and who have again returned to China, answered questions at the prayer meeting, July 27, 1898, in the Wheaton College Church as follows:



Question—Are the Chinese, among whom you labor, members of secret societies?

Answer by Miss Wyckoff—The Chinese empire is honey-combed with secret societies.

Question—When the Chinese profess faith in Christ, and desire to unite with the Christian Church, do you require them to abandon their secret lodges, and if you answer affirmatively, why do you make such a requirement?

Answer by Miss Wyckoff—We certainly do require them to abandon their secret lodges. For as the Chinese say: "It is impossible for one foot to be on one boat, and the other on another boat, because you would certainly fall." Hence it is decidedly a part of the requirement, that when they come into the church they must leave secret societies.

In 1878 a great many Chinese came into the church on account of the famine relief, who did not abandon their secret lodges, and these were the cause of much anxiety, and some were afterwards expelled from the

church because they would not leave their lodges, or, rather, "they went out from us, but they were not of us." (I. John 2: 19.) We now have a system of probation so that persons desiring to come into the church must wait three to six months until they satisfy us that they have freed themselves from secret societies and from other idolatrous customs. The only reason that they do not come out from their secret lodges is that it simply means bread and butter in their homes.

Question—Would a tract in Chinese containing quotations from the Bible such as: "In secret have I said nothing," "Come out from among them and be ye separate," "Be ye not unequally yoked together with unbelievers," "Have no fellowship with the unfruitful works of darkness," followed by comments upon the relation of Christians to secret societies by such men as Moody, Pentecost, Dr. Goodwin and others—would such a tract be helpful in your work?

Answer by Miss Wyckoff—I think it would be. A tract of this kind would certainly be very helpful, for anyone of the Chinese who is a scholar or who has any education would understand the force of these Bible quotations as requiring his separation from his secret societies. It would be very helpful.

The above answers from the missionaries—Misses Wyckoff—is another proof that separation from secret societies is the vitally important question of the present time in foreign fields as well as at home; and if separation must be taught in China so much the more ought ministers to teach it in America.

JESUITS AND FREEMASONS ONE IN HEART.

Rev. G. L. Mason, recently a Baptist Missionary in China, but now of the Christian Catholic Church, called at our office a few days ago, and in the course of conversation said that Jesuitism and Freemasonry are the ruling social forces in Shanghai, China. That anyone who speaks against either will find himself socially ostracized.

The "Union Church" of Shanghai has its members and support from the European residents of the city, and it is attended usually once a day by the missionaries of the different denominations, and Rev. Mr. Mason said that it usually chose a Free Mason for a pastor. He also said that there were a number of missionaries of different denominations in Shanghai who were Free Masons. And

another thing, said he, is very marked in every contest in Shanghai for the moral welfare of the city the Jesuits and Free Masons unite against the right. He said that though these Masonic ministers and missionaries did not openly join with their Masonic brethren and the Jesuits against the moral interests of the city, yet by their silence in such contests failed to give aid to the cause of righteousness as they were in duty bound to do.

Some three years ago Rev. A. T. Pier-son, D. D., editor of the *Missionary Review of the World*, said: "At no one time during the half century now closing have the missions to the heathen been in greater peril of utter collapse." No wonder that such should be the case as long as our missionary societies send out men without any question as to their relation to Freemasonry, which is a system of idolatry in no respect superior to that of the Chinese.

Can there be any discussion of how to revive the churches, and to restore them to greater spiritual power, and save men—can there be any effective discussion that refuses to call Christians to a separation from secret societies and their anti-Christian worship?

The National Christian Association holds that faith in Christ is the sole ground of acceptance with God; and that grace received by faith is the sole power of regeneration. It believes moreover that the claims of the various secret societies of America to be founded on "the great religious doctrine of the Fatherhood of God and the Brotherhood of men"—that all men have God for their Father and that all men are brethren in a spiritual sense, is another gospel (Gal. 1: 8-9) and marks their altars as idolatrous and their worship as anti-Christ.

BLESSED ARE THE DEAD.

BY REV. JAMES P. STODDARD.

"A believer in Jesus" is the inscription which, with her name and the date of her birth and death, Mary M. Carnes directed to be placed upon a simple stone

to mark the resting place of her "dust to dust," when "the spirit returned to God who gave it." Every life is unique and hers was pre-eminently her own. Born in New England, her girlhood and active years were spent in Michigan, where she married and buried her husband. Before the primal forests were humbled by the woodman's ax or the camp-fires of the "Red Rovers" quenched, and with few advantages and many discouragements, she began the struggle which ended in the early dawn of Sept. 2, 1899, when in the 86th year of her pilgrimage, without a quiver, she slept out of this into the life which is beyond. It was an event for which she had longed and earnestly prayed, and as I looked into the quiet face and recalled the promise, "He giveth his beloved sleep," I fancied some loving angel had been commissioned to smoothe the furrows and brush away the cares of more than fourscore years. A few with whom she had taken sweet counsel gathered in our parlor, where Rev. D. B. Gunn, a Baptist clergyman, conducted appropriate service, in which Rev. H. E. Leahlin, Mrs. E. Trask Hill and others participated. Twelve who, though not of kin, knew and loved her for her worth, accompanied the hearse to Cambridge cemetery, where, after a hymn and prayer, the sacred dust was laid by the side of Mrs. Stoddard's parents in lot No. 499, where the mortal waits to be clothed upon with immortality. Arrangements have been made for the perpetual care of the grave by the corporation, and it only remains to mark the spot by a simple stone inscribed as she directed. Her sagacity, tact and business integrity were rewarded by a goodly measure of success. With rare foresight and wise prudence, she acted as her own executor. Having carefully scrutinized the methods of such objects as she wished to help, she gave or withheld her beneficence according to her own judgment; while in comparative health, but conscious that the infirmities of age were approaching, she began to place her accumulations where, while earning a competency for her support, they would help to maintain her principles before and after her decease. So judiciously and fully did she pursue this purpose that in the later years and months of her waning strength she was untrou-

bled by fears of litigation or the diversion of her means, to purposes foreign and possibly antagonistic to her wishes.

Worcester, Mass, Oct. 16, 1899.

Mrs. Mary Macomber Carnes, who had been a resident of Detroit, Mich., for many years, until this present one, died at the residence of Rev. J. P. Stoddard in the Roxbury district of Boston, Sept. 26, 1899, and was buried in Cambridge, Mass., the 28th.

Her funeral services were conducted by Rev. D. B. Gunn, Vice President of the N. E. C. A. His remarks were based upon the precious words found in Rev. 14: 13, "Blessed are the dead who die in the Lord, henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them." He said, in part, that every fact contained in the passage was a verity in the life, decease, and future of Mrs. Carnes. She was dead, or had passed away from earth, as is to be the lot of every member of the human family, until Jesus comes. "It is



MRS. MARY MACOMBER CARNES.

appointed unto man once to die," and "there is no discharge in that war." She died in the Lord; for she was in the Lord and had lived in him many years.

Such are blessed and supremely happy possessors of the heavenly inheritance

and glorified with Christ. Blessed in their employment, also. No wearing toil, earning subsistence by the sweat of the face. For such there will also be blessed society. First of all, it will be Christ. Then all of and only his redeemed people—the blood-washed throng. No profane, hypocritical, persecuting ones—no sinners, worldly institutions, secret societies, with their "works of darkness," to which Mrs. Carnes was so conscientiously opposed, and which work so much evil in this world. And all this from henceforth, from the time of every saint's death. No cessation of existence. "He that liveth and believeth in me shall never die."

Her works follow. The work and benefactions of Mrs. Carnes—her gifts to the National and N. E. C. Associations and other good causes, will endure; and their fruit will be gathered in by generations following the present one. God has the record of all, present and future, and when all can be summed up, weighed, and measured, then the books will be opened and the day of judgment will have come.

Mrs. E. Trask Hill, an efficient reform worker and intimate acquaintance of Mrs. Carnes, made a few appropriate remarks, as did also Rev. J. P. Stoddard.

New England Petter.

BY ELIZABETH E. FLAGG, BOSTON, MASS.

Dewey Day.

Vacation days are over, but God's word, whether sounding out in the eternal monotone of ocean or graven on the living rocks, cannot pass away. As we set our faces once more toward the busy season, and feel again duty's imperative pressure, happy are they to whom the inspiration of mountain and sea are among "the things that remain."

The dear face of "Mother Carnes" was not here to welcome me on my return, but her memory abides, and our cause is richer to-day for another saintly soul gathered to that great cloud of witnesses who are watching us fight the good fight of faith, and though far removed from

this earthly sphere, may still continue to be in ways of which our gross earthly senses are not cognizant, "helpers together with us."

Meanwhile we are plainly under the dominion of things visible and temporal. This is "Dewey day," and it would almost seem as if the multitudes who are shouting themselves hoarse for the victor of Manila Bay had no thought beyond the human instrument, and were gone mad with hero worship. But as Carlyle has consolingly observed, even hero worship "is an everlasting hope for the management of the world," and surely there was never a popular idol more modest, less guileful, seemingly, or pretentious. Though at the Montpelier celebration the Masons, Odd Fellows and Foresters were out in force, besides the largest number of Knights Templar ever seen in a Vermont parade, with the exception of the Grand Army, the secret societies in the make-up of the Boston program were conspicuous only by their absence. From this it may be inferred that though the admiral is a Mason, he is not a very enthusiastic one, but then, his name, like Washington's, will do for the lodge to conjure by. At the same time it is doubtful whether the small presidential boom which has been started for him in some quarters is likely to assume any great proportions. The lodge has more of a mortgage on McKinley, judging from appearances, than on Dewey, and would gain little by an exchange.

The manner in which the nation's chief executive was initiated into a Confederate lodge less than three months after the war closed has some parallel in the experience of Dr. Lorimer. The pastor of Tremont Temple, while serving as chaplain of a Union regiment, was—so it is said—created a Knight Templar under a flag of truce, and drank wine from a human skull in unholy communion with men who were fighting to divide the nation and perpetuate slavery. The authority for this statement does not come from an anti-secret source, but is made on the authority of Masonry's leading organ, the *Tyler*, of July 15.

Benefit Order Makes a Startling Discovery.

We have not heard much about the beneficiary organizations of late, but a few of these fraudulent concerns sur-

vived the nipping frost that overtook them in Massachusetts some few years ago. One of these orders lately made the astonishing discovery that members holding certificates which entitled their heirs to \$5,000 benefits showed a larger death rate than the members who held but \$2,000 certificates. This was certainly a peculiar circumstance, and could be explained only in two ways: Either expectant heirs had hastened the taking off of their relatives or the officers of the association had allowed themselves to be imposed upon by bogus death certificates. The remedy proposed was to cut off the benefit from five to two thousand dollars for members over forty-five years old, and it was thought this would check the excessive mortality rate.

Masonry and Our Public Schools.

Boston women put themselves on record in 1888 against sectarianism in the public schools. The influence of Masonry is not less dangerous because it is more veiled and insidious. If facts were known it might be found to be quite as potent an agent for their demoralization as the hidden hand of the Jesuit.

One of our anti-secret workers lately called on the principal of a high school with a copy of Prize Essays, but did not find him in sympathy with the idea that membership in secret societies is necessarily subversive of good citizenship. On the contrary, he believed them to be of decided benefit in many cases, and mentioned that he himself belonged to two secret college fraternities.

"Have you found them of any help?" she inquired.

"Certainly," was the answer; "I have got good positions through these fraternities when I had to compete with other applicants better qualified than myself."

And yet this man, like many others who secure appointments in a similar way, but may not be as frank to admit it, was curiously obtuse to the fact that such favoritism is as plainly in violation of all good citizenship as it is demoralizing to the best interests of the schools. Every year the hand of Masonry is growing more prominent in educational matters. During the fall campaign in the city a year ago strenuous efforts were made to elect certain men on the school board, merely on the strength of their secret so-

ciety record. It is largely through the help of Masonry that politicians of a certain stripe are able to control public school appointments, making them the reward, not of merit, but of political service. Then the short-sighted voter wonders at the deterioration of our public schools.

In a town in Western Massachusetts not long ago the contest for the principalship of a certain high school lay between two men, one of whom was much inferior to the other in character and general acquirement. But the latter got the place, and the reason leaked out when a Masonic committeeman acknowledged the inferiority of the successful candidate, but said in apology, "He was a Mason, so was I, and of course I had to vote for him."

This means not only a lowered educational standard but a general debasement of morals, for no one can reasonably look for high ethical teachings from instructors who unblushingly admit that they hold their positions not by merit but through lodge favoritism.

Masonry and Rome.

The music hall lectures, which have been a regular Sabbath afternoon feature of the Hub for a decade, are now held in Berkeley Temple. The manner in which these so-called "patriotic meetings" are conducted have not always been free from objection, but a stranger who has never attended one can hardly boast of having seen all of Boston's sights. Many false and foolish things have been said on its platform during these ten years, but also many wise and true things. It has had pigmies for speakers and—giants; among the latter men like Dr. Robertson of Glasgow, Scotland; Dr. L. T. Townsend, now of Baltimore, and our own Dr. J. M. Foster was the lecturer last Sunday, and delivered a grand address on "The Downfall of the Papacy." None who have heard him need be told that he has few equals and no superiors in his grasp of historical facts, or can marshal them with more logical precision or more accuracy of application to present day problems.

It takes some grit as well as grace to stand firm and not be carried off one's feet, metaphorically speaking, by the present craze for expansion; in other

words, for making this country the exact opposite of a free republic, an empire with vast colonial possessions, which must necessarily, having lost all the moral prestige which belonged to it in democratic days, back up its power by the sword. But our clearest thinkers are beginning to see where these things are tending. Everything shows that our Masonic government has made a compact with Rome and is actually spending the blood and treasure of the American people to rivet anew the chains of priestly tyranny on men who are struggling to cast them off. Masonry and Rome have joined hands in unholy league to belittle the republican principles so dear to our forefathers, and fool the nation into thinking it has outgrown them. They are not only beginning to see this, but they are beginning to speak out. Witness the following paragraph from Rev. Dr. King's new book, "Facing the Twentieth Century."

"Rome enters Masonry for political purposes, despite the papal condemnation of the institution, relaxing its grip on its adherents when the occasion seems to require it, as the Propaganda Fide recently did in a decree permitting priests to officiate at the funerals of Roman Catholic members of the Masonic body, 'in case the dead Mason was not openly hostile to the church.'"

Masonry and Jesuitism are now playing a game for higher stakes than in the days of the Stuarts, and it behooves anti-secretists of all men to keep well posted on every move of the enemy. I notice that one of Masonry's leading lights, J. H. Drummond, of Maine, says that "the Mason of the present day does not read enough." There are anti-Masons to whom the same stricture may apply. God is moving wonderfully among the nations of the earth, and all signs point to a time of desperate conflict when the enemy will make his final move. The Lord does not need the help of numbers to circumvent this "last great conspiracy," only a faithful few who will keep their eyes open, and sound fearlessly the note of warning.

In your order remember that a single ray of pure light is more penetrating than a whole night of darkness.—Loyal Guard.

Editorial.

WASHINGTON ON MASONRY..

Readers of this number of the Cynosure are referred to the two numbers preceding, issued in September and October, for the words of Washington on the subject of Freemasonry. Both numbers contain matter intended to furnish substantial information adapted to enable a reader to judge soundly of the Masonic demonstration planned for the Centennial anniversary of Washington's death, on Dec. 14 next.

More than one thing throwing light on Washington's opinion of Masonry, his relation to it and his treatment of it, can be found in those two numbers.

WASHINGTON'S RETICENCE.

When asked by his aide-de-camp, Trumbull, Washington declined to advise him to become a Mason. In this he was not wholly unlike Franklin, who when his nephew applied in the same way to him, answered: "One fool in the family is enough." Washington's successor in the Presidency, John Adams, was kept out of Masonry by the perhaps less reticent advice of a leading Mason. Chief Justice Marshall, who had been a Mason, said more outspokenly that the institution "ought to be abandoned."

He declared it capable of much evil, and even Washington went so far as to say that it could be used for the worst purposes.

GOV. RITNER ON GEN. WASHINGTON.

The approach of the time when Masons will try to make capital out of the name of Washington by availing themselves of the opportunity to celebrate the centennial anniversary of his death (Dec. 14, 1899) makes this a time to speak with peculiar warrant of the importance of reading or circulating the report of a Governor of Pennsylvania to the State Legislature, which relates to Freemasonry and General Washington.

This public document is reprinted in a pamphlet entitled "General Washing-

ton opposed to secret societies," and will be mailed by the National Christian Association on receipt of a postal note for ten cents.

It was prepared by Governor Ritner in response to a written request signed by a committee of five appointed by the Pennsylvania Legislature to solicit his authority for matter relating to General Washington, which he had embodied in a recent message to the House. It contains considerable matter derived from Masons and lodge records, from men who had been Masons, and from men of great prominence in American history. It shows the opinion not only of Washington but also of other eminent men of early times. It is small enough to have the convenience of a compendium, yet at the same time is the repository of a variety and volume of historic and biographical information, which makes it a treasury and cyclopedia of reference matter. It should be read, not to say studied, by those who venerate the Father of his country, and are jealous for his honorable fame.

SPURIOUS LETTERS OF WASHINGTON

Chief Justice Marshall was not alone in being obliged to defend himself by repudiating language attributed to him. Referring to words quoted from him in praise of Freemasonry he declared: "I never did utter the words ascribed to me, nor any other words importing the sentiment they convey." As if to make assurance doubly sure he proceeded: "I never did say——" and quoted the very words in question.

We know upon evidence that is conclusive that we have one letter from Washington relating to Freemasonry.

A correct copy of it can be found among the letters printed in Prof. Spark's life of Washington, in Gov. Ritner's specially requested communication to the Legislature of Pennsylvania (reprinted by Ezra A. Cook and sold by the N. C. A.), and in the September number of the Cynosure.

But certain letters attributed to him are believed upon external and internal evidence to be spurious.

If it be doubted whether the use of fictitious letters would be ventured, we

may refer to the absurd statements made, not only just after his death but even before, concerning his relations to Freemasonry. What others said can by no means be made to agree with what is found in lodge records, and what he asserted over his own signature.

But the doubt whether so bold a measure can have been undertaken is fully set at rest by what is otherwise known to have actually happened. For political purposes forged letters were published during his lifetime.

In a letter to Gen. Lee dated May 25, 1778, he says: "These letters are written with a great deal of art. The intermixture of so many family circumstances (which, by the way, want foundation in truth), gives an air of plausibility which renders the villainy greater; as the whole is a contrivance for the most diabolical purposes. Who the author of them is I know not. From information or acquaintance, he must have had some knowledge of the component parts of my family; but he has most egregiously mistaken facts in several instances."

The British published such letters in 1776, claiming to have found them in a small portmanteau left in the care of a servant of Washington taken prisoner at Fort Lee. For party purposes they were republished near the close of his presidency. He did not leave the chair without a communication to the Secretary of State concerning them, in which he said: "But as I cannot know how soon a more serious event may follow that which will this day take place, I have thought it a duty that I owed to myself, to my country, and to truth, now to detail the circumstances above recited, and to add my solemn declaration that the letters herein described are a base forgery, and that I never saw or heard of them until they appeared in print. The present letter I commit to your care, and desire it may be deposited in the office of the Department of State as a testimony of the truth to the present generation and to posterity."

If what he thus describes could be printed during his lifetime when he could disavow the alleged authorship, and if we have his authenticated repudiation of his alleged relation to Freemasonry, to-

gether with agreeing lodge record, and if we know that Masonic allegations have been made and published which contradict his own verified words, we cannot doubt that after his lips were silent in death it was possible for so unreliable a source as the Masonic lodge to issue from its darkness spurious documents that, like other well-known allegations, would deal unsparingly with the name and fame of Washington.

The committee on the "proposed arrangements for the memorial observance of the centennial anniversary of the death of Worshipful George Washington" reported progress, and it now appears that all the Grand Lodges will join in that observance.—G. L. Report, Voice of Masonry.

That observance will be December 14, 1899. Washington is called Worshipful as if a master of a lodge, though when he found that a correspondent so regarded him he called it an "error," and declared that he presided "over none," and for thirty years had not been in a lodge "more than once or twice."

He wrote this a little more than a year before he died.

KEEP YOUR DUES PAID UP.

A short time since a member of the Odd Fellows' General Relief Committee was notified that a brother of the order was lying ill of typhoid fever at a certain residence in this city. As was his duty, he hastened thither to see what service he could render. The wife of the sufferer admitted him to the sick room. On being informed of the object of the visit, the sick man said, regretfully that he had no claims upon the order; he had formerly been a member in a distant State, but had dropped out through the too often used door, non-payment of dues.

* * * * *

The moral to this little incident is this: Keep your dues paid up; you have no positive guarantee of health, and do not know how soon or under what circumstances you may sorely need the attentive or pecuniary ministrations of the brotherhood.—California Odd Fellow, copied in Odd Fellows' Companion, October, 1898.

Will the choir please sing the hymn containing "If love be wanting I am found, like tinkling brass, an empty sound."

You are aware that in the lodge it is

customary to make use of the parable of the Good Samaritan, carefully avoiding, of course, all reference to its author and to its original purpose and application.

Thus we understand the degree to be founded on the Bible.

Let us endeavor to paraphrase, or imitate, in our humble way, the narrative cited in the lodge that we may see how beautifully this parable is disposed of in the sublime charity of our noble order.

A certain man went down to California and fell into a typhoid fever. And by chance a certain financial officer came and looked on him, and turned and passed away. "Calls were also made by other members of the relief committee," who came where he was and passed on. "It is more than probable that the suspended brother will seek reinstatement."

Go and do thou likewise. Thus wilt thou be solid with priest or levite or Odd Fellow, in case there happens to come no Good Samaritan.

LODGE MORALS.

It is claimed that the lodge teaches morality, but it sadly needs to be shown that lodges make men moral. We shall enter into no extended discussion of what ought to be called morals, or what constitutes moral teaching, or what sort of life bears the tests of morality. Such things can be studied elsewhere. In actual practice the lodge is found connected with major and minor vices, or what many account such.

Swearing, drinking, card-playing, smoking, theater-going, dancing and lewdness are well recognized adjuncts of such organizations. A triennial convulsion is a carnival. Banquets and card parties are common, and temperance has strong limitations.

If the system were really a moral system its devotees would be moral; or at least the organization would require an outward show of morality. By their fruits ye shall know them.

OUT OF PLACE.

The square and compass, the keystone and the cross of Malta are sometimes worn by professing Christians, and even

by ministers within the sacred walls of a Christian church. There are several reasons why such ornaments, if they can be so called, are out of place.

For one thing they represent false and anti-Christian doctrine and morals. They are a badge of antagonism to whatever is naturally and legitimately present in a church.

They are adapted to disturb Christian fellowship and confidence. They are liable to be noticed by persons who either through having been in the lodge or else in some other way understand them and know their meaning.

They are in danger of being stumbling blocks to souls that should be led to Christ. A sinner who has himself been in the lodge, has learned the principles of Masonry respecting morals and religion, has heard the profanity and obscenity, shared or observed the gaming and debauchery, known the wickedness tolerated and the vice perpetrated, should not on turning to the door of a church meet at the threshold suggestions of the sin and error from which he has come. He should not be impressed there that Christians are hypocrites.

FOR C. M. A. MEMBERS ONLY.

The Grand Secretary has an idea that if every member of the C. M. A. could see one of the C. M. A. caps, he would want it; furthermore, he wants to see every member the possessor of one, therefore has decided to sell them so cheaply that price, at any rate, will not stand in the way of possession.

The cap is made of navy blue cloth, fadeless, durable, and soft as silk, warmly and handsomely lined, bicycle style. Across the front, in bright gold, are the three letters, C. M. A. The caps are to be sold at 50 cents apiece, postage paid. The embroidery alone, on the letters, which is done in good gold bullion, is worth more than the money asked—but then, we want the boys to have the caps so that they can show their colors at all times and in all places. It is a good advertisement for the C. M. A., and the cap alone would cost you \$1 in the local stores. And size, from 6¾ to 7½. State your size when you order, enclose 50 cents, and the cap is delivered to you, postage paid.—The Star.

The same number of the Star discusses a uniform and the formation of a uniform rank for lodges of boys, with the Knights of Pythias drill. The C. M. A. gets a

great amount of money from boys, and we judge that by this time Mr. Best must have become rich. The Star reports thirty-six lodges organized since its last issue. It claims to circulate 75,000 copies monthly, and its advertising rate is net 40 cents an agate line per issue.

But what does all this mean for the present and future life of the boys who are truly the coming men of America?

WHITED SEPULCHERS.

Every little while we learn of some doughty fellow who assumes to write "Rev." in front of his name getting up before an audience and hurling his feeble anathemas at secret societies. The Masonic fraternity is the one that comes in for the most severe denunciations, but we have yet to learn of any instance wherein these brawlers have made an impression, except upon such as have already, through their church affiliations, resolved that secretism is a crime and should be suppressed. These fellows seek out Lutherans, U. B.'s, United Presbyterians, and such ilk, before whom to deliver their diatribes. The invariable "penny collection" follows. It is this latter in which they are most interested, more so than for "the love of Christ." They are usually men who cannot sustain a lengthened service to a congregation, but having learned a lesson for the hour, they pour forth their oft-repeated innuendoes and falsehoods for the expected nickels. They don't mention the relief of the sick, the burial of the dead, the help extended to the orphan, or any of the many benefices scattered broadcast over the land. Their cry is that its work is secret, done behind guarded doors, and not cried from the housetops, and these miserable charlatans are not permitted to be partakers in its benefits. They are "whited sepulchers," of whom the Christ they profess to adore has uttered the most scathing denunciations.—Odd Fellows' Companion, October, 1898.

This sweet-spirited criticism seems rather unfortunate in its heading, for when attempts to whitewash the lodge for the sake of outside appearance are suggested, with things hidden inside, the mind is apt to rest on the lodge rather than on those servants of Him who first condemned "whited sepulchres."

We do not know what "doughty fellow hurling anathemas" may have "assumed" the title Rev. Give him the credit at least of not having called himself Noble Grand Supreme Illustrious Rev.

There are a few speakers on the subject who, being regularly ordained ministers, are addressed as Rev., and who, if they should have occasion to recognize the title, could not be said to "assume" it.

As to the construction put upon the motives of the "fellows" denounced by the Companion, we have this to say: Such imputations put upon honest Christian men working in a reform would be slanders. As for any reason why even "miserable charlatans" may not be partakers of such benefits as may be offered by a lodge, the charge needs explaining. But it is evident that something is hit, for it squirms and hisses.

"CHARITY" HUMBUG EXPOSED.

In one of our fraternal orders the management is confronted with a case as follows: A member of eleven years' standing died suddenly with one assessment unpaid. He had drifted into the habit of not paying until late in the next month, thus really being insured but a small part of the time. He was a jolly good fellow, very popular with his fellow members, but just careless and unbusinesslike. The records of the lodge show him to have died suspended. By the laws of the order, of course, it cannot legally pay his family, consisting of a devoted wife and six children, anything. The local lodge, in its friendship, is making most fierce demands for payment of something, even threatening to withdraw. The managing board is sympathetic and would like to help the family, but their oath is recorded to obey the laws of the order. The only safe plan is for a member to pay his assessments promptly.—Exchange.

There is no provision for a worthy brother, regular in attendance, whose circumstances are such that justice to his family will not permit him to pay quarterly dues. Because of poverty a brother is ostracised and classed among criminals.—R. A. correspondence report, 1898.

"A friend loveth at all times, and a brother is born for adversity."—Proverbs 16: 17.

FATERNITY WITHOUT A LODGE.

Fraternity without a lodge is like a church and organ without a congregation and choir, like a stove without fire, like a home without wife and children. In fact, fraternity

without a lodge is a misnomer—it is a shell, a fake. When you dispense with the lodge room and take fraternity out on the street like a common thing, she will at first hide her face in shame and then freeze to death from the coldness of those around her. In the lodge room fraternity is in the hands of her friends. There she is revered and loved, and the spirit that she instills and inculcates into those who make her acquaintance is making the world better and happier. He is a common enemy, not only to the society but to the community as well, who would attempt to bar the doors of the lodge room.—Bee Hive, copied in Odd Fellows' Companion.

We have heard that it was a cold world. It is pretty cold in the lodge, too, if your dues are unpaid.

BETTER THAN CHURCH (?)

We believe that the principles of Oddfellowship, worked out in their fullness, are the best ever devised to promote man's happiness in this life and advance him to higher planes in the life to come. The sublime lesson on the immortality of the soul, which the ritual of Oddfellowship teaches in so forcible a manner, should sink deep into the heart of every member of our fraternity and be the mainspring to all his actions.—Lodge Record, May 20, 1898, Watertown, N. Y.

"Best ever devised;" "higher planes in the life to come." What do you Christian ministers say to the plan of preaching next Sabbath on Satan's counterfeit church—Oddfellowship; and of warning your hearers to "come out from among them?"

Several of our fraternal exchanges are advocating the plan of having all official bonds supplied by a surety company. If officers were bonded in that way, and occasion should arise, a lodge would not hesitate to push collections under the terms of the bond.—Colorado Odd Fellow, copied in Odd Fellows' Companion.

Don't those famous three links constitute a bond that is unsurpassed?

"In spite of innovations which would be wrought in our system by false teachers, true Freemasonry is and ever has been universal. Primitive man sought to know his Divine maker and worshiped him in symbolism. The sun was to him a symbol of Deity."—Grand Orator of the Grand Lodge of Illinois, Oct. 5, 1898.

"Primitive man" cultivating "true

Freemasonry," to whom the sun he worshiped was a symbol of Deity, could not, since "true Freemasonry of this sort" ever has been universal," hold it as founded on the Bible" before the Bible was written. There was paganism long before it was condemned by the prophets and before their Scriptures were written.

Under this showing by the Grand Orator of a Grand Lodge "true Freemasonry" is obviously true Paganism. "Innovation desired" by "false teachers" may be guessed at. Some Christian Masons have desired to innovate, and their presumption has been Masonically condemned.

The Home and the Lodge

BY NORA E. KELLOGG.

"He that walketh in darkness knoweth not whither he goeth." John 12: 35.

THE W. C. T. U. AND EASTERN STAR.

Since our last Cynosure went to press two important W. C. T. U. conventions have been held in Illinois, the Eighth District meeting in Sycamore, and the State convention in Hoopeston.

The Sycamore convention, which lasted three days, was characterized by an earnest, cheerful, prayerful spirit.

Several city pastors attended and participated in the meetings, and the Mayor of the city made an excellent address of welcome.

The report of the committee on resolutions was considered seriatim and adopted without a dissenting voice. The three resolutions given below will show the tenor and importance of the report:

"Resolved, That the Eighth District W. C. T. U. put themselves on record as being opposed to the desecration of the Christian Sabbath in every form, such as the Sunday newspaper, Sunday travel and Sunday traffic."

"Resolved, That the annulling of the act of Congress, known as 'The Anti-Canteen Law,' by our United States Attorney General, at the suggestion of the attorney of the Liquor Dealers' Association, is a foul blot on our national record."

"Resolved, That secret oath-bound societies which pledge their members to protect lodge brothers from penalty when guilty of crim-

inal acts, may be used to protect the liquor business, and are a meance to Christianity and free government."

The District Superintendent of enforcement of law said, while giving her annual report, that a Christian gentleman, a deacon of a Congregational church, who was making out a list of liquor cases to be tried before the Grand Jury, would not report five cases (which she afterwards reported herself), because the three saloonkeepers and two restaurant-keepers who had violated law, belonged to the same Masonic lodge with himself!

Eastern Star.

We are indebted to the Chicago Inter Ocean for the information that at the same time that the annual State W. C. T. U. was in session in Hoopeston, the Grand Chapter, Illinois Order of the Eastern Star, a thousand strong, was in session in the Masonic Temple in Chicago. There are, it is claimed, four hundred chapters in Illinois, with a membership of over twenty-three thousand.

This order was started in 1870, and so is a few years older than the W. C. T. U., but while both societies are composed, for the most part, of women, and the secret order has probably more members in this country than the other, how different are the moral effects produced by these two institutions!

The one exerts a clear, constant, positive influence for what is pure and good. In spite of the mistakes which attend human effort, it seems apparent that this movement was inspired of God.

The secret order, on the other hand, like the dense fog rolling landward from the sea, envelopes and chills and confuses all; and even puts a barrier between those who walk hand in hand!

Only a few weeks since a woman who had been for several years secretary of an O. E. S. chapter, assured me in all sincerity that there is positively no secrets about the order except little passwords "to keep out intruders." That "any one ought know what was done in the lodge, and even read the ritual."

But why would those men and women whom even lodge women love and respect, but who dare not ignore Christ's example, who ever "spake openly"—why should these be "intruders."

If thousands throng the churches

who do not belong we rejoice. If multitudes crowd temperance meetings no questions are asked as to membership. People may even attend the meetings of the Senate, of a city council, or a school board, who, in a sense, have no business there—that is, have no right to speak or participate in any way—and if quiet and respectful they are not turned away as "intruders."

Secrecy must be for one of two objects either to conceal wrong or in order to monopolize some good. But both these motives are evil. If your work is only good, "Let your light shine;" if evil, "Come out from among them, and be ye separate, saith the Lord."—II. Cor. 6: 17.

SECRET TEMPERANCE ORDERS.

At a recent W. C. T. U. meeting the question was asked, "How about the secret temperance societies, would you condemn them?" The following article is an excellent answer to this question:

"After fifteen years of intimate and candid observation we are forced to the conclusion that no one force operates against the success of real temperance reform so effectually as the effort to organize the work under secret society methods.

"First. The lodges divide the workers and thus impede the work. There are many earnest temperance workers who are kept out of all secret orders by conscientious convictions that all such orders are wrong. Of course if, for conscience's sake, many cannot go into a secret lodge to do temperance work, and others, against such conviction, or without any conviction at all, go into the secret lodge, there will result no little division of the workers, and the lodge will be hindered. Who is at fault when such a division results? We unhesitatingly charge the fault upon the secret lodge workers. We do this for the reason that they are the introducers of an innovation. Secret orders were not divinely instituted; they are the creature of man's desire to gain advantage over his fellow-men, and to find protection that is not afforded a guilty man by ordinary processes of law. Secret lodge temperance work is neither the normal nor the original method of reform work. It is a turn-

ing aside from the established methods of carrying forward good enterprises. Many good people remain in the old paths of open, honest work, and call to those who have departed therefrom to return from their wanderings, and their unholy alliance. If they refuse the call the unfortunate result of a divided force, and the consequent responsibility for much delay and many defeats, remains with the innovators.

"Again, the lodge people themselves are much divided. A lodge of Good Templars, another of Sons of Temperance, another of Rechabites, and still another of the Royal Templars of Temperance, all in a village of six thousand inhabitants. It is a multiplication of ways for spending money not demanded by the work, and the same is true of time and energy. Either they are alike or unlike in all the essential features. If secrecy is essential, then one order would be sufficient. If they are different, then they are not pursuing temperance as the one end to be gained, and should not pose before the community as temperance orders.

"2. This leads to a second and serious charge, that the lodges have encumbered the work by loading it down with many merely incidental and other foreign issues. For instance: How can life insurance be made a condition of temperance work? as in the case of the Royal Templars. Again, the Rechabites exclude women. Surely they have a work to do, and has any set of men a right to monopolize the work?

"3. The fact that the lodge is a secret order is a source of weakness in itself. It is cowardly to take a good work from before the public and enshrine it behind sentinels, pass-words and grips, to be served by persons with high-sounding but meaningless names. Many a man is bold against the curse of rum when he is where all his hearers are pledged to "never reveal but always conceal the workings of this lodge," but when face to face with the enemy he is a coward. It is said we cannot successfully prosecute the work and let our enemies know our plans. We reply, any moral reform that cannot take the open field of free and full discussion and effort is unworthy of any one's attention or thought.

"Whatever be our object, it is unmanly to plot and scheme in secret to gain an advantage we have not courage to win in an open conflict.

"The principal reason why the secret lodges are a certain hindrance is, in the fact that they are contrary to the divine order and therefore cannot count on the blessing of God. When God would lead the children of Israel into Canaan did he organize the various tribes into secret societies? When Jesus would establish the Christian Church did he organize a secret lodge? When God would purge the corrupt church by the reformation fires did he organize Martin Luther and his co-adjutors into a secret lodge? When British Christianity had become only a name behind which was a spiritual deadness most shocking, and a moral corruption disgraceful and ruinous, did God organize John and Charles Wesley into a secret lodge? Nay, but God's ways are ever open, frank and honest, and if men would obtain God's blessing they must be in the divine order. Does any one suppose God can bless a work that is directly opposed to truth and righteousness? Those who do come to the light that their deeds may be manifest. Evil only has need of concealment and secrecy.—The Bible Standard.

KITE TO CARRY THE LODGE.

Dr. Chas. Jewell, who was fifty years ago one of the most prominent temperance workers in this country, said that in his opinion the secret temperance societies had set back the cause of prohibition at least "a quarter of a century!"

Hon. Neal Dow said he had belonged to the Good Templars and really they did not accomplish much toward the destruction of the liquor business; that is to say, they do not vote that way."

In short, temperance is simply used as a kite to carry up the tail of secrecy!

FOR THE LITTLE FOLKS.

News from China.

More than four years ago, in the city of Foochow, China, a day school was started and named the "Christian Cynosure School."

Rev. Mr. Geo. S. Miner has the charge of this and 187 more schools.

There were forty scholars in the Cynosure School and some of the children have become Christians. The teacher is a Christian Chinaman named Huong Do Sing. In a letter which he wrote some time ago he said: "By the efforts of the Christian people and the favor of God we trust China will soon become a changed nation."

It takes about forty days for a letter to come to Chicago from Foochow. A few days ago a letter came from Mr. Miner, bringing news of the school. He says "if you would like a letter direct from the Christian Cynosure school to be published, let me know and I will have the school write one in Chinese and will send a translation."

Mr. Miner also says he would be glad of some Chinese tracts about secret societies to circulate, and he writes: "I do not believe there is a nation on earth so bound by secret societies, clans, guilds, etc., as China, and often for a person to become a Christian he has to step out and leave everything as Christian did in Pilgrim's Progress."

Now will any little or large Cynosure reader who would be glad to help the Chinese get free from the devil worship which they practice in their lodges send an offering to Mr. Phillips to help publish a tract in the Chinese language?

If you have only a few cents you can send stamps, and be sure when you send the money to send a prayer to heaven that God will bless the gift.

Some of the day school children in China make beautiful silk book-marks, with the words in Chinese, "Come over and help us." If any Cynosure children would like to sell some of these book-marks to help pay the expense of a school where little heathen children learn of the love of God in Christ, if you will write to me I will send and get the book-marks. Address Box 100, Wheaton, Ill. They cost ten cents apiece, and you might by selling ten get one dollar to pay toward a school.

It takes about forty days for a letter to get to China and forty more for the answer to come back, so it will be nearly New Year's time when we hear again. Let us see how much we can do, in the

meantime, to show our love for the dear little Chinese children!

Our Question Drawer.

If you do not see what you want ask for it.

Q. Have you found a satisfactory answer to the question why so many good, wise and able men either positively abandon Masonry or quietly withdraw?

Why did Washington for thirty years, and Chief Justice Marshall for forty, avoid the lodge room?

Q. Would it be wrong for me, a Christian Endeavorer, and a Sunday school teacher, to join a secret society, a large number of whose members are infidels and drunkards?—A Subscriber.

A. I think it would, and the very fact that you are in doubt about it should settle the question in your own mind.—The "Telephone Exchange" of the Christian Endeavor World.

This is a principle of wide application. Doubt is often a sufficient negative. Give virtue "the benefit of the doubt." Avoid doubtful things, and have nothing to do with anything that you must be always explaining, always excusing.

Q. How many oaths does a man take who is a 33d degree Mason?—R. J.

A. Allowing every section of the obligation to be a separate oath, a 33d degree Mason we find has taken one hundred and sixty-one oaths.

Q. Are saloonkeepers admitted into Freemason lodges at the present time?—M. L.

A. This question can be better answered, perhaps, by asking a few others in return. Are Freemasons teetotalers? Are Knights Templar temperance men? What mean those loads of whisky, wine and beer which accompany the Knights Templar and Shriners when they go on their pilgrimages, or to attend their grand conclaves?

Here in Chicago some of the leading Masons of the city are liquor men, such for example as Hogg, of the firm of Hannah & Hogg, extensive saloonkeepers; Charley King, past master of Keystone

Lodge, an old saloonkeeper; Lawrence Kurzka, the same; John W. Bohn, ditto; Schwan of Lincoln Park Lodge, a whisky seller and rectifier, and so we might go on to mention McGarigle, a gambler and saloonkeeper; Varnell, Feldkamp, Burmeister, and, in fact more than one-half of the saloonkeepers in the city are either Masons or Odd Fellows. Then we have the leading brewers and distillers in the country nearly all prominent Masons and Odd Fellows.

Yes, saloonkeepers are admitted to membership in Masonic lodges; they cannot be kept out; and even in States having local option or prohibitory liquor laws, although grand lodges sometimes pass anti-saloon resolutions, it is done more for effect than with any honest intention to become promoters of the temperance cause. The keeper of the low groggery is not wanted, because his presence in the lodge would be more of a disgrace than an honor to the order, but the wealthy liquor man, such as Lawrence of Massachusetts, and men who keep respectable saloons (if there be such a thing), have been, are now, and always will be welcome in Freemasonry. The thing itself sprung from a London grogshop in 1717. E. Ronayne, Past Master Keystone Lodge, Chicago.

Q. Was George Washington really a Freemason?—T. J. L.

A. Washington was initiated into Masonry when a young man, but in his mature years it was distasteful to him to be addressed as a Mason, and in reply to a letter from Dr. Snyder, declared that he had not been in a lodge of Masons but once or twice in thirty years. He was to all intents and purposes a seceding Mason. The late Pius IX. was also a Mason, and was expelled from the Grand Orient after Garibaldi's triumphant entry into Rome. So were Aaron Burr and Benedict Arnold good Masons, lived and died as such, and so also were nearly all the Southern generals in the war of the rebellion, but connecting Washington's name with Freemasonry now is an insult to his memory, and every honest and intelligent Mason knows it.

Q. What is meant by renegade Masons?

A. The Grand Lodge of Michigan in 1897 appointed a committee to examine into the condition of Masonry in that State. The following year that committee brought in a report stating that they had found 12,000 Masons within the jurisdiction of the Grand Lodge so careless about Masonry that they would not pay \$3 or \$4 a year dues—these they called "renegade Masons"—Masons who would neither attend lodge nor pay dues.

Q. When the apostle said, "Him whom ye ignorantly worship declare I unto you," did he mean that the Athenians worshiped the true God? And if so, why is not Masonic worship true worship?

A. We leave this question open and respectfully request answers from our correspondents.

GERMAN BAPTIST POSITION.

Is the Modern Woodmen of America a secret order, and are our members allowed to belong to it.—F. A. Royer.

It is classed with the secret societies, and it would be contrary to the rules of the church for any of our members to unite with the order.—The Gospel Messenger, June, '99.

News of Our Work.

TACOMA, WASHINGTON, CONVENTION

The convention was quite interesting. The address of welcome by the president, Rev. P. A. Mattson, was to the point, and well received. Rev. Doescher spoke on "Shall a Christian Join Secret Societies?" The address was well prepared and well delivered. It made an excellent impression on those present.

Rev. C. E. McReynolds delivered an excellent address on "The Citizen and Secret Societies." This was a splendid paper, and well rendered.

Rev. P. J. McDonald's subject was, "The Church's Testimony Against the Lodge." The speaker needs no praise.

The following were chosen officers for the coming year:

President—Rev. P. J. McDonald.

Vice President—Rev. James Eva.

Secretary—Rev. M. L. Larson.

Treasurer—Rev. J. I. Frazer.

Field Agent—Rev. P. B. Williams.

It was agreed to hold a convention next year, and that the Treasurer assess the Anti-Secrecy congregations of the State to the amount of at least \$50 to defray the expenses of the convention. The time and place for holding the next convention shall be left to the President and Field Agent.

Rev. P. J. McDonald read an excellent paper on "The Church Testimony Against the Lodge."

Rev. P. B. Williams spoke on "The Family and the Lodge," followed by Rev. C. E. McReynolds on "Some Reasons Why I Am Opposed to Masonry."

Rev. J. I. Frazer delivered a very excellent address on Jesuitism as a secret society. This was a very masterly arraignment of this secret order.

Rev. N. H. Harriman spoke on "The Menace of Secretism." Mr. H. is a fine speaker. He takes strong grounds against the whole secret lodge system.

Rev. E. Knappe, of Seattle, spoke on "The Church's Duty Concerning Secret Societies." That was a good address, very strong, and ably delivered.

The Field Agent made the closing address on the State and Secret Societies.

The convention was well attended in the evenings, better than usual, but in the daytime the crowds were small. The interest was good throughout.

We wish to again thank all who participated and helped to make the convention a success. P. B. Williams,

Field Agent.

Father Mathew to the Convention.

Sept. 2, 1899.

Dear Brethren and Friends of the Reform Work, in Convention at Tacoma the 19th of September, 1899: Being requested by Rev. P. B. Williams to give you a brief history of the rise and progress of the anti-secrecy work on the Pacific coast, I esteem it a great privilege to give you a hearty welcome to a few thoughts on the line of our work.

I have been very desirous for a long time for some real reform work to be done on this coast. I had been getting a large amount of anti-secrecy literature from Chicago and scattering it east and west, north and south, producing no

small effect on the minds of many persons. The lodge men did not appreciate this kind of work, and would tell me that I did not know anything about Masonry; I told them I was sure that I knew enough about it to condemn it, and that we would be better off without it.

W. I. Phillips, secretary of the N. C. A. at Chicago, suggested to me the importance of getting up a convention in Oregon, in order to organize an association as a branch of the N. C. A. I fully endorsed the propriety of such a move. By the help of God I concluded to publish a convention to be held in Canby, Ore., in August, 1892, and worked it up as fast as we could, and it was a success. We had a good turnout; there were thirty-two ministers, and we organized with a little over 400 members who signed the constitution. Myself was made president for one year, and Rev. P. B. Williams secretary. At the close of the year I resigned in favor of Bishop Dillon.

Rev. P. B. Williams made me a proposition to take the place of Field Agent. I told him I would not employ any one for the one purpose of lecturing against the lodges. I said a minister should declare the whole counsel of God and preach Christ and him crucified and to condemn the lodges by the Scriptures. Bro. Williams said that was just his belief, so I employed him on those conditions, and he has lived up to the agreement, I believe fully. He has caused many to leave the lodges and has kept many from going into them, and no doubt has stimulated many to become good workers on the reform line. He has got many subscribers for the Cynosure. He is a grand reformer. He has been the right man in the right place, and he has had many revival meetings by the preaching of the pure gospel.

We have made a very good beginning on this coast. But it is a very small thing compared to what needs to be done as soon as possible. We should implore God's help day by day, continually, and treat everybody kindly and lovingly, and give Masons and lodge men a good reason to believe that we are their friends.

All seceding Masons are grand heroes. They are well tried men, and come out on the right side. Their testimony against Masonry is good. There are a great

many of such living witnesses to-day on this coast.

It must be conceded that Rev. P. B. Williams has made a very good success, considering his uncultivated field. He began his reform work by honoring the pure gospel of Christ and leading sinners to repentance.

What we need most on this coast and everywhere else is for each one for himself to seek enough of the grace of God to help him to love the lodge people as he loves himself, and to labor with them, and for their good, in the name of the Lord Jesus, and for his glory; because he tasted death for every man. There will be a two-fold benefit in getting them to secede; we will also have their testimony. We should do all we can as a duty we owe to God, and for his sake.

Some plan should be adopted to get more life into this coast work immediately, so as to not lose any of the good work that has been done. We need to have an agent at work all the time. The N. C. A. is the mother of this coast work and she ought to take the matter into council and help us on with this work. We need a large amount of anti-secrecy literature spread broadcast, as it is the means of getting many out of the lodges. I have tried it successfully.

Very much praying for divine help, while engaged in the work, is very important. S. Mathew.

OHIO STATE CONVENTION.

Lima, Ohio, Oct. 19, 1899.

Dear Cynosure: Had friends been in the country near New Hope, Va., about 11 o'clock on the night of September 20, they might have seen your representative in the midst of a rapid-flowing river, the rain falling and the water coming into the body of the carriage so that his feet were only kept dry by keeping them on the dashboard.

We were returning to Bro. Garber's from the lecture delivered in the New Hope Hall. I began speaking at 8 o'clock, but many came an hour earlier and sat on backless benches.

While preparing for the convention soon to be held in Columbus, I have found many opportunities to present truth on reform lines. One Sabbath was

spent at Reynoldsburg, Ohio, another at Utica, Ohio. The U. P. and Covenant churches at these points welcomed the truths I had to bring. They will be represented in the Columbus gathering. I write this while at a meeting of the joint synod of Ohio Lutherans. The attendance is larger than any it has been my privilege to attend. Your agent accepted the invitation to address the synod this a. m. The response in Cynosure subscriptions shows no backward movement along the lines of reform.

Early this morning I visited the college of which our State President Long is president. This is a young, rising institution, giving great promise for the future. About one hundred and fifty students, with seven instructors, are the present figures.

Many pastors of this synod plan to attend the Columbus convention. The outlook for a helpful gathering is, indeed, encouraging.

A strong program is arranged, printed and awaiting circulation. I hope to see Columbus again before midnight tonight.

Our former State President, Bro. H. J. Becker, of Dayton, Ohio, is slowly recovering. His health has been much impaired. An operation brought relief. I found him rejoicing in the Christian's hope, his interest unabated in reform. He likes the Cynosure much better than in other years. W. B. Stoddard.

RONAYNE AT HUDSON.

We arranged with Mr. Ronayne for a series of lectures on Freemasonry the 23d and 24th of September. The meetings were held two miles north of Hudson, Ill., in the Brethren Church, the opposition being so strong as to make it out of the question to get the use of a church-house in the village. Notwithstanding this the attendance was fairly good, and the interest excellent. Mr. Ronayne handled the subject in a convincing way, going over the ground pretty thoroughly in the four lectures. Mr. Ronayne made it very plain that Freemasonry is identically the same as ancient Baal worship, and one of his leading characteristics is the "proving of all things and holding fast to that which is

good." We are not so sanguine about any being brought out of the lodge, but possibly some will be kept from going in, while there is one thing sure, at least, many Christians will be strengthened by these meetings.

Mr. Ronayne also showed us very plainly that Masonry is the mother, and the others are the daughters, and the daughter very much resembles the mother. Some representative lodge men here say, or claim, all that has been said is void of the truth, but this is accounted for when we remember that these men are sworn to conceal and never to reveal, even before they themselves know what they were going into, and for this reason it may be nearer the truth to understand a lodgeman to mean the opposite of what he says. The idea that any system that stands for the elevation and purification of mankind, being kept, so far as details are concerned, a profound secret, under penalty, is foreign to common sense, reason or truth. The charity of these false systems is to protect the protected, not in any sense those who need it most.

W. E. Snavelly.

Hudson, Ill., Sept. 29, 1899.

FROM ST. PAUL.

Sept. 23, 1899.

Every Lord's day afternoon this summer has found me in Rice Park, St. Paul, Minn., proclaiming the gospel, warning the people against lodge demonology, each time having with me a small valise filled with lodge rituals and lodge publications, showing how the wrath of God is revealed from heaven against the men and women that join lodges. Especially warning God's people against the pastors that are silent about lodge ritualism, or advocate that sort of worship.

Rev. W. Fenton.

74 South Robert Street, St. Paul, Minn.

EVERY LITTLE HELPS.

Chicago, Oct. 17, 1899.

And still another story is told of Mr. Lincoln. It was during that terrific ordeal of waiting developments that might justify him in the issue of his immortal Emancipation proclamation, that a giant

mind in a dwarfed body intruded itself upon the valued time and privacy of the President, to offer additional reasons for hastening the long delayed but devoutly prayed for document. As the pigmy, whose head scarcely reached above the tall man's knee, was about taking his departure, Mr. Lincoln, with a merry twinkle in his eye, yet half abstractedly, remarked, as he looked down upon his visitor: "Every little helps." It was this principle which actuated the writer a few days since in undertaking a little anti-secret missionary work.

Three religious delegated conventions were simultaneously in session in our city. Two of these bodies gave the missionary a cordial welcome and unrestricted privileges to their councils, but the third, if not more wise, was certainly more cautious. The pastor of the church, in which this council was held, was not a secretist himself, but a most sensitive apologist for such of his brethren as might be lodge men. The question at issue was whether anti-secret literature might be given the delegates. The conversation was in the vestibule of the church during the time the convention was in session. The pastor's arguments were that just as good men belonged to the lodge as to our churches, and if you don't belong to the lodge yourself it is impossible for you to know anything about it, and kindred sophistical twaddle that is quite too current. Just as the pastor was saying that he had no right to offend a brother by handing him a tract, a gentleman ascended the stairs and the pastor seized upon the occasion for a practical illustration, and a re-enforcement of his argument. He said: "Now here comes a good brother Mason, who is a member of my church, and I have no right to give him offense." "Hold on there, doctor," said the gentleman; "I am no longer a Mason. I have my eyes open and I have had enough of it." Then he confirmed and added to all that the missionary had said. He told his pastor of the sacrilegious mockery of the lodge over the resurrection, of the elimination of Jesus Christ from their forms of worship, and other impious practices, which were such a revelation to the pastor that he withdrew his objection to further light being thrown upon the subject.

Just what truth had been effectual in dissipating the error of this man, or the kind of salve with which this blind man's eyes had been anointed, and sight restored, we may never know, but let us be encouraged with the thought that "ever little helps."

J. M. Hitchcock.

ABANDONING THE LODGE.

Bro. W. I. Phillips—Dear Sir: I am still at the Master's business as the way opens up, and I am seeing the good effect of some of my work. I was glad Bro. P. S. Clement, at East Springport, gave his renunciation and experiences in the Knights of Pythias. He was the first one that owned up to me that the expose that I showed him was correct. I am encouraged to work on, for one soul saved from the pitfalls of hell is worth much.

I am trying to get a Free Methodist preacher to send in his experiences in secret orders to the Cynosure; he has been a member of five different secret orders. I have hopes of two other Masons coming out; one told me that he used to think that I was a crank on Freemasonry, and that he joined the order when in a backslidden state, but he had returned to the Lord and the Lord had shown him that his Masonry was wrong.

I expect to do all that I can this fall and winter, as the Lord shall use me, in telling to others what He has saved me from. God does not save us in our sins, but from our sins. It was hard for me to give up the Masonic lodge, to which so many preachers belong. I tried to hold on to both the lodge and church, but now I thank the Lord that He required me to come out and be separate from the lodge and He has promised to be a Father to me, praise His holy name.

I hardly know what to think of a preacher or any other Christian that will take three degrees of Masonry and then does not and will not warn others to get out and stay out, and get out themselves. Ezekiel 33: 6, was written on my heart after God saved me; the devil reminded me of the obligation which I took, but he did not remind me of what God says about not taking such oaths and about confessing the sin if one does take them.

Leviticus 5: 4-5. I confessed my sin to God and as I had promised the Masons that I would warn a brother when I saw him in any danger, so I feel like warning him to renounce his Masonry, even if I have to do it at the risk of my life; indeed, I have to do it to save my own soul. (Luke 12: 2-6.) Jasper J. Tucker.
Spring Arbor, Mich., Oct. 1, 1899.

Odds and Ends.

A little four-year-old was in an upper berth in a sleeping car. Waking in the night, he was asked if he knew where he was. "Tourse I do," was the answer. "I'm in the top drawer."

"I wish we had a horseless carriage," said the farmer's son. "We have," replied the farmer, "and, now that you speak of it you might as well get it and bring a load of potatoes up to the house."

A lodge can pay its tribute to the memory of Washington privately in the lodge room, but should not appear in public. Kansas Grand Lodge Report, 1898.

Especially as Washington certified that during the last thirty years of his life he was never in the lodge more than once or twice.

The Rebekahs of Idaho are determined to have an O. F. Home, and have assessed themselves five cents each per annum for that purpose. The way to have a home for the indigent and orphan is to go to work and get it.—Odd Fellows' Companion.

Five cents a year is the interest of about one dollar. At that rate the home may be ready for their grandchildren's orphans.

"I shall have to ask you for a ticket for that boy, ma'am." "I guess not." "He's too old to travel free. He occupies a whole seat and the car is crowded. There are people standing up." "That's all right." "I haven't time to argue the matter, ma'am. You'll have to pay for that boy." "I've never paid for him yet and I am not going to begin now." "You have got to begin some time. If you haven't had to put up fare for him you're mighty lucky or else you don't do much

traveling." "That's all right." "You'll pay for that boy, ma'am, or I'll stop the train and put him off." "That's all right. You put him off if you think that's the way to get anything out of me." "You ought to know what the rules of this road are, ma'am. How old is that boy?" "I don't know. I never saw him before."—Philadelphia Press.

MASONIC CANT.

There is a set of cant expressions and claims with which one becomes familiar if he hears much about Masonry. Masons are and must be good men, all the Presidents have been Masons; Solomon and Washington were masters of the lodge, and so on.

The truth is that Masons without number are anything and almost everything except good; that Solomon lived many centuries before Masonry came into existence, and that Washington lived many years after he ceased to attend Masonic meetings.

Several of the Presidents were never Masons and some of them have been anti-Masons. Still the tiresome cant goes on about good men, great men, Solomon and Washington.

BUT ISN'T IT A SECRET?

"At the subordinate meetings this week, in nearly all instances the elective officers treated the members by passing cigars. In the Rebekah lodges chewing gum has been the principal feature."—Colorado Odd Fellow.

The progressive pedro party given by Detroit Division No. 35, Knights of the Loyal Guard, at their parlors in the Valpey building, on the evening of Sept. 26, was a social success in every way. Every available space had been reserved for pedro tables, and every table was occupied. Fully two hundred of the Sir Knights, their ladies and friends assembled and the occasion was a happy one for all present. Each lady was presented with a floral souvenir on her arrival. Seven games of pedro were played as the first order of the program, and solid silver prizes were awarded—a first and second to ladies and first and second to gentlemen. The musical program was exceptionally good as well as the elocution selections. The Supreme of-

ficers present made brief addresses and all in all Detroit Division scored another credit mark in their record of unique and interesting entertainments.—Loyal Guard.

It is hard to see anything "unique" about gambling in a lodge.

THE BOWERS OF PARADISE.

O traveler, who hast wandered far
'Neath Southern sun and Northern star,
Say where the fairest regions are!

Friend, underneath whatever skies
Love looks in love-returning eyes,
There are the bowers of paradise.
—Clinton Scollard.

"Are you the defendant in this case?" asked the judge, sharply. "No, suh," answered the mild-eyed prisoner. "I has a lawyer hired ter to do de defendin'. I's de man dat done stole de ahticles."

WONDERS OF ENGLISH SPELLING.

If an S and an I and an O and a U,
With an X at the end, spell Su,
And an E and a Y and an E an I,
Pray, what is the speller to do?
Then if, also, an S and an I and a G,
And an H E D spell cide,
There's nothing much left for the speller
to do,
Than to go and commit Siouxeyesighed.

The bigotry of many centuries is fast falling before the advancing sceptre of fraternity.—The Loyal Guard, June, '99.

You don't say so! The life insurance "sceptre" must be cutting quite a swath.

Bobby—What is that which occurs once in a minute and twice in a moment, but not once in a hundred years?

Tommy—I don't know. I'll give it up.

Bobby—The letter M.—Selected.

A dancing party followed, and the three hundred guests present had a most delightful time the entire evening.

Division No. 48 meets every Wednesday night at G. A. R. Hall.—Loyal Guard.

There is where old line insurance fails; it attends strictly to business and does not provide dancing parties.

Newspapers and Reform.

A PARALLEL CASE.

Pastors who oppose secretists are decried as narrow-minded, while others who freely admit them are praised as broad-minded.

The former, however, have their minds on the narrow way, and are governed by its principles. This is a commendable narrow-mindedness, for it leads to eternal life.

Comparatively only a few side with them, for the simple reason that Christ says of the narrow way: "And few there be that find it."

The "broad-minded" pastors often have their minds on the broad way and are imbued with its spirit. Although they have many adherents, for Christ says of the broad gate, "And many there be which go in thereat," nevertheless their broad-mindedness leads to destruction.

As servants of Christ we have no right to lower the standards of his word and to make compromises with the unfruitful words of darkness.—Lutheran Standard.

KEEP CLEAR OF THE SECRET LODGE.

BY JOSIAH W. LEEDS.

Last winter at the University of Pennsylvania, in Philadelphia, there were a number of very disorderly occurrences on the part of rival classes of the students. In the course of one of these escapades the son of a professor in the Medical Department was confined in a closely guarded room of the "fraternity houses." It has often occurred to me that it is in these darkened secret chambers, frequently, that opportunity is in many cases taken to devise schemes of hazing and to concoct other disreputable plots. Instances could be given of very cruel procedures in connection with initiations into the college Greek Letter fraternities.

Controls the Legislature.

A young Friend, lately a student at one of the State universities in the West, writing to me enclosed a freshly written

account by one of the professors, in which it was shown that the secret Greek fraternities were disallowed for a number of years after the opening of the institution until the machinations of some of the students having membership in a certain fraternity resulted in their adult sympathizers influencing the Legislature to withhold the usual annual appropriation in aid of the university. The prohibitory rule was eventually rescinded, and the fraternities effected their coveted entrance. The professor sending the account, nevertheless, testifies: "I believe a majority of the — faculty regard these fraternities as an unmitigated nuisance."—North Carolina Friend of Oct. 6, 1899.

SINNING BY PROXY.

Men sin by proxy in maintaining membership in fraternities, associations and organizations which are committed to unrighteous principles or in which the balance of power is on the side of unrighteousness. As a rule, secret societies are organized and operated on a principle of pure selfishness, and, if "good men" do belong to them, it does not prove the principle of selfish oath-bound secrecy right, but only shows how in this particular the otherwise "good men" belonging to them are "partakers of other men's sins." If I belong to a lodge or worldly society of any kind, and that lodge or society votes to have a ball, a Sabbath excursion, or a Sabbath picnic, however pious I may be and however loudly I may protest against the decision of the rest, who overrule my protest, I am a member of the body which, in its corporate capacity, voted to do the evil thing, and, because of that, I am partaker of the sins of the rest. In other words, I do by proxy in such a case the wrong I would not consent to personally.

As Lot lost his power of testimony by living in Sodom, though he was personally "a just man," so one loses his power of testimony who in the foregoing or in other ways enters into or continues in affiliation with iniquitous persons or unholy associations. Separation from sinners is God's rule for saints first, last and always. "Neither be ye partakers of other men's sins."—Free Methodist.

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Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Richardson's Monitor of Freemasonry.

Cloth, \$1.25; paper, 75c.

Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester.

Cloth, \$2.00.

Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or the Handbook of Freemasonry at a quarter the price.

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Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 16 pages, 5c.

Freemasonry Contrary to the Christian Religion. By "Spectator," Atlanta, Ga. 16 pages 5c.

Hon. Thurlow Weed on the Morgan Abduction. 16 pages 5c.

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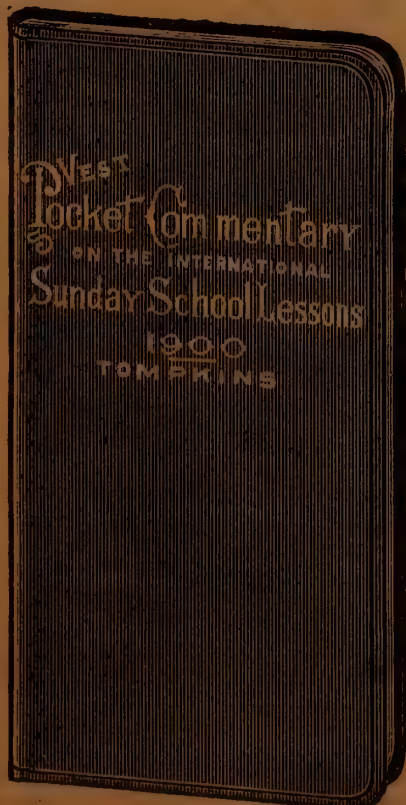
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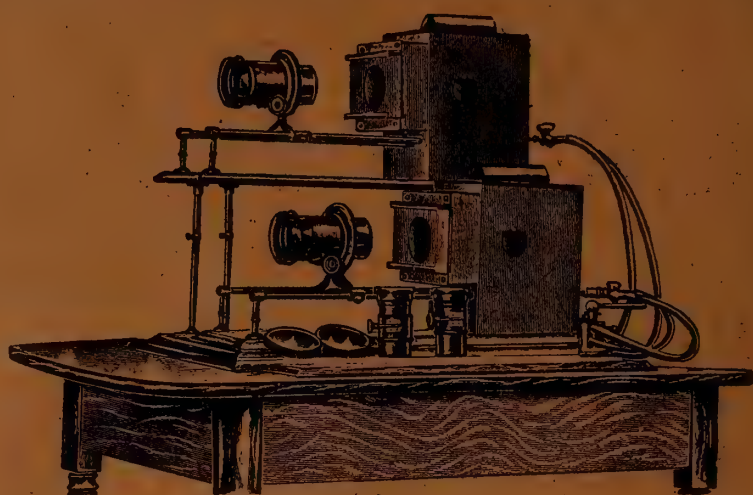
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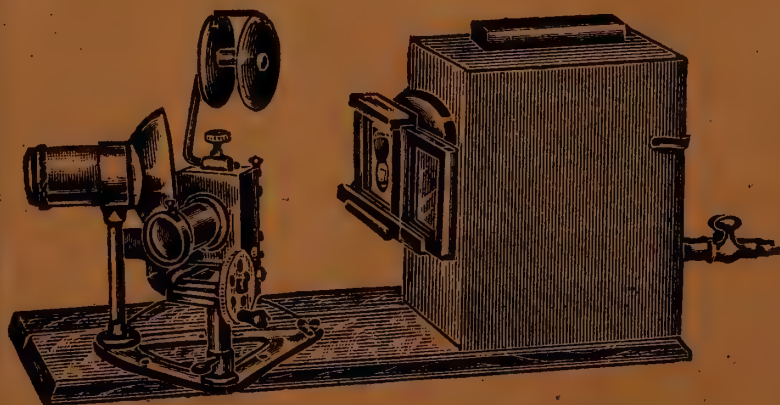
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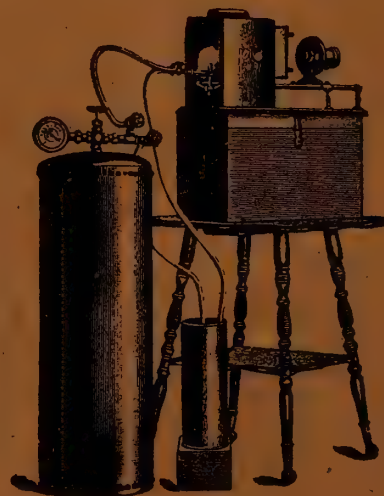


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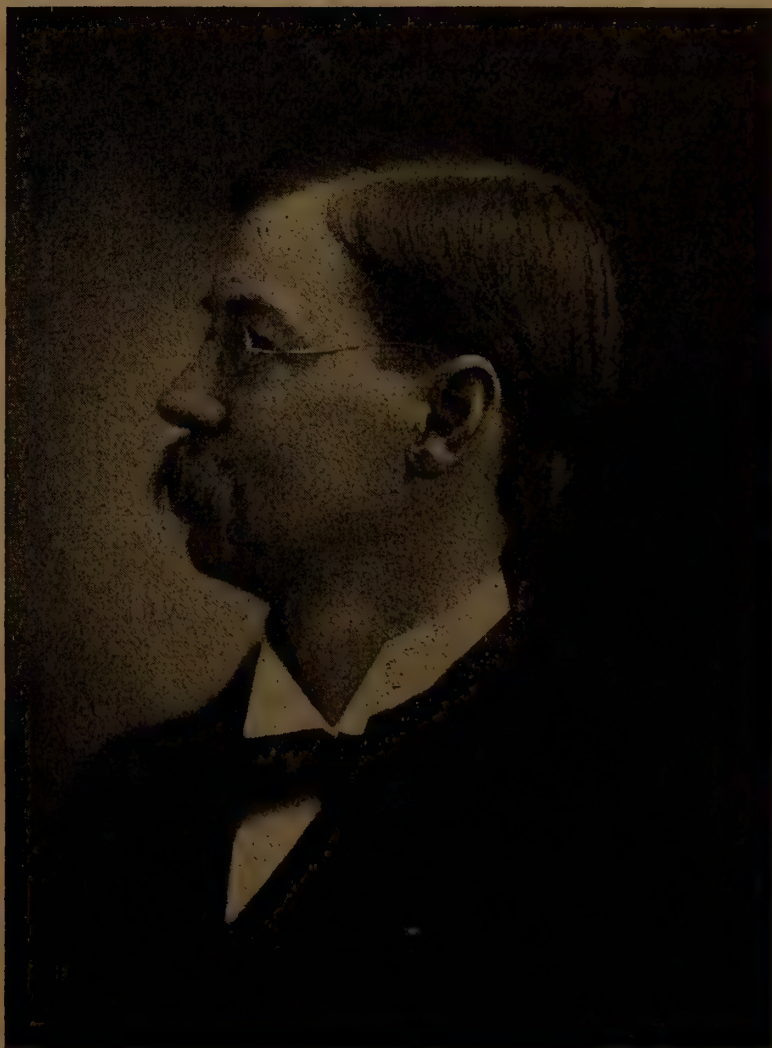
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POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.



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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1899) is a Methodist Episcopal, and the vice president a Christian Reform (Holland). Among the following named

officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at \$20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

For safety—"The law of his God is in his heart, none of his steps shall slide."—Ps. 37: 31.

For work—"That the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3: 17.

You are especially invited to subscribe for The Christian Cynosure, and to notice the offers in this number for new readers. Now is the time to renew your subscription and to send in new ones.

Dec. 14 is the centennial of the Washington entombment.

"Judge this rather that no man put a stumbling block or an occasion to fall in his brother's way." May not your secret society membership be a stumbling block or an occasion to fall in the way of your brother?

Hide your Masonic jewelry lest it discount your good sense or your personal character. Even if you have done something silly or worse, you need not tell everybody, or make constant public confession.

The conventions this month are to be held in Massachusetts and in Missouri. The latter is to be an interstate gathering, and we hope to meet friends from Kansas and Nebraska as well as from Missouri.

Since our last number was issued State conventions have been held in Ohio, Michigan and Iowa, and in the State of New York. More prayers and more gifts will put more workers into the field and bring still greater blessing to the home, the church and the community.

The four Washington numbers of the Cynosure for September, October, November and December, 1899, will be sent in one package to any address for 25 cents. Either number singly for 10 cents. Please remit only by postal note, if your office is an order office. A broadside containing a collection of articles timely and serviceable in this centennial month will be mailed on receipt of 8 cents with the address of the sender, or any person designated, plainly written.

I hope The Cynosure friends will ask their pastors to read the two articles on publicly rebuking popular evils.

How much have you contributed this year towards the work of the National Christian Association? Has it been prayerfully considered? May you do quickly what God would have you do.

"The Keystone says: 'Masonry is a moral, intellectual, social and convivial society.' 'Convivial' is good. A new landmark, and that, too, in Pennsylvania."—Tyler, Aug. 1.

Not so very new, either.

Few things, to our mind, are so deadening to spiritual life and power as the associations of the lodge, and we are very sure that the whole system is a snare of the enemy.—North Carolina Friend, Oct. 6, 1899.

An Illinois lodge a few days ago contributed one to the number of the slain while being initiated. The killing was similar to that at Hepburn, Iowa, recently, where the "patent spanker" and loaded cartridge were used.

"In India and the Malay archipelago we have the Mohammedan and Parsees, followers of Mohammed and Zoroaster, but believers in the one God, be he called Jehovah, Allah, or the Almighty, and these people are devoted Free Masons."—John C. Smith's Masonic oration, Oct. 5, 1898.

It is suggested that the Illinois Freemasons be addressed by Grand Orator Smith on the subject of saving the drink money of Masonic banquets, as a contribution to the missionary society, to send more Christian missionaries to these "devoted Freemasons."

The American Tyler of Aug. 1 states that "numerous members of Tammany Hall are Masons." That accounts for its many virtues.

The Fraternal Record, quoted in the Tyler, reports multitudes of Shriners among the volunteers in the Philippines. Charles L. Fields, Past Imperial Potentate of the Imperial Council, A. A. O. N. M. S., took an 8,000-mile trip to attend the annual session in Buffalo, but first ini-

tiated at least 100 members of the Manila army into the Ancient Arabic Order of the Nobles of the Mystic Shrine.

William McKinley was initiated into the same "Imperial" Caaba soon after he became President, and this may help account for his "Imperial Potentate" style of Imperialism.

Many members of secret orders seem ashamed to wear the badge or emblem of their society.—Loyal Guard.

That shows their good sense.

Bay City Division, No. 48, commemorated the addition of one hundred new members in three months by giving a musical and dancing program at a May Festival held May 18, 1899.—Loyal Guard.

What was the chaplain's part in adding the hundred new members and in commemorating the addition?

Our readers will be glad to hear that Joseph Cook has taken up his pen again. He is so much improved in health that for six months he has been doing literary work. His physician in Boston has now authorized him to speak on Sundays, and for this we may all congratulate ourselves as well as the distinguished Boston lecturer.

"Virginia Masons are calling attention to the apparent oversight of the Grand Lodge, which have thrust upon them to celebrate the centennial anniversary of George Washington's death, December 14, to contribute to the expense thereof. Virginia, Utah, Idaho, Florida, New Jersey, Colorado, Kansas, Delaware, and Michigan"—Tyler, Aug. 1.

Now which does that language illustrate—some new Masonic cipher, or "convivial" Masonry?

"In India I met many of the native Free Masons, and among them the Parsees, descendants of the ancient Persians, and they are enthusiastic Free Masons."—John Corson Smith, Illinois Grand Orator, on "Freemasonry Universal," in Voice of Masonry.

Would they be enthusiastic if Masonry were "founded on the Bible," or if it proved to be a "handmaid of Christianity?" The same writer tells how he found the Koran on the Masonic altar in Mohammedan Egypt.

Fathers and mothers whose children are at school cannot but read with deep interest the article in this number on the death of Berkeley. It seems to us that parents deeply sin who send children to institutions where secret Greek letter fraternities are allowed.

The portrait of Prof. King will be hailed with delight by those who listened to his masterly address at our Conference in Chicago in 1890. Since that time he has succeeded to the position in Oberlin College that ex-President Charles G. Finney occupied for so long a time as teacher of systematic theology. One of the closing sentences in Prof. King's address just referred to follows:

"Recognizing marked differences in secret societies as a whole, I have denied the claim of secret lodges to antiquity. I have denied their claim to possess secret knowledge. I have denied their claim to be justified by the membership of good men, and have shown without condemning their motives how the honest membership of such men is possible. I have denied their claim to be benevolent societies. I have adverted to their childishness, and have endeavored to show that in spite of moral aims or claims the single distinctive element of secrecy, with what this involves, makes the whole lodge system injurious in its effects on society and the individual."

The growth of this oath-bound order called Mormonism is worthy of serious attention. Dr. McNiece says: "Mormonism never had so much political power as it has to-day. It virtually controls Utah, Idaho, Wyoming and Arizona, and in a close election would hold the balance of power in other States, thereby securing in Congress quite a group of men naturally ready to oppose any legislation which the Mormons might not like."

Much valuable literature is being circulated in connection with the petition praying that Congress shall unseat Brigham H. Roberts, but none of this literature teaches that the obligation which binds the Mormon makes him largely what he is. It is this obligation that makes Mormons as well as Masons.

Read the article of Dr. Wallace, and especially the decision of the Supreme Court, declaring that a man holding to such obligations is unfit for American citizenship. Mormons, Masons, Clan-na-Gaels, Highbinders and Brothers of the Mafia ought to be disfranchised until they renounce and forsake their lodge obligations. The scythe of Judge Anderson would mow them all into one swath.

"The Mormons of To-day" reminds us that "the census of 1890 reports 1,058 Mormon communicants in Nebraska, 1,106 in Kansas, 1,336 in Wyoming, 1,396 in California, 1,540 in Michigan, 1,762 in Colorado, 5,303 in Iowa, 6,500 in Arizona, 14,972 in Idaho. In Utah the Mormons are about three-fifths of the entire population, which is about 280,000."

Dr. Strong says in his "Political Aspects of Mormonism," page 13: "When the Mormon Church of six members was organized in 1830, if any one had prophesied that within three score years and ten the membership of that church would virtually control three of the great States of the Union and one Territory, hold the balance of power in several others, and own most of the land fit for agriculture from the Rocky Mountains to the Sierra Nevada—an area equal to that of France, Great Britain and Ireland combined—he would have been called as foolish as the deluded followers of the pretended prophet."

The wage-workers have a perfect right to combine and assist one another; but the trades unions, as at present managed, are one of the great evils of the time. The war that is made on non-union workers, that seeks to prevent their working, that does not hesitate to threaten their lives, and has even resulted in the death of numbers, is familiar to the readers of the press of our country. The labor unions of Chicago have "out-Heroded Herod" in their demands that the Chicago Common Council shall deny police protection to the property where a strike is in progress, and shall withdraw all police protection from non-union workers. And they make this

shameless proposition against Christian men who must labor with their hands for the support of wife and children, and in the face of the constitutional rights guaranteed to every American citizen.

By the side of such an outrage the demand which they made and enforced against the Government of the United States in compelling it to substitute the corner-stone having the labor union mark on it for the one prepared by the Government pales into insignificance. Can any one doubt the correctness of the position of such churches as the Free Methodist in prohibiting members of labor unions their fellowship? If any one does, let him ponder the following extract from the obligation given to members of the Detroit Typographical Union, which is practically that given to the members of all of the different trades unions:

I (give name) hereby solemnly and sincerely swear (or affirm) that I will not reveal any business or proceeding of any meeting of this union; * * * that my fidelity to the union and my duties to the members thereof shall in no case be interfered with or trenched upon by any allegiance that I may now or hereafter owe to any other organization, social, political or religious, secret or otherwise.

FRATERNAL INSURANCE FRAUDS.

(The case of J. C. Root, Head Consul of the Modern Woodmen of America, recalled. See the Chicago papers of Oct. 30, 1899.—Ed.)

Tuesday a systematic series of frauds were exposed by suits which were brought by an insurance society, Chicago Council, No. 420, against several of its members. Ten persons were implicated, and it was shown through these that at least ten policies had been collected that were written on either a dying person or a mythical one, carried on the book until a suitable corpse could be brought forward to represent the name, when the money would be collected. On the ten fraudulent cases discovered in this council the policies aggregated \$30,000, and the attorney for the society said that they had all been canceled. Those that are known to have been successfully carried through aggregate \$10,000. The mystery is how so many spurious policies could have been collected by the same beneficiaries, in a single council, who were officers of the organization, without arousing the suspicions of the superior officers. One

man, a physician in supposedly good standing hitherto, confessed that he not only made a false affidavit as to the death of James Kane, but that he appeared at the funeral as the stricken brother, and wept salt tears on the coffin lid of Hoban, whose remains served as a substitute for the unfortunate Kane. He rode in the first carriage to the grave, and wept again at the grave. For these tears and false oaths he received \$100. Later Margaret Sheehan, the bookkeeper of the council, and some man who represented himself as Frank Kane, brother of James, and the beneficiary, collected the \$2,800 due on the policy, while the honest widow of James Kane, who was in utter ignorance of the insurance and of the part her late husband was playing in the syndicate council No. 420, lived on in poverty. Miss Sheehan, who claims she had been keeping false books and covering up the swindles of the other officers for a small percentage of the policies, concluded that it was her turn to make a killing, and so kept the whole amount. This stirred up a fight, which, after many wild scenes and much crimination and recrimination, resulted in the discovery of the plot and the arrest of the conspirators.—Weekly Inter Ocean, Oct. 31, 1899.

QUEER ENGLISH EXPRESSING QUEER DOCTRINE.

"Believe in God, not in Jehovah or a god of any man, not in this God or that God, but in a Supreme Power making for righteousness; in a holy one, superior to man, whose wisdom, order and beauty is visible on every side, is necessary to a perfect character, and every Masonic lodge gives plain evidence of such belief."

The above specimen of jumbled English is credited to Rev. W. Copeland by the Masonic Signet.

Its religious or irreligious quality is not much better than its grammatical and rhetorical.

VERIFY WASHINGTON HISTORY.

Spurious letters attributed to Washington were a trouble to him in his lifetime and were the subject of a communication by him to the Secretary of State. His methodical habits and his custom of retaining copies in his letter book, make the task of separating spurious letters from genuine easier and more satisfactory. It is safe to consult his published correspondence where there is any doubt.

The special verification of the Snyder letter by Jared Sparks, his eminent biographer, is valuable. His own testimony and that furnished by Chief Justice Marshall and the second Governor Trumbull are not easily impeached.

ARE THEY IN THE MASONIC GRAND LODGE ABOVE?

"We recently observed a lodge notice in which an invitation was extended to all members in good standing, also their widows, wives, and daughters. Now, we doubt if the members that have widows can be classed as in good standing."—Masonic Constellation.

THE MOTHER LODGE.

"The craft in America are deeply indebted to the learned historians of England for their careful observations of the conduct of Masonry in America. It seems as though nothing escaped those learned Masonic enthusiasts, and it is well, because they hold the Institution to the standard fixed by its founders. Bro. W. J. Hugan, Torquay, England, is one of the most active of the few great historians who is jealous for the 'Mother Lodge' of the world."—Amer. Tyler.

But how can the Mother Lodge be in England, and how could its members be founders, when Masonry is ages on ages older than the oldest English ruin, and John the Baptist and Solomon and Adam were Masons; and most of Adam's posterity who distinguished themselves learned all they knew in the Masonic lodge; and—we can't tell the rest; it is too long.

THE WIDOW AND ORPHAN.

The Syracuse Herald reported a court case in which the question of the veracity of a certain witness came up. Five witnesses were called, two of whom were lawyers, one being also a member of the faculty of Columbia Law School. All were from New York City, and all testified unfavorably to the witness. All but the one from the law school were Masons, that is, one lawyer, one restaurant

manager and two chiropodists. The discredited witness was also a Mason.

The American Tyler, of Detroit, takes up this case, in its issue of Aug. 1. giving it the heading in extra heavy type, "Work for the Grand Master of New York," and is irate because Masons testified against a Mason.

It says: "If New York is not ashamed of such an exhibition, the rest of the Masonic world is, and the sooner the Junior Warden is ordered to do duty the better."

Easy, Brother Tyler! Remember that Cowans and even anti-Masons see "the leading paper of the craft." How it would sound if some unenlightened anti-Masonic journal should report that you flew into a pet because four witnesses summoned to court and put under oath actually testified so freely as a Columbia professor of law did, though, unlike him, they were Masons.

MALODOROUS RELICS.

Speaking of mementoes of Masonry, the Tyler specially mentions the sash and flap of an apron worn by the marshal of a lodge at the raising of George IV. of England.

Keep them—keep them by all means—both the rags and the king. Whew!

But how about those famous Masonic virtues? And by the way, Tigellinus was a Mason, of course—and Herod, wasn't he?—and Caligula?—and the virtuous paragon, Wales, is the head of them. George IV. learned in the lodge, no doubt, those sublime principles of morality, etc., etc.

MASONIC RECORD.

The most intelligent authorities in Masonry deny that Washington was ever an enthusiastic Mason. Witness the following from "Lights and Shadows of Masonry," by Robt. Morris, the great expounder of the craft:

"It is known that George Washington himself never rose to distinguished Masonic honors, and for the good reason that he never attained what is technically styled the work of Masonry."

The records of King David's Lodge, Newport, R. I., contain the following:

"Regular lodge night, held at the house of Mr. James Tew, Wednesday evening, the 7th February, 1781—5781. A motion was made that as our worthy brother, His Excellency Gen. Washington, was daily expected amongst us, a committee should be appointed to prepare an address in behalf of the lodge to present to him."

The sequel comes later.

"At a lodge held by request of the Right Worshipful Master, February 14th, 1781—5781, the committee appointed to draft an address to our Worthy Brother, His Excellency Gen. Washington, report that on inquiry they find General Washington not to be Grand Master of North America, as was supposed, nor even Master of any particular lodge. They are therefore of opinion that this lodge would not choose to address him as a private brother—at the same time that it would not be agreeable to our worthy brother to be addressed as such."

That these records are authentic was shown in an action brought by the officers of St. John's Lodge, the successor of King David's Lodge, to recover these records from Dr. Benjamin Case, who claimed to be Master of the lodge. In the progress of the suit they were proved to be the original records, and Dr. Case was ordered to restore them to St. John's Lodge or pay \$300 damage.

A SILLY CLAIM.

Our government was founded by a Freemason, a man who worked in the lodge room, who loved Masonry next to liberty and his God. He was true in every fiber of his soul to the institution that we love; true, also, as all true Masons are, to freedom, to her flag and to his country. To the caviler who seeks to attract the applause of the unthinking by attacks upon our glorious Fraternity, we need but to point to George Washington as the exemplar of its worth and patriotism. (Applause.) The civilized and even the uncivilized peoples of the earth honor and revere him as the purest and greatest civil governor the world has ever produced; the noblest and truest man, take him all in all, perhaps, that has ever lived. The grave, the virtuous, the wise and great Washington learned the lessons which he carried through life and which he illus-

trated in every act of his life as and where we have learned them, and as we trust in God those who follow us shall always learn them, in the lodges of Freemasonry. —Prince R. S. Tuthill, at the 43d Conclave.

This is the George Washington who would not advise his aid-de-camp, Trumbull, to become a Mason; who called Masonry "mostly child's play;" and who thought it capable of being used "for the worst of purposes." It is the very man who, according to that great Masonic authority, Rob. Morris, was never much of a Mason. It is he who through the last thirty years of his life—if we can believe him who "never told a lie"—kept away from lodges altogether. We are not obliged to resort to so pitiful an explanation of his character and his biographers have never been—not even Marshall, who had once been a Mason.

MISTAKEN BENEVOLENCE.

The following extract is from the Lutheran Standard of July 29:

"You care for the sick; provide for the disabled; you take those poor creatures whose minds have been touched by God's own hand and give them attention, raiment, food; a hospital and an asylum. You gather at the bedside of the dying and smooth his path to the grave; you give him sepulture, and when to darkened homes the widow and children return, you irradiate it with your benefactions and pushing your arms of beneficence into the future provide for the needs by bestowing upon them an insurance fund that keeps want from the door and gives them the means of livelihood; thus, though death has deprived them of the arms of support, you supply new forces to supplant those which death has denied."

We have quoted the language of an orator who recently spoke at the unveiling of a monument to the memory of a member of the order of Woodmen, in Wilmington, N. C. When we bear in mind that only members receive the attentions referred to and that they have paid for them in advance, and when we remember further that only able-bodied men who are able to pay their dues regularly are admitted as members of secret orders, we can come to no other conclusion than that there is no charity in the matter at all. So far as keeping one's

promises can be regarded as a praiseworthy act the secretists are entitled to recognition, but they must not call it charity.

PROTECTION FROM NOT BY THE LODGE.

John P. Jarman insured his life with the Knights Templar and Mason's Indemnity Company. Later he went insane. In his insanity he destroyed his own life. Rosa B. Jarman, thus widowed, was refused the money promised and paid for, the plea being forfeiture by suicide.

The charity, brotherly love, etc., of the noble order, protector of the fatherless and widow, etc., etc., having thus failed, this widow turned to the courts, and the United States Court of Appeals at St. Louis has decided that suicide cannot invalidate the contract unless the purpose to commit suicide existed when the policy was taken.

So far the courts of the country go in protecting the widow. But from whom they protect her is another question. The boasted brethren had taken the money of the family, had promised to pay a death claim, and then, after she had suffered the loss and grief attendant upon the insanity and consequent death of her husband, abandoned the widow.

WASHINGTON'S BURIAL DIRECTIONS.

The question whether Washington expected or desired to be buried Masonically can be answered on the evidence of probability and on the additional evidence of history. It is unreasonable to suppose that after neglecting Freemasonry thirty years, while entertaining such sentiments as were indicated by his conversation with Trumbull and his letter to Mr. Snyder, he would desire Masonic burial. A request for it was not naturally to be expected from him.

His will, dated five months and five days before he died, contained among many other items, directions for building a family tomb, to which he added: "And it is my express desire that my corpse may be interred in a private manner, without parade or funeral oration.

This direction, so far as it relates to

what he called the "child's play" of Masonry, not only does not request it but sounds prohibitory.

To this written direction recorded in his last will and testament, he added an oral one while he was dying. This he did at the expense of severe effort, for his disease so affected his throat that, toward the end, which came between 10 and 11 o'clock in the evening, he could hardly speak. His secretary, Mr. Lear, wrote afterward: "About 10 o'clock he made several attempts to speak to me before he could effect it. At length he said, 'I am just going. Have me decently buried, and do not let my body be put into the vault in less than three days after I am dead.' I bowed assent, for I could not speak. He then looked at me again, and said: 'Do you understand me?' I replied, 'Yes.' 'Tis well,' said he."

This was Saturday evening, and it at least affords no presumption that the funeral was then expected to be in charge of Freemasons. On Monday Mr. Lear caused the vault to be put in order, as was necessary, and he writes also concerning that day: "Having received information from Alexandria that the militia, Freemasons, etc., were determined to show their respect for the General's memory by attending his body to the grave, I directed provision to be prepared for a large number of people, as some refreshment would be expected by them. Mr. Robert Hamilton wrote to me a letter informing me that a schooner of his would be off Mt. Vernon to fire minute guns while the body was carrying to the grave." After naming persons to whom at Mrs. Washington's desire he sent notice of the time fixed for the funeral, Mr. Lear adds: "Wrote also the Rev. Mr. Davis to read the service."

Within half a year Washington had made particular request in his will that his funeral should be without parade. Saturday evening he gave burial directions to his secretary. The next Monday this secretary appears to have heard from Alexandria that the Masons intend to come and makes preparation for their entertainment. He also hears from Mr. Hamilton. He notifies the clergyman and various other persons and makes necessary preparations. There is no intimation before this that the Masons are ex-

pected. They are not sent for or notified, and they appear to be expected only because word has come perhaps indirectly from the Masons at Alexandria, as from the military, and directly from the owner of the vessel that will fire minute guns.

On Wednesday, "About 3 o'clock the procession began to move. The arrangements of the procession were made by Colonels Little, Simms, Dencale and Dr. Dick." * * * "When the body arrived at the vault Rev. Mr. Davis read the service and pronounced a short address. The Masons performed their ceremonies, and the body was deposited in the vault."

He does not write like one who was himself a Mason, and his phrase "performed their ceremonies" does not oblige us to suppose that they did anything beyond some brief action which delayed the proceedings so little as to have passed unnoticed in the report published in a Georgetown paper which gave an extended account of the funeral.

Everything indicates that Freemasons were not likely to be asked to conduct their ordinary burial service, and that they actually were not. The narrative is consistent with the supposition that they were not notified and were not expected until word came on the second day. The newspaper report makes it probable that their usual burial service was not used, but that they performed some brief ceremony. The whole attendance and participation, such as they were, appear to have been volunteered.

THE WASHINGTON CENTENNIAL.

Those whose interest is awakened by the centennial observance of this month, or who see the Cynosure now for the first time, are advised to see every number from September. The relations of Washington to Freemasonry have been considered in each number, and this journal has endeavored to prepare its readers for the coming event.

Those who are in sympathy with our general work should not fail to qualify themselves to aid others if occasion arises, and a part of the preparation is exact knowledge of definite facts. A postal note for 10 cents will bring either copy by mail, or secure its being sent by mail to any person whose address is furnished.

In these numbers can be found statements made by Washington himself and by his acquaintances; an examination of the laying of the corner stone of the capitol; and various articles adapted to secure that definite knowledge of the subject and familiarity with it which is desirable to one liable to be drawn into conversation such as may be natural at this peculiar time.

GENERAL AND PARTICULAR SINS.

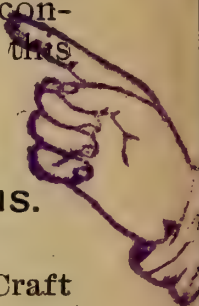
The longer I see the workings of the Craft in and out of the Ministry, the more I am convinced that the "great architect" is the spirit of all evil. But as Paul left his gospel to overthrow slavery, polygamy, and even the tyranny of Nero, so I think it is best rather to plant the tree of life than to spend time trying to pull down this Upas. I believe the gospel will eventually uproot it, but see no reason to think anything else will.—An Iowa Congregational pastor.

The above contains a modicum of truth, but also a specious and dangerous error.

It is true that the gospel is the remedy for all moral evil. "We know that the Son of God was manifested that he might destroy the works of the devil." Nor will he fail or be discouraged till his great work is accomplished. But it is not true that the gospel will destroy specific sins except as they are pointed out and shown to be violations of the Divine law. A Nathan must say to David, "Thou art the man."

It is true that the teachings of Christ and his apostles were largely a statement of those truths and principles which are the foundation of the Christian system. It could hardly have been otherwise. It is true that they left much of their practical applications to subsequent times. Christ said, "I have many things to say unto you, but ye cannot hear them now." But it is not true that they did not reprove specific sins and warn men against the prevalent and popular evils of their times.

God's plan is obviously to preach the gospel in its general principles, to teach repentance towards God and faith in our Lord Jesus Christ, and also to point out the particular sins of which men ought to repent.—those that are entrenched in



popular favor, as well as the more obvious.

In pursuing this policy The Christian Cynosure has the example of Christ, his apostles, the reformers and holy men of all time. John the Baptist came preaching repentance, not simply of a vague and indefinite sinfulness, but of all sins. He told the leading professors of religion of his time that they were a "generation of vipers," and that they needed especially to repent of that race pride which led them to think that as children of Abraham they were sure of salvation. The publicans who were guilty of fraud and extortion he exhorted to "exact no more than was their due," and the soldiers were commanded to "do violence to no man, neither accuse men falsely." His boldness in reproving Herod cost him his life. Thus each class were exhorted to repent of the sins of which they were guilty. All were urged to be practically benevolent. "He that hath two coats let him impart to him that hath none, and he that hath meat likewise."

Our Lord not only declared that the Divine law to be universal and unchangeable, but it was the sins of the heart rather than the overt acts of which men should repent. The moral laws of the Old Testament are refined and intensified in their personal application in the New. "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt 5:28. He denounced the hypocrisy of the scribes and Pharisees, and in his holy anger drove out of the Temple those who profaned it with their unholy traffic. To the Jews he said: "Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning. * * * He is a liar, and the father of it." He did not assail the Roman government. The world was not ready for a better one. He set the example of quiet submission. He did not openly attack polygamy, slavery or war, but he did prohibit the prevalent custom of divorce. He left many things for those that should come after, not in origination of new principles, but in the practical application of the old. "I have many things to say to you, but ye cannot bear them now."

Paul not only preached doctrine, but he reproved sin. He said to the believers: "Neither be ye idolaters, as were some of them; as it is written the people sat down to eat and drink, and rose up to play." I. Cor. 10: 7. (This is a more accurate description of the lodges of our times than most people realize.) He did not command Nero to cease from his oppressions; that would have been useless; but he did command all men to "be kindly affectioned one to another in brotherly love," and to "do good to all men, especially to those who are of the household of faith." The practice of wine drinking was everywhere prevalent, but Paul wrote that that "it is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14: 21. This is good temperance preaching. The Elusinian Mysteries, the ancient Masonry, were prevalent at Ephesus, and Paul wrote to the Ephesians to "have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11.

"Have no fellowship" means have no religious connection with heathens or their worship. * * * How, then, could they keep up the profession of Christianity or pretend to be under its influence while they had communion with darkness, concord with Belial, and partook with infidels? Dr. Adam Clark's Com. on Eph. 5: 11.

The reformers in all ages have owed their success to their courage in assailing specific sins. The great Protestant Reformation could never have taken place had not Luther been inspired with courage to preach against indulgences. American slavery would never have been abolished and chattel slavery would not have disappeared from the whole Christian world had not men of God faithfully declared God's truth. The temperance reform owes its present measure of success to the faithful men and women who have dared to rebuke wrong-doing in high places.

Whatever may be true as to the testimony of the apostles against specific sins, it by no means follows that because they were silent on certain questions, therefore we also may be silent. Suppose Paul did not preach against polygamy in Rome,

does it follow that we are to be silent as to its existence in Utah or the newly annexed Sulu Islands? Suppose that Peter quietly ignored the practice of dram-drinking and liquor-selling, does it follow that we must hold our peace? Admit, if you please, that Paul wrote nothing about the secret lodge system, are we to infer that an institution that imperils civil government, corrupts the church, and dishonors Christ, must therefore be silently condoned?

There is a broad distinction between the Christian expediency which our brother wishes to practice, and the moral cowardice which leads men to shrink from a conflict with a popular sin. Christ and Paul practiced the former, but were not guilty of the latter. Paul wrote that "all things are lawful for me, but all things are not expedient." It was expediency that left some things to the future. Nevertheless Paul had the courage of his convictions. He said to his Ephesian brethren: "I have not shunned to declare unto you all the counsel of God." Acts 20:27. This would scarcely be true of one who, after being thoroughly informed as to the evils of the lodge system, would content himself with seeking to "plant the tree of life and not seek to pull down the Upas" that hindered its growth.

Contributions.

REBUKING PUBLIC VICES.

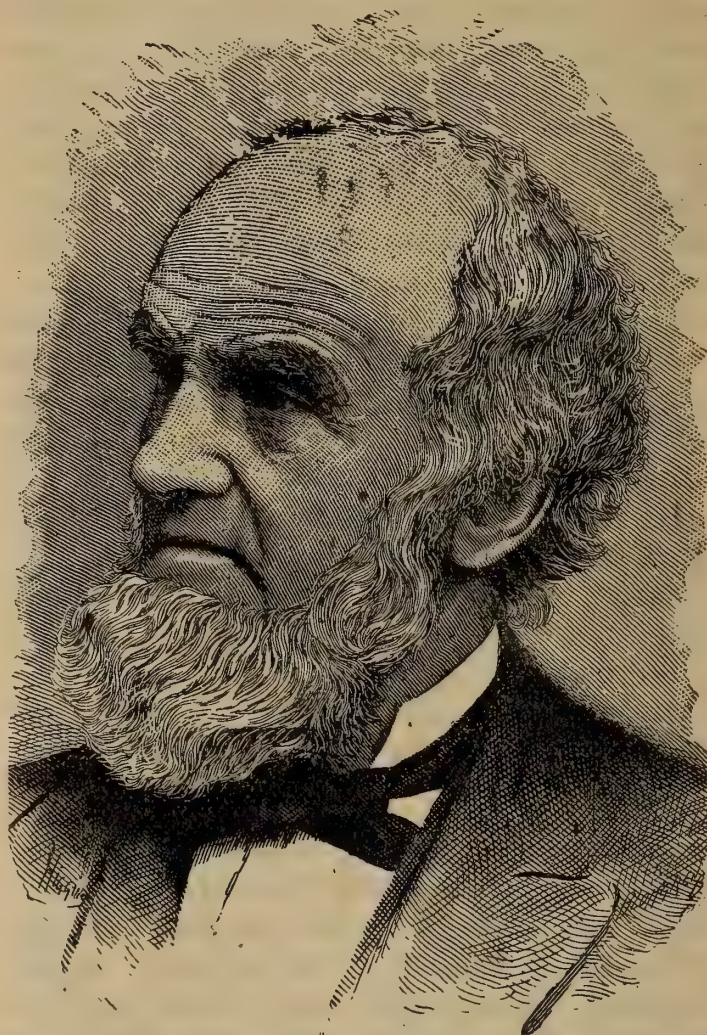
"Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."
—Lev. 9: 17.

To rebuke a man, is to tell him his sins; showing him that you condemn them according to their demerit, and oppose them by every means consistent with the law of God and the spirit of the Gospel.

The text presents God's plan of destroying "public vices." It is not forcing the vicious into virtue by civil or ecclesiastical penalties; nor is it bribing to drop their vices by holding out the hopes of comfort and respectability here, or even of heaven hereafter. For the man who loves sin will not quit it for the sake of his country's good, or his own. His

soul must first be made averse to sin; and the way to accomplish this is simply to rebuke him, in love, in the name and by the authority of the living God.

Yet penalties and rewards are of use in turning men from sin. It is necessary



JONATHAN BLANCHARD.

that the state confine the felon, and the church ex-communicate the scandalous, yet the reclaiming power lieth not in these. The power over conscience lieth in the "rebuke;" but if we do not what we lawfully can to restrain evil practices, we become parties to the guilt and destroy the force of our rebuke. What cares the thief for the reproof of the officer who he knows will not arrest him? What force has preaching against Sabbath-breaking in churches which do not bring Sabbath-breakers to account? Or how can he rebuke slave-holding, who fellowships slave-holders?

So also rewards are of use, not to supersede rebuke, but to strengthen it; and to keep the "hope deferred" of the righteous from "making the heart sick," while waiting for heaven. But the preaching of mere reward never reclaims the wicked. If it could, Universalists would re-

pent. The conduct of Judas shows that a dread of God is a far mightier principle in sinners than the love of the world, or the hope of anything else; and it is to this dread of God that rebuke appeals.

**The Extent and Meaning of the Command,
"Rebuke Thy Neighbor."**

It requires every man, both as citizen and Christian, to set himself to deliver his fellow-citizens and his fellow-Christians from everything that he perceives in them which is displeasing to God, by the plain principle of preventing all the mischief he can. This he is to endeavor by kind, yet open, manly and faithful rebuke. Not that rebuking is to be the sole business of his life, but in consistency with a discharge of all his other duties, he is commanded to rebuke all men; his Christian brother first, then all within the sphere of his influence. And he is directly answerable for any sin which he might, but does not rebuke. The awful rule applies to private, as well as to public reformers. "If the wicked be not warned," and perish in his iniquity, "his blood will I require at thy hand." He is not answerable for the success of his reproof, but for giving it; and to the testimony of his lips, he must add that of his life. That is, he must act as he speaks. And whatever practice he calls sinful, he must treat those who follow it as sinners, guilty according to the degree of their light. And he must speak, write, vote, support public men and measures, and sustain public papers, on the sole principle of honoring God by rebuking sin and promoting holiness on the earth.

Heads of families and holders of civil office, but especially office-bearers in the church, are reprovers by office. They are ministers of God set apart for terror to evil works. But preachers of the Gospel are public reprovers both by office and by occupation. They are, by the command of God, supported that they may have leisure for investigation and to wait continually upon this very thing; and other persons do their duty when in their respective stations, they second and sustain their faithful opposition to sin. A people generally oppose sin, as in suppressing a mob, or other outrage, in the style in which their preachers oppose it on the Sabbath, and with like success.

As to the language and manner of re-

buke no rule can be laid down to meet ever-varying circumstances and shades of guilt. In a case where the wicked intention was manifest, Nathan said unto David, after describing the crime, "Thou art the man." John Baptist simply said to Herod, "It is not lawful for thee to have thy brother's wife." Christ and the apostles varied the tone to meet the never-ending varieties of guilt and obduracy which they met.

But all their rebukes agree in this: they distinctly informed offenders of their wrong, and required of them repentance toward God and an immediate forsaking of sin.

As a general thing ministers are in little danger of being too severe in rebuking sin. It would be well, however, for those who are inclined to harshness of speech, to remember that a rebuke differs from a bitter taunt, as much as from a pressing argument. It is neither a cold demonstration, a trial or a defiance of sin. Nor will a reprover fall into either of these mistakes, if he never undertakes to rebuke men till his heart is breaking within him on account of his own sins, and he can truly say with David, "Rivers of water run down mine eyes, because they keep not thy law." The duty which Christ requires of preachers of his Gospel is beautifully set forth in the course of commissioned prophets and apostles. They went among the people, found out their sins, told them what they were and overwhelmed them with rebuke, and when any were thus brought to repentance, they led them to an atoning Savior and pointed them to a pardoning God.

It is no exaggeration to say that this Bible practice of preaching against popular sins, and the sins of popular men, specifically and by name, is not faithfully practiced in ten churches out of every hundred in the United States; nor, I may add, in all Christendom besides; while unpopular sins, and the sins of unpopular men are eloquently denounced in all. The result is a great and growing, and alas! a deserved contempt of the professed ambassadors of the infinite and impartial God. For when men hear other evils denounced by pulpits which say nothing but in oblique hints and obscure innuendo against the vilest, most outrageous, and most prevailing sins of the land; if men

of mind, they decide at once, either that there is no God or that is not his Gospel.

If natural timidity, or occasional worldliness was all which hindered the faithful rebuke of sins in public preaching, the evils were less. But many have a way of reasoning which converts this criminal neglect into a Christian duty. The process is this, they lay their rule to retain their places and influence first; then to do all the good they can. They resolve, therefore, to assail no practice without a rational prospect of success. They forget that the principle, "whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it," is as true in application to a minister's influence and reputation as to his life.

But one says, what then? Is a minister to abjure all prudence and discretion, and launch out his rebukes without any reference to their effect upon his congregation or his influence?

I answer no. He who drops, or lays aside right principles at the bidding of circumstances, is wicked. But he who acts as if there were no such things as circumstances, nothing but principles, is insane, for the circumstances which surround a man are a part of God's truth, revealed by his providence, new every hour; and it is either stupidity or madness to disregard it. The maniac, assuming as true whatever he thinks is so, acts just as he would if there were no minds in the universe but his own. Some professed reformers act in precisely the same way. The man who sees nothing in the world to steer his course by but true principles and false, right doctrines and wrong, shuts up the eyes of his body and walks only by those of his soul. And he carries good principles through life, as the ass bears gold; not benefiting others, they only burden himself.

The man who pays no regard to circumstances has no occasion for wisdom; and were all men like him there would be none. The smallest mind may feel and yield to force of a moral principle as promptly as the greatest, for all great moral principles are so plain that way-faring men, though fools, need not err therein. But if circumstances are to be considered in conducting reforms, then superior wisdom and comprehensive faculties are of use, to select the wisest meas-

ures for carrying out correct principles.

What then is a time-serving and wicked expediency? I answer, it is not when a man is slow and cautious in selecting his measures, but when he will take no measures against prevailing evil in cases where in approving it he must lose his popularity and risk his bread. Many such men there are; many who never so far forget themselves as to say anything which common wicked men object to. These men delicately hover about the arena where God's children are warring on established abuses, like crows above the battlefield, desirous of sharing in the action so far as to secure the prey.

But if a man is honestly acting against prevailing sins; if, according to his knowledge, he is boldly and faithfully demolishing the temple of darkness, I may recommend measures to him, but may not dictate, nor reproach him for not adopting mine. So that he is dealing strong blows on the flinty ramparts of iniquity, I have no quarrel with him for preferring his pickax, while I take the more skillful method of drilling and blasting. But while every minister may, within rational limits, choose how he will do it, God has settled the question what he must do; and if public vices go unreproved by him, he must answer it with his soul.—J. Blanchard, former Editor Christian Cynosure, an extract from a sermon, pages 72-77, in "Sermons and Addresses."

A "TOUCHING" INCIDENT!

(Furnished the Cynosure readers by Rev. S. C. Nielsen, Kasson, Minn.)

We translate from "Vegteren" the following, which may serve to show, to some extent, the nature of lodge charity:

"The following is copied from 'Bien' (a Danish weekly published at San Francisco), and is a marked commentary on the Masonic brotherly love. 'Bien' says:

"Our well-known countryman, Mr. S. Overgaard, was lately robbed and thereby lost his pocketbook with its contents, his gold watch and chain and other valuables, amounting in all to between two hundred and three hundred dollars. Besides the loss to Mr. Overgaard it was a most vexatious manner in which he lost these valuables. He had just been ini-

tiated into the Masonic secrets and together with a new-found brother, who understood how to "warn himself by him," Mr. Overgaard went, after the meeting in the lodge, out into life a little. The brother went with Mr. Overgaard to his home, and both were soon "at rest." In the morning, when Mr. Overgaard woke up, the brother was gone, the pocketbook was gone, the watch and chain were gone! There is but very little hope for Mr. Overgaard that the thief will be caught."

To the above "Vegteren" says editorially: "An incident like this is also a hard blow against that so often repeated assertion that such societies work to the ennobling of men who join them, because of the associates that there surround them. That neither 'the meeting in the lodge' or 'the new-found brother' had any good influence over Mr. O., but just the opposite, is clearly seen from this incident. If it was only the loss of material possessions that men exposed themselves to, by being 'initiated into the Masonic secrets,' then they might be considered fortunate; but alas! many have thereby sustained invincible spiritual loss."

A GOOD EXAMPLE.

A short time ago a committee of Friends visited one who, applying for membership in our religious society, had expressed the view that his connection with Freemasonry and fellowship with us would not be incompatible. It was clearly shown that the oaths, paraphernalia, high-sounding titles, manner of address, and the lodge accompaniments generally could by no means be reconciled to the profession that Friends make, their doctrines and testimonies. The applicant, without many more words being said, expressed a willingness soon to withdraw, and, it being suggested that, if he felt prepared so to do, a prompt decision would be desirable, replied that he would send in his letter of resignation that day—which he did. There are some, I think, actually members with us, who I feel sure would be personally benefited, and clear the society of reproach, if they would early take the same course.—Josiah W. Leeds in North Carolina Friend, of Oct. 6, 1899.

THE LODGE CREED.

I have had considerable experience in fraternal brotherhoods of man. I wish to consider the reasons why a Christian should not fellowship secret orders. First, we should be consistent; therefore, anything that is misleading in nature should be avoided at all times; consequently when a Christian meets anything of this character in these orders he should refuse to subscribe to it, and the very first question asked the applicant in preparation for initiation is this: Do you believe in a Supreme Being? This must be answered in the affirmative in order to proceed further; and it is asked before any pledge or oath is issued, and when the candidate is at liberty to withdraw; therefore it is no secret. Now let us enter into the merits of this question. You are questioned no further on this subject, consequently the candidate might be a worshiper of the sun, the laws of nature, the Chinese josh, a crocodile, or anything he might believe to be that Supreme Being; therefore, this question becomes a farce to the observant Christian. That it is not necessary to believe in Jesus or the Bible is evidenced by the fact that the Jew who does not believe in Jesus, and the infidel who neither believes in Jesus nor the Bible are just as acceptable members as the Christian. The name of the Son of God is not used in the burial ceremonies, and if not found there, common sense would teach us that it was not to be found in any other part of their so-called religious exercises. The reason for this is very apparent, and it is this, neither the Jew nor infidel will subscribe to it, therefore they are far more loyal to their convictions than is any professed Christian who will surrender his loyalty to his Lord in order to unite with these in professed brotherhood.

Rev. J. B. Crooks,
Marshfield, Coos Co., Oregon.

In an outburst of enthusiasm, a negro divinity student in a North Carolina missionary college uttered this earnest prayer: "Give us all pure hearts; give us all brave hearts; give us all clean hearts; give us all sweet hearts!" To which the congregation responded: "Amen!"—New York Tribune.

MORMONISM AS AN OATH-BOUND ORGANIZATION.

BY REV. THOMAS D. WALLACE, D.D., PASTOR OF
THE EIGHTH PRESBYTERIAN CHURCH, CHICAGO.

We need not go into the matter particularly touching the early close association and suspicious connection of Mormonism with Masonry, for it is known that in the early days at Nauvoo there were Masonic lodges composed exclusively of Mormons, working under special dispensation; and the statistics show that there was a time when they had a majority of members of that order in the State. Besides, there is evidence that some of the Mormon and Masonic work was so intermingled that it was difficult to tell "which from tother," the Mormons being the judges. It is quite enough to know that the tap-root out of which the poisonous stem and malignant and deadly fruits have come, was and is the common root of an iron-clad, oath-bound secret organization, with pains and penalties for revealing secret mysteries, such and such like organizations being, I think, disloyal alike to Christ, to the home, the church and the state.

It is this phase of the Mormon infamy, which the November (1889) trial in the city of Salt Lake uncovered in all its hideous, leprous loathsomeness; so that it stands in its naked deformity and devilishness, exposed to the withering contempt of our civilization.

The case was that of John Moon and others, in the matter of their application to become citizens of the United States. The charge was made by those who objected to their application for citizenship, that they were members of the Mormon church, and that they had gone through the Endowment House of that church, and there had taken an oath of obligation incompatible with the oath of citizenship. In the Deseret Weekly News, the official organ of the Mormon Church, under date November 23 and 30, may be found the proceedings of the trial, evidence, etc., as brought out in the District Court for the Third Judicial District of the Territory of Utah, Judge Thomas J. Anderson. Many witnesses testified to having gone through the Endowment House, and to the fact

a penalty was attached for revealing certain mysteries of the Endowment House. One specially says that the penalty of death was attached for revealing these Masonic—mark the word—Masonic ceremonies. One cannot gather whether the witness used the term "Masonic" in this connection to designate the actual character of the ceremonies, making it thus synonymous with Mormon; or whether he used it wittingly for the supposed weight it might have with the judge in securing exemption from making damaging testimony by exposing secrets. Witnesses testified that penalties were also attached to revealing signs, grips, passwords, etc.; and a number of witnesses agreed that the penalty for disclosing these "secret ceremonies" was "having the tongue cut out," "throat cut from ear to ear," "right hand forfeited," being "disemboweled," "dissected," etc.

Then there were unwilling witnesses who, when hotly pressed, declined to answer concerning the secrets of the Endowment House; said the endowments were for future use, and were not to be made public. In this they "were like the Masonic ceremonies," said the witness. Again and again witnesses took refuge and sought escape from the troublesome inquest of the court by saying that those matters and ceremonies were moral and religious rites to which the United States government had no right, and they stood stubbornly refusing to let in the light on these secret and scandalous ceremonies—all the while protesting that there was nothing in them whatever that conflicted with good and honest citizenship and loyalty to flag, country, and constitution.

There is quite enough of this to conclusively show that the safeguard and shelter of this "abomination of desolation" was, and is, the secret oath-bound character of the institution, buttressed by the most brutal penalties which the heart of fiend or fanatic can conceive.

Having gone over the evidence somewhat fully as adduced before the court from all classes of witnesses to sustain the case, and having carefully reviewed the opinion of the learned Judge Anderson, as given in the Deseret News of Dec. 7, 1889, it will be evident that loyalty to the Mormon Church and loyalty to the United States government at the same time,

by the same person, is an impossibility.

In closing his opinion, which occupied an hour in reading, and goes over the whole proceedings of the Federal Court in the matter of their naturalization of Mormons, the judge says:

"The evidence in this case establishes unquestionably that the teachings, practices and aims of the Mormon church are antagonistic to the government of the United States, utterly subversive of good morals, and the well-being of society, and that its members are actuated by a feeling of hostility toward the government and its laws; and therefore an alien who is a member of said church is not a fit person to be made a citizen of the United States.

"(Signed.) Thos. J. Anderson,
"Associate Justice Supreme Court and
Acting Judge Third Judicial District."
(The above is an extract from an address in First M. E. Church, Chicago.)

CORNELL'S HUMAN SACRIFICE.

BY PRESIDENT C. A. BLANCHARD.

More than twenty years ago Mortimer D. Leggett was killed at Cornell University, Ithaca, New York, while being initiated into one of the secret societies connected with that institution. The students who were initiating him, after he was dead, secured an undertaker, and tried to get his body secretly out of town. The coroner, learning of the death, made an investigation. The students who were initiating him were coached at the investigation by one or more professors who were members of the fraternity and perjured themselves throughout. A second inquiry was demanded by one of the editors of Ithaca, was held, and the students who had at first testified that they were out stealing grapes and that Leggett lost his life while running away from the owner, who pursued the boys with dogs, admitted that they were initiating him into their society, we believe the Kappa Alpha, that he was caused to stand blindfolded against a tree near the edge of a precipice, that he fell over that precipice and there lost his life.

The writer held meetings in Ithaca in 1874 for the purpose of discussing secret societies, the one which had caused this

death among others. A large number of Cornell students attended and maintained such a continuous uproar that it was impossible for the speaker to be heard. The vice president of the institution, Professor Russell, was present on one of the evenings and made an address in which he justified the fraternities and their initiations, in one of which young Leggett was killed.

Years passed and a student in the institution where the writer is an instructor went to Cornell University for a course in electrical engineering. Returning after his graduation, he said that the fraternities had that year had their initiations on a steamboat which they chartered, going down the lake; that a part of the initiations was to compel the candidates to jump from the boat into the water. Those who could not swim were tied with ropes and drawn out of the water. Those who declined to jump were whipped and pushed until they went over the side. He said that the men were very many of them drunk, and that it was a wonder to him that there were not a number of men drowned.

We have now another case which has resulted fatally in the same institution. A young man, 19 years of age, said to be a fine, courageous fellow, was sent across the country to pin a slip of paper to a railroad bridge. Philip Dickinson, the college boy who wrote the slip and gave it to young Berkeley directing him to put it on the railroad bridge, said under oath: "I wrote the note. It had no meaning. We were just killing time, as it is customary, to keep candidates away from the hall until they are wanted." In attempting to do as he was directed, young Berkeley ran across a field and straight into the water of a canal. Pushing on, as is the rule in secret societies to prove themselves courageous, the young man was drowned. A coroner's inquest was held and rendered the following verdict: "That the said drowning was accidental and the same was occasioned by the act of no other person, and that no individual or society was in any way liable or responsible for the death of said Edward Fairfax Berkeley." This verdict gave solid satisfaction to the college secret societies, but was evidently a perjury.

President Schurmann, of the univer-

sity, is reported by the newspapers to have said that the secret societies are a great help to the university and that no one is to blame for the death of this young man. In this he follows the lead of the members of the faculty who apologized for the killing of Leggett. How he can reconcile his statements with the facts in the case is a matter between him and God.

We do not pretend to know how much longer college faculties will permit such transactions. Young Lawrence died at Chicago University in the secret society house two or three days after his initiation into Delta Kappa Epsilon. Young Rustin was killed at Yale while being initiated into the same secret society. Young Garrison had blood poisoning at Harvard and was very near to death as a result of his initiation into D. K. E. These are recent cases which have become notorious, young men who suffer fractures and dislocations are expected to say nothing about them.

Lodge murders in the older lodges are increasingly common. They are occasioned in the same way as the lodge murders in college fraternities, namely, by violence intended to furnish amusement to spectators and a test of the candidate. The same element constituted a part of the initiation into the pagan mysteries. It is distinctively a part of the heathenism of our own day. Will those reading these lines do their duty as Christians respecting these lodges which are destroying both the bodies and souls of men?

INSTITUTIONS OF DEVILTRY AND LEARNING.

Cornell Has Killed Three Students.

In every advanced school and college there is at least one secret society. Its object is to initiate members. Incidentally, we hear of high principles, of brotherhood, of the advancement of learning and other well-sounding phrases, but the object of the organizations continues to be the initiation of members. The form of the initiation varies according to time, place and the constitution of the victim. In some towns it is sufficient for the candidate to parade the streets in women's clothes, carrying a banner announcing to the public, "I am an ass," or some delicately humorous announcement of the kind; while in other colleges the aspirant is stripped of his clothing on a winter night and sent adrift in a boat without oars.

Spanking, jumping through fire, tossing in a blanket, throwing from a cliff, and the fulfillment of arduous, exhausting and perilous tasks are among the forms of admission to these cultivated and eleemosynary companies. Now and then a candidate dies from injuries or exposure, and the others contribute flowers. Cornell has killed three students with these fool ceremonies, and it is not recorded that any of the homicides have been punished. The chance is, however, that some of them will be this time, for the father of young Berkeley, who was drowned in the Seneca Canal, which he was compelled to swim as a preparatory to having other kinds of fun with him, announces that he will not rest until justice has been done upon the hobbledehoys who sent his boy to his death. It has been announced from time to time that hazing would be discontinued at this and that institution, but if it has really been abolished the secret societies offer a substitute, and continue the same forms of savagery that were exhibited in hazing. The prosecution of such offenders as those in Princeton who stoned an unoffending circus company through the town, and those in one of the colleges of this State who took possession of the public street and lighted dangerous fires, and those of Columbia and Yale who have had themselves arrested for assaulting actors with bottles on the stage, and those in Cornell who sent a young man to his death in the ooze of a canal, will have a good effect on all our institutions of deviltry and learning.—Brooklyn Eagle.

(There are advanced schools and colleges in various parts of our country where there is not one secret society allowed, nor a substitute for one. Parents are under no necessity of sending to lodge-ridden institutions of learning.—Ed.)

Killed by His Friends.

(Special to The World.)

Geneva, N. Y., Oct. 20.—In the tragic death of Edward Fairfax Berkeley, III., of St. Louis, a hard blow has been dealt college fraternities of the secret stripe. Cornell undergraduates and alumni confess this, yet they assert that the unfortunate death of the young man can't be attributed in any way to the Kappa Alpha Society, into which he was about to be initiated when he was drowned.

In fact, he was going through the preliminaries of the initiation when he met his death. It is true that this preliminary was not set down in the ritual of the society, and formed no part of the ceremony proper, but nevertheless it is an unwritten part of the initiation, the idea being to put the candidate through severe physical tests of a kind

that would make him pliable at the formal ceremony behind closed doors. In the words of one of the undergraduates, "We tire the candidates out so they won't be bigoty at the initiation."

One of the candidates in the party that was to be initiated Friday evening said:

"Why, they made me run and walk eighteen miles across country."

LYING.

It is generally thought the unfortunate affair of last Friday will have the effect of forever putting a stop to such customs, if any have really existed in the past, which the students deny.

Notwithstanding the causes leading to Berkeley's death it was declared that any statements to the effect that such practices are maintained at the university are untrue, and that it shall be the constant care of all students to see that such practices are not maintained among them.—*The World*.

From New York "World," October 30, 1899.

The circumstances attending the death of young Berkeley, of Cornell, should be explored to the bottom. This is the second case in which a student of that institution has come to his death in the process of "initiation" into one or other of the secret societies that ex-President White has enthusiastically commended as a peculiarly valuable adjunct of Cornell instruction.

Berkeley Had Courage.

There are peculiarly distressing features about the death of young Berkeley. He was nineteen years old, six feet tall, splendidly built, and a fine, open-hearted, intelligent boy, with the courage of a lion. He was an only son, the single hope of perpetuating a family which for many generations had been distinguished.

His grandfather, Edward Fairfax Berkeley, was one of the most eminent Episcopal clergymen in the Middle West and South. He baptized Henry Clay into the Episcopal Church; was the life-long friend of that great statesman, and, when Clay died, he officiated at the funeral. Dr. Berkeley established St. Peter's Church in St. Louis, and there the burial services will be held Tuesday over the body of the young student whose promising life was sacrificed on the altar of a college boy's folly.

The father of the dead boy, who is also named Edward Fairfax Berkeley, reached here this morning from St. Louis, half-crazed by the sudden misfortune.

The news of her son's death had rendered Mrs. Berkeley so seriously ill that she was unable to come here. To-day a telegram to her husband stated that her condition was so alarming that he abandoned his intention of accompanying his son's body to St. Louis. He left for Brooklyn to-night on the 10 o'clock train. Both he and his wife will be unable to attend the funeral in St. Louis.

His Pluck Was Fatal.

Had not young Berkeley been endowed with indomitable pluck he would be alive to-day. He was a new man in the college. He entered Cornell six weeks ago. In that brief time he made friends—scores of them. He was proud of his friendships and let slip no opportunity to show that he was deserving of the kindly feeling that his associates felt for him.

It was the determination to prove himself entitled to membership in the Kappa Alpha that caused his death. He had been sent to pin a slip of paper to a railroad bridge on which had been scribbled this meaningless message: "Am in. Be ready. Three miles this side of Gillets."

His body lay on the bottom of the canal an hour and a half before it was pulled up with grappling irons. It was driven five miles over rough roads to Waterloo. When the undertaker was laying it out in his place in that town he took up the dead boy's right hand to fold it over the breast. The fingers were tightly clutched. With difficulty the undertaker opened them. The little scrap of paper with the idiotic message on it fluttered to the floor. In life and in death poor Berkeley had clung to it.

What did it mean? Here is what Philip S. Dickinson, the college boy who wrote it, gave it to Berkeley and ordered him to put it onto the railroad bridge, said of it under oath:

"I wrote the note. It had no meaning. We were just killing time, as it is customary to keep candidates away from the hall until they are wanted."—*The World*.

Dense Ignorance Carefully Cultivated.

President Schurman, of Cornell University, said:

Never before to my knowledge has an accident resulted from such performances, and this one was due altogether to the fact that the students were in strange territory. Their own meeting-house had been burned, and they were permitted to use the Hobart College chapter-house. They tasked their young associate to do a thing which should have been very simple and void of danger but for the existence of the canal, which was unknown to all concerned.

I have never been a member of any college fraternity, and therefore I speak impartially

when I say that such societies are very valuable to a college, and perform untold service for the faculty in keeping the young fellows up to their work.

Of course there must be some ceremony incident to initiation, but this is commonly harmless and cannot be confounded with hazing.

This distressing accident is to be deeply deplored, but I cannot see why the fraternity should be held in any way responsible for it, and I hope college societies will not suffer in consequence of it.—The World, New York, Oct. 31, 1899.

To Protect the Lodge.

Charles H. Blood, District Attorney for Tompkins County and a member of the Cornell Chapter of the Kappa Alpha Society,



—From The World.

came here to-day from Ithaca to be present should any criminal action be taken against Dickinson. Mr. Blood is much distressed by the tragedy, not only because of the loss of young Berkeley, but for the prejudicial influence it may have upon the college society. Many of the college faculty and trustees are members of the Cornell Chapter of the Kappa Alpha, and naturally they are anxious to protect it.

Dickinson's Statement.

"We left Ithaca at 1:48 p. m., and arrived at Geneva at 3:28 o'clock. From the Geneva Lehigh Valley station we went down the railroad track to the first bridge and then turned into the highway at the right. We then went easterly to a short distance from the outlet bridge. Berkeley left me about 150 yards from the bridge. He went across the fields to leave a note on the railroad bridge. I wrote the note. It had no meaning. I waited for him in the road and did not see him fall into the canal. I saw a man

wave a handkerchief, and shout, but did not understand him. When I got near he said, 'He is a goner.'

"We did not visit any saloon or hotel in Geneva. I was with Berkeley all the time since we left Ithaca. We came as a guest of my society at Geneva. We were to hold a meeting of our chapter here. Berkeley was a candidate for initiation that evening. There were nineteen in all in the party. We all separated, and I don't know what the others did.

"It has been customary for some members of the society to accompany a candidate, meeting him at his room or elsewhere, and have him where the initiation is to take place at the time appointed for the ceremony. Sometimes they are taken for a drive. We ran part of the way, but walked most of the time. I did the same thing he did, and I was not tired or exhausted."

Dickinson would not admit that the object of the hard trip into the country just before the formal exercises were to so exhaust the candidate that he would be in no physical condition to put up a struggle at the ceremony behind closed doors.

"Don't you think it better to tell everything for the sake of what people might think?" Dickinson was asked.

"I don't care what people may think."—The World.

Says His Son Was Murdered.

St. Louis, Mo., Oct. 29.—"I believe my son was murdered, and so long as God gives me breath I will not cease my efforts to bring his murderer to justice." So spoke Edward J. Berkeley at the Union Station yesterday morning just prior to taking a train for the East, where he had been summoned by telegraphic announcement of the tragic death of his son, a Cornell student at Geneva, N. Y., on Friday night.

"I intend to see," he continued, "that the man who ordered him to carry that note, and every one else connected with the affair, is punished as fully as they deserve. I have wired the authorities at Cornell University, and also the Sheriff and the Coroner, to arrest all parties implicated in my son's death. I am going on there at once, and will make a thorough investigation of the whole affair. My son's death will not go unavenged, as long as I have life left to avenge it."—Connecticut Courant, Hartford, Conn., Oct. 30, 1899.

Mrs. Berkeley Still Prostrated by the Loss of Her Only Son.

Mrs. Berkeley, mother of the victim of college secret society folly, is still prostrated at the home of her brother, T. B. Cole, No. 909 Union street, Brooklyn.

She has not been allowed to read any of

the accounts of the tragedy, and does not know the circumstances of his death, or that anything has appeared in the papers beyond the death notice. On account of the peculiar conditions surrounding the drowning of the young man her relatives deem it best not to acquaint her with the sad details for fear of aggravating her grief.

The World prints a facsimile of the wretched little note which was the cause of young Berkeley's death. This note was given him by Philip S. Dickinson, the Cornell senior who was acting as his conductor for the initiation exercises at the Kappa Alpha society house. Dickinson ordered Berkeley to pin the note to the Lehigh Valley Railroad bridge, which is about 1,200 feet from where they were standing on the lake road, near Geneva. The canal was between the road and the railroad bridge. Young Berkeley supposed that his conductor knew of its existence, as further up the road they had walked within fifteen feet of it for a considerable distance, and plunged in, although he could not swim. Hours after his body had been recovered the note was found still clutched in his right hand.

In the above dispatch from Washington President Schurman says such performances by the students never before resulted in accident, as far as he knew.

As a matter of fact, Mortimer Leggett, a Cornell student and a candidate for initiation in the Kappa Alpha, the same society that young Berkeley was to have joined, was killed in the preliminary horse play to the formal exercises.

As in the present case, extraordinary efforts were made by the college faculty and members of the society to convince the parents of the young man that the Kappa Alpha Society was in no way responsible for his death. They even went to the extreme of initiating the young man's father and mother, according to the formal ritual of the society, to convince them there was nothing dangerous about it.—The World, Oct. 31, 1899.

Great Is the Power of the Lodge.

Extraordinary efforts were made by the faculty, alumni and undergraduates to show that the tragedy was not due to the Kappa Alpha's ritual or requirements, and that the fatal feat which Berkeley was ordered to perform could in any sense be termed dangerous.

Coroner Osborne held an inquest, and, after hearing all the testimony, rendered a verdict "That said drowning was accidental, and the same was occasioned by the act of no other person, and that no individual or society was in any way liable or responsible

for the death of said Edward Fairfax Berkeley."

This verdict gave solid satisfaction to the college community. It was regarded as a complete vindication of an unassailable official character. But it did not meet the views of the dead boy's relatives. Mr. Knapp, the uncle, was indignant. To the World staff correspondent he said:

"It is an outrage that such a fine boy's life should be sacrificed to a piece of folly. I intend to have an investigation made on my own account and get at the exact truth of the matter. If any one is to blame I intend to see that he is punished."

Mr. Berkeley, the boy's father, was terribly indignant. While coming here from St. Louis he telegraphed Sheriff Clarke, of Seneca County, asking him to place young Dickinson under arrest. The Sheriff and the Coroner agreed that there was no just cause for taking criminal action against Dickinson.

Seneca Grand Jury.

Seneca Falls, Nov. 6.—The Berkeley drowning case will, according to a statement made by District Attorney Moran, be presented to the Grand Jury of Seneca County. Mr. Moran holds that Dickinson, the student who was with Berkeley at the time, was in one sense liable for Berkeley's death, in that the latter was told to obey the orders of Dickinson while undergoing the preliminary initiation of the Kappa Alpha fraternity. Dickinson should have known the ground before sending him on the errand he did, the District Attorney argues. The accident occurred in Seneca County, and is, therefore, in the hands of the authorities of that county.

KATIPUNAN SOCIETY OF THE PHILIPPINES.

BY RAMON KEYES LALA.

The long and desperate struggle for Philippine independence, which began in 1896 against the Spanish, and in 1899 is still continued against their successors, the Americans, owes its origin and strength to a widespread secret society, the Katipunan, or "League," to which all the leaders and most of the members of the party of patriots belong.

It was organized in 1894, by Dr. Jose Rizal, poet, patriot, political philosopher, and finally martyr to the cause of liberty, its object being to expel the Spaniards from the islands and establish an independent native republic. It spread with such rapidity that in no great time it num-

bered 50,000 members, by whom and their followers was fought the bitter war.

Aguinaldo, Luna, Agoncillo, Francisco Roxas, Pedro Roxas, Artacho, Mabini, and others whom I might name were all prominent members of this powerful organization.

The great element of opposition to the priesthood in the Philippines has been the Order of the Freemasons, and from this the Katipunan arose. For years the Masons have been cordially hated and greatly persecuted by the priests, who looked upon them as the enemies of religion and the disturbers of all public order. They as cordially hated the priests in return. In illustration I may quote from Father Coleman, an American priest of the Dominican order:

"Freemasonry, as the world knows, has been the principal cause of the social disorganization of the Philippines. The Hispano-Philippine Association of Madrid was Masonic; the Masons were almost alone in the work of urging on the natives to make war on the clergy and the Spanish residents; they authorized the founding of lodges in the archipelago; it was the Masons, too, who founded the Katipunan Society, so essentially Masonic that in the terrible compact of blood they are imitating the Carbonari of Italy."

The Katipunan Society, as Father Coleman says, was an outgrowth from the Masonic order. Dr. Rizal, its founder, was a Freemason, and though the two societies are distinct and have no official connection, it is well known that the leading Katipunans were Masons, and that the older order formed the strength and bulwark of the younger. This is shown in the fact that the hostility of the Katipunans was strongly directed against the friars, who had long persecuted the Masons, at one time imprisoning no fewer than 3,000 of them in the dungeons of Manila. This the Masons did not forget, but bided their time for revenge. The Katipunan Society was organized as the great agent of retribution upon these oppressors, and, indeed, upon the Spaniards as a whole, who were to be destroyed by any means, fair or foul.

The ceremonies were as weird and mysterious as Oriental ingenuity could devise. Each member of the organiza-

tion received the "brotherhood mark," which was an incision made on the left forearm or the left knee with a knife of peculiar form, the handle of which was covered with the peculiar symbols of the society. The candidate was further obliged to sign the roll of the order with his own blood. The third finger of the left hand was pricked until the blood flowed, and with this finger the name was traced on the paper. The cicatrice caused by the knife wound served one useful purpose. It was adopted as a mark of mutual recognition, the mystic mark of the association. The work or the plans of the League were never discussed with one who did not bear this significant mark of brotherhood.

The various rules and regulations of this society were not unlike those of the society of the Carbonari of Italy. As in the case of the latter, men were chosen by lot to carry out the resolutions of the society, and woe to him who accepted a mission of vengeance if his courage proved unequal to his task.—The Independent.

THE PHILIPPINES' K. K. K.

The Oath.

1.—I will die slowly, by the most hideous torture, before I divulge anything that I know, learn or conjecture about this Very Exalted and Honorable Union.

2.—I will execute at any cost to myself or others, immediately, unquestioningly and exactly, all orders accompanied by "The Sacred and Secret Word."

3.—I will cherish active and undying hatred against Spaniards and other foreigners.

4.—When the order comes I will personally assist to slaughter, at once and without mercy or distinction, all foreigners within reach of my revenge.

5.—I will keep these oaths while my life lasts, and should I forget or disobey them I will rightfully suffer the most horrible death which my associates can inflict upon me.

This is a free translation of the oath of the terrible Katipunan secret society, the soul and center of the Filipino war—which is, in Admiral Dewey's phrase, "the brains behind Aguinaldo."

It is an organization vaster than the Italian Mafia or Camorra, more cunning than the Hindoo thugs, more bold than the Russian Nihilists. Organized under a patriotic instinct, it veils itself in mystery, puts the punishment of death upon any member who disobeys its order or reveals its secrets and laughs at the ban of the church.

The Kataastaasan Kagalangalang Katipunan, whose banner bears the dreaded insignia of "K. K. K.," has been in existence for only five years.

So five years ago the Katipunan was founded. Its object was not a league of leaders, but a league of an entire people. They included the rich and the poor. Their members were in palaces and hovels. To make secret everything that was done they bound every member by the most terrible oaths.

If he revealed a secret of the order—death!

If he disobeyed a command of the order—death!

He was not to know his superiors; he was to kill Spaniards whenever bidden to do so, and not until then. Implicit obedience was, in a word, the meaning of the oath.



—From San Francisco Call.

To impress the imaginations of the ignorant there were horrid rites of initiation. There was the symbolism of the painted curtain, from behind which protruded two arms, one hand grasping a severed head and one a dripping dagger.

No one need be able to read to see the meaning, to see that this meant the stab

of an unknown assassin. In all the history of secret society but one other symbol so striking was ever painted—the All-Seeing Eye of the Early Mormons.

The new member signed the roll of the order with his blood; its mark was cut upon his body; he armed himself with a tiny dagger; then he went about his daily business waiting orders.

Andres Bonifacio, who led in founding the Katipunan, was a patriot of pure and lofty purpose, but a secret society whose heads are unknown and whose members are sworn in obedience tends to degenerate into an engine of private vengeance and a means of mere murder.

There was a government spy named Aguedo del Rosario, who informed upon some of the members of the K. K. K. He simply disappeared. No one knows what became of him, but it is likely that he died a horrible death by torture. A few instances of Katipunan vengeance made the oath of the order a serious thing to take.

The Katipunan is behind the so-called Filipino government. Dead Filipinos bear the K. K. K. mark. Katipunan flags are often taken by the Americans. The very postage and revenue stamps of the natives bear the "K. K. K." initials, and Katipunan agents in ports near and far attend to the purchase and shipping of arms.

The comparatively good treatment of American prisoners by the insurgents is a proof of the shrewdness of Katipunan leadership. The "brains behind Aguinaldo" are hedging the revolution market. They do not mean to be caught napping if an American success puts the chief plotters in jeopardy.

It is not a government, but a secret society, that the brave American soldiers in the Philippines are fighting. And it is a society as grisly as was ever read about in a dime novel.—*The World*, New York, Oct. 8, 1899.

For light—"Thy word is a lamp unto my feet, and a light unto my path." "The entrance of thy words giveth light."—Ps. 119: 105, 130.

For growth—"As new-born babes, desire the sincere milk of the Word, that ye may grow thereby."—1 Peter 2: 2.

THE CRUEL "THREE K'S."

John W. Edsall, of New York, a returned soldier from the Philippines, is in Chicago visiting friends en route to his home, and he has brought back from Manila a large and odd collection of souvenirs and no less strange impressions. Of



—From San Francisco Call.

the latter not the least striking is his belief that the strength of the insurgent movement to-day is the order of the "three K's."

The three K's, or, more properly, the Kataastaasan, Kagalanggalang Katipunan (the most exalted and honorable union), has furnished the darkest chapter in the history of the Philippines, and, although it was popularly supposed to have died out with the death of its founder, Bonifacio, who was shot at the order of Aguinaldo, Edsall asserts that it is still in existence and furnishes the backbone of the insurrection.

As Aguinaldo rose in prominence and the revolution progressed, it became more and more apparent that Bonifacio, with his power, might some day become

an obstacle in Aguinaldo's path, and it was accepted as the work of the latter when the head of the three K's was shot by a file of insurgent troops. Luna, who met his end at the command of Aguinaldo, was also a member of the three K's, and it is asserted that the power of the organization was evoked to bring about his destruction as one who had lost his patriotism.

"A thorough knowledge of Masonry on the part of the founders is shown in the insignia and decorations of the order," he says. "I attribute its phenomenal growth largely to the native element that received some education in the foreign schools and developed ambitions that knew no bounds as a result. But the order is not dead, and so long as it exists we shall have trouble in the islands. It is claimed that a few weeks ago a banner of the three K's was captured in the hands of a small detachment of insurgents, but as to the truth of the report I do not know."—Daily News, Chicago, Oct. 27, 1899.

Obituary.

(By the Associated Press.)

Goshen, Mass., Oct. 22.—Horace L. Hastings, editor and publisher of the Christian, died at his home here yesterday of typhoid fever. He was aged 68. He was the author of papers, books, tracts and pamphlets known as "The Anti-Infidels Library." Mr. Hastings had edited every number of the Christian for more than thirty years. He wrote the familiar verses beginning:

"Shall we meet beyond the river,
Where the surges cease to roll?"

The above reached The Christian Cynosure too late for notice in the last number. Few men have accomplished as much good in a life-time as H. L. Hastings. Two of our tracts were written by him. One of them has passed through many editions. It is "Selling Dead Horses," and its object is to show the fraud of selling Masonic secrets that are no secrets.

On the 14th of last month one of the

pioneers of Wisconsin, and a pioneer among The Cynosure subscribers, passed into the company of the saints in Paradise. William H. Dawson was born in Switzerland County, Kentucky, June 19, 1825. When four years of age his parents located in Clinton County, Indiana, in the midst of heavy timber. In one month thereafter he was left fatherless, and his mother was left on the frontier of civilization with five small children. She kept her children about her, and cared for them, while she raised corn, wheat, oats and flax. She made all the clothing that they wore, and wove the cloth from which it was made. It was a beautiful compliment that Brother Dawson paid his mother in his manhood when he said that, burdened and busy as she was, she did not neglect the spiritual training of her children.

With such a mother one would naturally look for sons of sterling principles. Such a man was William H. Dawson. He loved righteousness and hated hypocrisy. He wanted his neighbors to know his Savior the Lord Jesus Christ, and gladly contributed of his means and the use of his grove for special meetings, and did what he could for the salvation of his neighbors. The good citizens recognized his worth and testified to it. From about 1865 to 1884 he was postmaster of Orion, Wis., which State had been his home since 1849, where he died. In July, 1861, he answered his country's call and became a member of Company D of the Eleventh Wisconsin Volunteers. At the time of his going home he lived on his farm, near Muscoda. He had made Wisconsin his home for just a half century. His faithful wife survives him to carry on the work in which he delighted. Both of them became members of the National Christian Association, and they planned to use their means largely in saving men from the pitfalls of the lodge, and in bringing them to Jesus as an all-sufficient Savior, through the instrumentality of the National Christian Association. Secretary Phillips attended the funeral and officiated at the church and grave, assisted by Capt. Loree and his band of consecrated "Crusaders." To Brother Dawson was fulfilled the promise of the 91st Psalm: "With long life will I satisfy him, and show him my salvation."

Jonathan Phelps Winslow, son of Hardy and Christina Winslow, was born in Randolph County, North Carolina, June 11, 1818.

He was a Christian who sought to make it easy for people to do right, and hard for them to do wrong. Hence he opposed and sought to remove the lodge and saloon, and to save men from becoming victims of these twin evils. He had been almost from the beginning a subscriber for The Cynosure at Fairmount, Ind., which had been his home for many years.

After a severe illness of over four weeks the death angel called for him at 1:30 p. m., Aug. 18, 1899, and peacefully bore his spirit to his heavenly home, to which he so longed to go. He expressed at different times a desire to be released, saying he was ready and willing to die; that he had been greatly favored with many blessings, a long life and generally good health, for which he was grateful. He died at the age of 81 years 2 months and 7 days.

Seceders' Testimonies.

Kansas City, Mo., Sept. 24, 1899.
National Christian Association, Chicago, Ill.:

Gentlemen—I have been a Mason, but now agree with you upon those subjects.
Prof. C. A. Lewis.

715 Michigan Trust Building,
Grand Rapids, Mich., Sept. 22, 1899.
Mr. W. I. Phillips, General Secretary,
N. C. A., Chicago, Ill.:

Dear Sir—Referring to your letter to me under date of July 12, 1899, in regard to secret societies, after carefully considering the matter in all its bearings, I have made decision as per attached copy of letter of Sept. 14, 1899.

I wish to thank you very much for your kindness in giving me information on this subject. Yours very truly,
A. J. Vandenberg.

Grand Rapids, Mich., Sept. 14, 1899.
Mr. William Jones, Record Keeper, Valley City Tent, No. 496, K. O. T. M.:
Sir Knight—I have decided to drop

my membership with the Knights of the Maccabees. My reason for doing this is that I find that I cannot be a Maccabee and be true to my religious convictions, and when it comes to a choice between the two I prefer the latter. Kindly acknowledge receipt. Yours truly,

A. J. Vandenberg.

The Home and the Lodge

BY NORA E. KELLOGG.

Lest thou shouldst ponder the path of life her ways are movable that thou canst not know them.—Prov. 5:6.

Daughters of Erin is the name of a secret benevolent (?) society just reorganized in Chicago. But secrecy does not promote benevolence, nor discourage selfishness.

SATAN'S DEVICES TO DECEIVE.

"It is too much for you to go up to Jerusalem," said Jeroboam, and he set up one image in Bethel and another in Dan where the people might conveniently worship; but he put upon their necks a yoke in comparison with which Egyptian bondage had been light, a yoke of sin which crushed out the life of the nation!

Secrecy enslaves men. The man who takes upon himself the solemn obligation of "secrecy and obedience," in a Masonic or Odd Fellows lodge, has fastened the manacles upon his own hands; he has voluntarily surrendered his own private judgment; but he is styled a Free Mason, or an Independent Odd Fellow!

Wm. H. Seward, who was Secretary of State under President Lincoln, said: "Before I would place my hands between the hands of other men in a secret lodge * * * and bending on my knee before them enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed." Such was the abhorrence which a great statesman felt toward the slavery and degradation which secrecy entails upon its victim. But in proportion as they thus lose their true nobility, women become "Eminent Ladies" and men become

"Worshipful" and "Grand." Truly, "Shame shall be the promotion of fools."

WHY SECRET?

Secrecy is not natural to man.

If a little child finds something pretty or valuable, he does not hide it and go on with his play; he cannot rest until parent or playmate shares his joy.

Men make discoveries in the physical, scientific or moral world, and immediately there spring up a multitude of contrivances for spreading their knowledge, such as institutions of learning, and publications in unending variety.

Hope of reward and other causes, no doubt, help to produce these results; still in many, perhaps in most, cases the ruling motive is the strong instinctive desire to impart information to others.

Copernicus' great work remained in manuscript thirty years, so fearful was he of its reception. Reward he did not look for; indeed, it was not until the approach of death promised him a shelter from the censure and persecution which he felt sure his writings would bring upon him that he dared to have them published.

Galileo wrote, though twice he was compelled to take his choice between the exquisite torture of the inquisition and abjuring his own works.

In the moral and religious world, added to this natural desire to impart information, is the stronger motive, the constraining love of Christ, in obedience to which rather than keep silent and conceal the truth, men and women have gone cheerfully to the rack, or to the stake.

"God is light, and in him is no darkness at all," and "God created man in his own image." That image has been marred by sin; even in his sinful state man does not resort to habitual concealment without a reason.

But if secrecy is not natural to man; if what is good does not need to be concealed; and since both the example and teachings of Christ favor what is open, why do secret societies exist, and even flourish?

Why are there secret societies for all classes of people; why, even in Christian lands, are there costly temples and meetings which cost millions of dollars?

A multitude of answers to these ques-

tions are proposed by these societies themselves, and almost without exception the reasons given by them are good and laudable. To "promote temperance, charity, science, religion." "For the care of the aged and infirm," to "protect the widow and orphan," to make one "faithful to his country and true to the government under which he lives."

But Christ—the Truth—explained that the reason for choosing darkness is evil-doing. And we find that the desire to conceal wrong is as natural as the impulse to tell what is innocent and good.

Good men and women have joined secret orders, without doubt, with only good intentions. Ministers have joined the Masonic lodge with the mistaken idea that by doing so they would have a stronger influence for good over members of that order.

Many, too, misled by the professed good objects of these societies, have joined them to promote temperance or a brotherhood charity, which is supplanted in the lodge by Satanic selfishness. These exceptions, however, do not disprove Christ's words, and when men plan a secret society, whatever the avowed object may be, the reason in the minds of the leaders for having it secret is always evil.

DEAR LITTLE FOLKS.

As I begin to write to you this bright morning the thought comes to me, How pleasant it would be to receive a letter from each little reader of the Christian Cynosure, and to know your names, and what you are hoping to do!

Let us take for our motto this month:

"He that followeth me shall not walk in darkness, but shall have the light of life."

A dear Christian woman was having a children's exercise in a W. C. T. U. convention not long ago, and, after having the large, attentive class of little people put on the "temperance gloves" and go through other interesting exercises, she said, "Now, children, just one thing more; never listen to what you must promise not to tell.

"If a boy or girl says come on and I'll tell you something, but you must never tell anyone, just turn away and say, I

will not hear anything that I must not tell my father or mother."

To give such an answer would be one way of following the dear Savior, who never spoke in secret; but this is not enough; we have all sinned and "Christ died for our sins." Let us say it over softly to ourselves—Christ died for my sins—and "If we confess our sins he is faithful, and just to forgive us our sins and to cleanse us." (I. John 1: 9.) Let us think of that—if I confess my sins he will forgive and cleanse me, and, being forgiven and cleansed, we are ready with a glad, free heart to follow Jesus by going about and "doing good." (Acts 10: 38.) Address Box 100, Wheaton, Ill.

Our Question Drawer.

If you do not see what you want ask for it.

Q. "'Saloon keeper'—you ask if 'a saloon keeper who is a member of a subordinate lodge is eligible to membership in the Encampment, Militant and Rebekah branches of Odd Fellowship?"

"We reply, Yes."

A. The O. F. Companion, from which this is taken, answers the question at some length, and disapproves the rule which it states. It represents an applicant for membership in a subordinate lodge, as now ineligible if he is a saloon keeper, bartender or retail dealer in intoxicating liquors. A distiller or a wholesaler is not mentioned. In case either of the persons mentioned is actually in a subordinate lodge, he can be advanced to the degrees named. "The fact remains," says the Companion, "that, with the consent of an Encampment, Canton, or Rebekah lodge, a person who could not gain membership in the order, if not a member, can be advanced to the high office of Grand Sire, by the voice of less than 200 representatives in the Sovereign Grand Lodge." Of course there is nothing to hinder a distiller or wholesale dealer from obtaining any Odd Fellows' office from Chaplain to Grand Sire.

Q. When the apostle said, "Him whom ye ignorantly worship declare I unto you," did he mean that the Athenians

worshipped the true God? And if so, why is not Masonic worship true worship?

A. Paul's address on Mars Hill is a remarkable example of the *Argumentum ad hominem*. Greek poetry had said that men were Jove's offspring. Paul caught up the word and virtually said "out of thy own mouth will I condemn thee." If you go so far as to credit parentage of human beings to Divinity, you must allow that such offspring could not have been produced by wood or stone. This was his point and he made it, but it would be forcing the argument to claim that it makes Jupiter or Zeus the true God.

In the case of the altar he uses the same method. I see that you are very God-fearing; you even add to the multitude of altars to all the names in your mythology, one altar more, lest you should fail to make an offering to some God whose name you have not heard.

A God whose name you have not heard it is my errand to make known to you. If unknowingly you kindled an altar fire, so much the more may you now kindle on the altar of the heart the fire of devotion to the true God whom I make known.

This is the point of the argument, and that at which the preacher would have them arrive. The aim is not to adopt their pagan devotion for its own sake, but to say, You have conceded the possibility of your not knowing some God. I preach the God you surely do not know.

Again, the kind of worship they practiced, though enough to nullify their possible objection to his new teaching, was not endorsed by Paul as adequate or even "true" worship. He went on to say that this God, whom he preached, was not to be worshipped with men's hands as was their custom at such an altar.

Paul caught up their concessions and showed that they already admitted so much as to make the more he had to say reasonable according to their own principles. But he did not in this commit himself fully to the notion that a pagan altar to an unknown God "worshipped with men's hands as though he needed anything," was a shrine of the worship that was "true." He was in the very act of leading them thence to a different worship that would be true.

Now, even if Masonic worship could be set on the same plane, it would be subject

to the same revision. If equal it would incur equal criticism.

But there is an appreciable difference between the attempt of an Athenian to reach out "ignorantly" farther than pagan priests could lead him, and the attempt of an American, taught the true doctrine, to reach back away from God as far as pagan priests will let him go. The attempt of ignorance to recognize truth, suspected but not known, stands on a different plane from an attempt to close the eyes so tight that not one ray of blazing light can enter them. The two things are not equal, and neither was then or ever approved by Paul. The "ignorant" worship was a kind of "worship," but was not in the Christian sense "true." Masonic Deism and Paganism are, to use Paul's own words, "without excuse;" and it is a far-fetched substitute for an excuse that could be brought from Mars Hill.

The Toledo Blade of October 19th, 1899, answers a correspondent: "A true Freemason cannot be an infidel any more than a lump of coal can be a diamond."

Webster defines "an infidel as one who denies Christianity and the truth of the Scriptures." "Especially one who does not believe in the divine origin and authority of Christianity; a Mohammedan; a heathen; a freethinker." The value of the Toledo Blade as an authority on anything pertaining to Masonry can be easily inferred from the above, but the editor probably forgot for the moment that the beloved order claims to have men of every religious faith the world around bowing at its altars. The same editor tells his correspondent that "fifty-two of the fifty-five signers of the Declaration of Independence were Freemasons," which is a statement that is as easily refuted as proved.

John Adams, one of the signers of the Declaration of Independence, was one whom his son, the Honorable John Quincy Adams, had to vindicate from the Masonic allegation of membership in that order. The claim was not made until about 1830, and John Quincy Adams was then alive and able to refute the charge against his father's name and reputation, but did the editor of the Toledo Blade hope that the time had now come when such claims could be made without danger of refutation, or denial?

News of Our Work.

My Dear Brother Phillips: The October Cynosure is an excellent number. It has a very interesting way of getting at things. The quotations and comments are sure to hold the attention of the readers. Steel against steel makes the fire fly.

Rev. E. B. Wylie.

Summerdale, Ill.

Roxbury, Mass., Nov. 16, 1899.

Mr. Phillips: Dear Friend—I want to say how much I was pleased with the articles in the November Cynosure on Masonry in Africa, China, etc. That about the union of Masonry and Jesuitism in Shanghai is so significant that I must have it in the Home Light.

Elizabeth E. Flagge.

I fear The Cynosure is not nearly so well supported as it should be. I wish I were able to do more for the cause than I am doing.

Rev. Wm. Wishart, D. D.

Alleghany City, Pa.

I have been a reader of The Cynosure for twelve years, and will not be without it as long as I am able to read. May God prosper you is my prayer.

Daniel Ault.

New Pittsburg, Ind., Nov. 3, 1899.

Rev. J. R. Wylie, our lecturer, at present in Iowa, writing about the convention soon to be held, says: "At the request of the Odd Fellows we have sent for Rev. S. H. King, of Des Moines, their State Lecturer, and offered him an hour to present his side, and then have President Blanchard answer him."

Nathaniel Keyser, of Alamo, Cal., writes: "I hold anti-Masonic meetings in San Francisco and Oakland every week, going twenty-five miles back and forth, sometimes through rain and mud. My meetings are the only ones of the kind that are held in these two cities."

The General Secretary addressed the State Convention at Columbus, Ohio, and also at Temperance, Mich., and later

was called to Wisconsin to the funeral of our late friend and a Life Member of our association. Notice of his decease appears in this number. The Secretary has also visited the eastern part of Wisconsin, going as far north as Oshkosh and spending one night with our friend Albert Gummer, of Omro.

During the past month a "broadside" has been sent to some thousand newspapers, religious and secular, seeking to give correct information in reference to Washington's connection with Freemasonry. It has made a demand in a number for more information on those lines. It will doubtless interest our Iowa readers to know that, in connection with the convention which the Rev. J. R. Wylie, of the Reformed Presbyterian Church, has so successfully worked up and held at Clarinda, Iowa, there were notices with literature sent to some two thousand pastors in that State, members of the following denominations: Baptist, Christian, Church of Christ, Church of God, Congregational, Disciples, Dunkard, Free Methodist, Free Will Baptist, Friend, German Evangelical, Lutheran, Mennonite, Methodist Episcopal, Methodist Protestant, People's, Presbyterian, Reformed, United Brethren, United Presbyterian, Swedish Lutheran, and Wesleyan Methodist. What a wonderful and mighty power such a host could exercise against any popular evil of our day if each one would speak out and let the truth shine.

MICHIGAN CONVENTION,

The verdict on this gathering is that it was too short. Three nights and two days was longer, however, than is given to most conferences of this kind. More time for general testimonies would have been advantageous, but that is about the only adverse criticism that could have been made.

There was never in any convention a better foundation laid for Christian life and activities in loyalty to the Lord Jesus Christ than here. There was also given a broad and philosophical view of the principle of the secret associations of our country that are swallowing up our young men at the rate of 250,000 new

members per year, and of the effect of such associations upon character. I hope that the readers of *The Cynosure* may yet have the privilege of seeing in print the substance of President Blanchard's address on the underlying causes that lead men to go into secret societies, and also his address on the minor lodges. The times especially demand such facts and principles be known as the speaker gave to the convention in those addresses. There was no lack of attention given to specific lodges. The spirit of God seemed to rest on Past Master Edmund Ronayne, as he exposed Freemasonry, the mother and controller of the minor societies.

Rev. Mr. Jaeger (Lutheran), of Dundee, Mich., engaged Mr. Ronayne to speak in his town a number of times immediately following the convention, and Elder Kauffman (Mennonite), of Port Huron, Mich., looks forward to a series of conferences next spring in the Mennonite churches. Jasper J. Tucker goes with Brother Ronayne, and plans a little later to have him at his home in Spring Arbor and at Jackson. The above will give a hint of how far-reaching is such a convention as the Michigan friends held at Temperance, a small country village, that Mrs. M. M. Shaw and some others had trouble in locating. But when it was found no one was disappointed. Large and attentive and thoughtful audiences filled the beautiful Free Methodist Church, and the hearty, whole-souled welcome of the pastor, Rev. Mr. Skimmerhorn, was greatly appreciated by the visiting friends.

Too much credit cannot be given to the Hitchcocks, for without them there would have been no convention. Few realize how much consultation and travel and expense of time and strength it takes to enable a program to be issued, stating that at such a place a convention will be held. This burden the Hitchcocks shouldered and carried through, and I am sure that their neighbors thank them for it. They do not propose to have this the last gathering of the kind. The writer was much amused at the answer given by one who was asked how long it was since they had had such a convention. "It is the first one held here; we have been waiting six thousand years!"

The community is blessed far beyond what it realizes. Its wheat fields and orchards, its farms and gardens, have been carved out of the forests that forty years ago covered the whole country. There is not a saloon in the whole township, and the only representative of the secret empire is the sickly lodge of the Maccabees. No wonder that Director J. M. Hitchcock is proud of his old boyhood home; and no less did his home friends have reason to be proud of him and the interesting and valuable paper which he read before the convention.

THE PACIFIC COAST.

Just before the convention at Tacoma I received some very encouraging words from friends of our cause here on this coast. Bishop Barkley says: "I am glad you are in a fair way to a good convention. I hope you may meet the highest expectations of your friends. Tacoma is a secret society place. I am sure your work here will bear fruit for good."

The bishop informs me that a minister of the M. E. Church South has quit the Masonic lodge since I last saw him. The most practical phase of our work here on this coast is that we are getting a few eyes open to see the right, and they are leaving the lodges.

Last Sabbath a Congregational minister at Roseburg told me that he had left the Masons and Odd Fellows for the reason it is no place for a Christian.

Rev. J. B. Crooks' work in Coos County has commenced to tell. An Odd Fellow pulled off his three links after an interview with him. Several others are under deep conviction. We had some good meetings during the month of October. A few came out of the orders. We are having a good start in November. We are planning to put in a full month in December in the reform work, speaking at new points.

I would like to put in a month in California about March, if friends will open the way for me. Who will be the first to respond? All I ask is an open door; I will come and take chances on expenses. If we can interest friends in this work we are all right for our expenses. One of the saddest features of this work is that the religious press and pulpit here

on the coast are silent as the grave on the lodge question. The secular press is constantly booming secret societies. Thus we have an unequal fight. But our God is "mighty to save" and "strong to deliver."

I am billed as follows for December: Bay Center, Rev. Dexter, pastor, Dec. 2, 3, three addresses; South Bend, Rev. Dexter, pastor, Dec. 4, 5, 6, three addresses; Tacoma, Rev. Slettedahl, pastor, Dec. 7, 8, two addresses; Buckley, Rev. Eva, pastor, Dec. 9, 10, perhaps longer. Friends in Washington should address me at Buckley, care Rev. Jas. Eva, after Dec. 9 to 20. Pray for us.

P. B. Williams.

A MODERN WOODMAN'S CONFESSION

Editor Cynosure:

According to announcements I delivered six lectures in Norman County, Minnesota, on October 10, 11, 12 and 13. Revs. A. E. Lien and J. R. Vaaler, of the Norwegian Lutheran Synod, had invited me to speak in their churches. The meetings were tolerably well attended.

The principal interest, however, seemed to be the evening session in Gary, a small station on the Northern Pacific Railroad. A Woodman organizer had been working up the field and had secured several names for the organization of a Woodman lodge. When it was announced that there would be an anti-secret society lecture delivered some of the signers insisted upon waiting with an organization until that lecture was heard. When the time set for the meeting was at hand the whole town was out, with a goodly delegation from the country. The organizer was there to take care of his interests. Woodcraft was then expounded from my standpoint for an hour and a half. As a matter of courtesy, as well as policy, the organizer was called upon for a Woodman speech. This done a debate ensued, in which the organizer admitted before all present that my documents were genuine. The ritual was genuine. As to whom we should trust in the speaker said: "We do not pretend to bother the Lord, when we can make provision for ourselves through the Modern Woodmen." It was proven that the Woodman lodge takes the lead in getting

up dances, masquerades, etc. Our man was proud of this. He liked to dance himself and he was glad that the Woodmen pursued that kind of business.

This line of argument pleased a few of his hearers, but the church people whose names he had on his list looked around in astonishment. It was reported the next morning that chances for organizing at present were very discouraging.

In politics the secret society issue played no small part in Worth County this year. Lodge people have always made a desperate fight to retain the sheriff, but this year they failed. An anti-secret society man was elected.

A few days ago a family was received in the congregation. The husband belonged to the Modern Woodmen, but as his membership in this order was a bar to his entering into the congregation he left the order.

The young people's society in one of Rev. O. P. Vangsna's congregations in Story County, Iowa, has decided to take up the secret society question for discussion. Mr. Scarvie, of Hamline, Minn., has been with them one meeting, in order to furnish information. How many young people's societies will do the same thing?

O. T. Lee.

Northwood, Iowa.

OHIO AND NEW YORK CONVENTIONS.

Schuyler's Lake, N. Y., Nov. 17, 1899.

Dear Cynosure: I am finding all the opportunities for good that I can attend to.

The Ohio State convention passed off in good shape. It may be recorded as one of the helpful conventions. The attendance was all that could have been expected. It was estimated that there were 1,000 persons present at the different sessions. The addresses were of a high order. There was cheer in having with us several of the aged workers. Brethren Hinman, Richey, Scott and others, who have passed the three score and ten line were there. Much encouragement was given in seeing the strong young men who are just entering the active conflict. Among these we may note our President Long, Brethren Samson, Sanderson and others, who thrilled us with stirring addresses. The coming of our Secretary

and General Agent was much appreciated. We learned from him much of what the N. C. A. has accomplished, and is to-day doing. Rev. D. Simon, of the Lutheran Book Concern, held the closest attention of the audience, as did also Dr. Thompson, who spoke from a personal knowledge of both sides. The band music so kindly furnished by the students of the Capitol University helped not a little. The presentation and adoption of the resolutions called forth a spirited discussion lasting one afternoon. So far as I noted no one attempted a defense of the lodge, though a number of lodge men were known to be present. The collections did not quite reach the expense, which was a little over \$70. More would have been given had I taken the time to look it up.

There is a good feeling among the Ohio friends. No desire to turn back, or give up. They need, as every State needs, a man constantly at work. Some are promising to help the endowment fund. I believe God is to bring forward men who will furnish what is needed in this line.

In working up the convention which is to gather in the city of Rochester, N. Y., Nov. 27 and 28, I have found much to encourage. We expect to meet opposition, timidity and disappointments, together with plenty of hard work. But it pays in the end. I have learned of several who have been kept out of lodge through the Syracuse convention. Some who have been led out have united with churches, bearing testimony against them. A good bill of fare is being provided for the friends who will gather in Rochester, N. Y. As Mr. Moody will be in the city at this time, we may hope to hear from him again.

After a few days at home I stopped to see friends in Philadelphia and New York, before coming to Syracuse, where I spent Sabbath, November 5, and addressed the congregation that gathered in the Covenanter Church. Bro. Robb and his people manifest a live interest in the work. They will be well represented at the convention. Last Sabbath was spent with the Covenanter and United Presbyterian churches of Sterling and Sterling Valley, N. Y. I spoke of the convention and our work in the morning. A reform sermon was presented in the

evening. Our good friend, John Hunter, has been much afflicted of late by sickness. He was much better when last seen. Bro. Faris will assist at this convention, as he has heretofore. I find the prayer-meetings give opportunity to meet those who are making their calling and election sure. A blessed season was experienced with those who gathered one evening in the Free Methodist Church, the church where we hold our convention. The pastor gives the address of welcome, and we may be sure it will be cordial.

At York I met friends at the Covenanter prayer meeting. They were glad to know of the work and prospects. The pastor and others will attend and speak at the convention. In a revival meeting in progress in Exeter, N. Y., I found opportunity to help. The pastor and evangelist find the lodge a hindrance in Christian work. In a prayer meeting in the Cooperstown Presbyterian Church I gave testimony and distributed Cynosures and tracts. Here I ran across old Father Turner, who kept me over night and subscriber for the Cynosure some ten years ago. He is 87 years of age, yet went alone on a dark night to prayer meeting. To-day I visited the Hartwick Seminary. An hour was occupied in asking and answering questions with the young men who are about entering upon the ministry. This is a Lutheran institution. The professors were cordial, contributing to secure the Cynosure that students might read. By the way, the last Cynosure was packed with good things. Why will not all make an effort to double the subscription list? This is the harvest time. Let us keep the list running up. Here at the lake I find the number of our friends increases. The seed sown in other years is not without fruit. May the Lord speed the right. W. B. Stoddard.

The officers of the Ohio State Association for the coming year are: S. P. Long, of Lima, President; H. J. Becker, of Dayton, Vice President; W. J. Sanderson, of Cedarville, Secretary; R. J. Sterrett, of Cedarville, Treasurer.

A very helpful phase of the Ohio convention was the large number of letters received from different parts of the State. Many of these letters showed deep

thought and wide information on the subject. We cannot do more than to name those who took the trouble to write these letters as their way of contributing to the interest of the convention: Bishop H. J. Becker, Rev. W. I. T. Hoover, who has just been called to the presidency of the College in California; W. O. Percival, Prof. C. M. Lowe, of Heidelberg University, Rev. A. C. Schiff, E. S. Trip, E. Brakeman; H. J. Krehbiel, H. R. Smith, J. Swank, Mrs. N. W. Bingham, P. H. Wylie, C. N. Pond, E. Thompson, T. B. Speer, H. M. Barwick, Mrs. Mary W. Templeton, Mrs. I. B. Benedict, Mrs. R. B. Patton, C. D. Beech, Dr. I. N. Brown, William H. Minton, J. S. Thompson, John C. Shater, W. C. Teeter, D. H. Harrington, J. Bushong, Henry Miller, and others. Many of these letters contained contributions toward paying the expenses of the convention.

New England Letter.

BY ELIZABETH E. FLAGG, BOSTON, MASS.

The Elections.

This may be an "off year," but the very fact invests election returns with the significance of the proverbial straw. Massachusetts went Republican, but many a conscientious member of that party recorded his protest against imperialism by voting the Democratic ticket for the first time; and if he was an anti-secretist, in voting for Robert Treat Paine for Governor he had the further satisfaction of casting his ballot for a man who, to fine culture, high character, and a famous name has never thought it necessary to add the meretricious gleam of Masonic titles.

A Significant Admission.

I believe that Vermont has never yet given a President to the Union. If she had any hope of seeing her "favorite son" Dewey elevated to that high position, his recent marriage will be a decided damper thereon. His Roman Catholic bride is the daughter of Presbyterian parents, but was educated in an Ursuline convent. It is said that she has ambitions in the direction of the White House, which may yet be realized, as the times have changed since a similar matrimonial connection lost Gen. Sherman the Presidency. Now,

the union of Masonry and Jesuitism at the capital is an evil portent that may well make a patriot thoughtful. The high favor shown to Romish ecclesiastics by our Masonic administration lends peculiar significance to the fact that the new managers of the Tyler, Masonry's leading organ, have received strict orders from headquarters not to allow anything inimical to Rome to appear in its columns.

College Secret Societies.

How many sad tragedies like the last Cornell case must occur before parents learn not to send their sons where that training school in vice and brutality, the secret college society, is allowed to exist? Even more shocking and tragical was the death of young Rustin at Yale some years ago, yet to-day Yale leads all the New England colleges except Williams in the amount of money lavished on their chapter houses by its Greek Letter societies. These societies taken in the aggregate all over the country hold property to the startling amount of thirteen million dollars.

When the D. E. K. was on trial at Harvard President Eliot made the extraordinary statement that he had no authority whatever to stop their barbarous initiations. The pusillanimous attitude of college authorities in view of this great evil is a most ominous feature. The scheme laid bare in Robison's Conspiracy in Europe a hundred years ago, to get hold of all institutions of learning, seems to have now materialized in America.

Can your family have a more faithful guard than a certificate in some fraternal society?—Loyal Guard.

Oh, yes; a policy in some substantial insurance company.

"No, sir," said the rabid freethinker, "the idea that there is a God never for a moment has entered my head." "Same way with my dog," replied the deacon, "but he doesn't go 'round howling about it."—Exchange.

"There is hope for Masonry. Bishop Ireland favors the Anglo-Saxon Alliance. He will possibly advocate the righteousness of Masonic corner-stone laying."—Tyler.

Nearly Fifty-eight Years Old!!!



It's a long life, but devotion to the true interests and prosperity of the American people has won for it new friends as the years rolled by and the original members of its family passed to their reward, and these admirers are loyal and steadfast to-day, with faith in its teachings, and confidence in the information which it brings to their homes and fire-sides. As a natural consequence, it enjoys in its old age all the vitality and vigor of its youth, strengthened and ripened by the experiences of

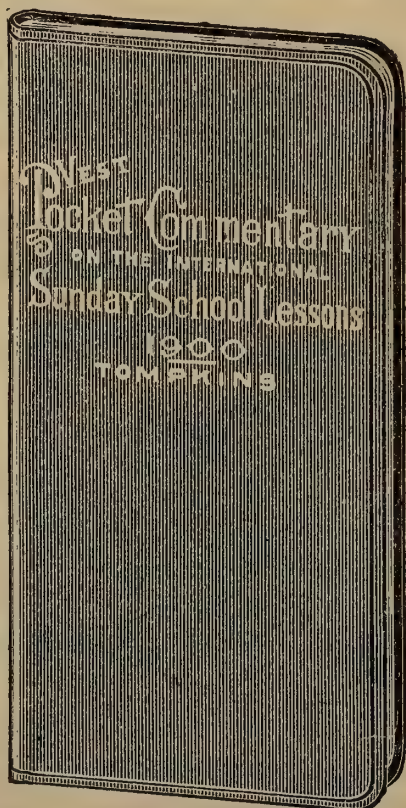
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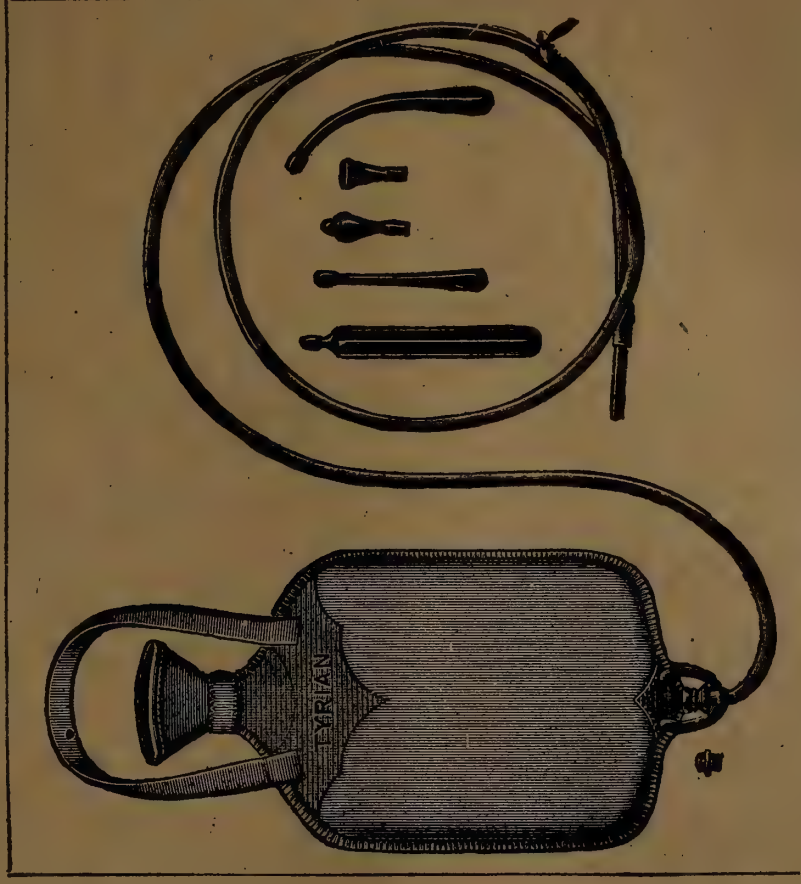


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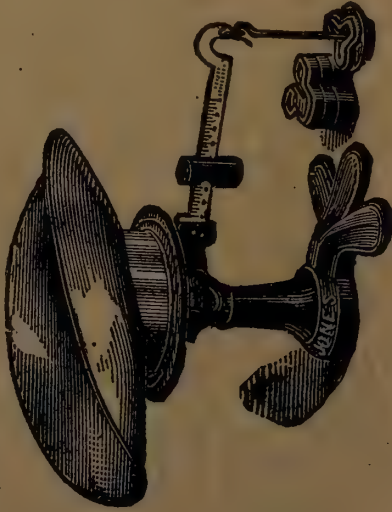
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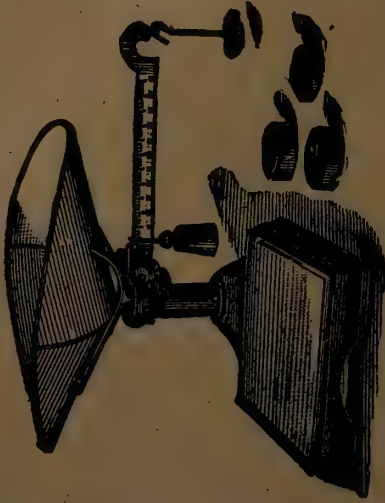
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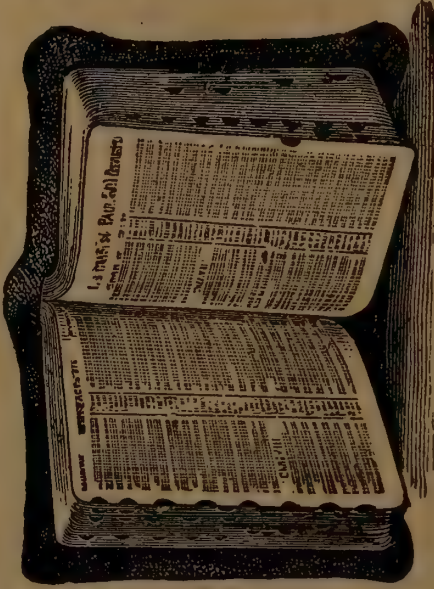
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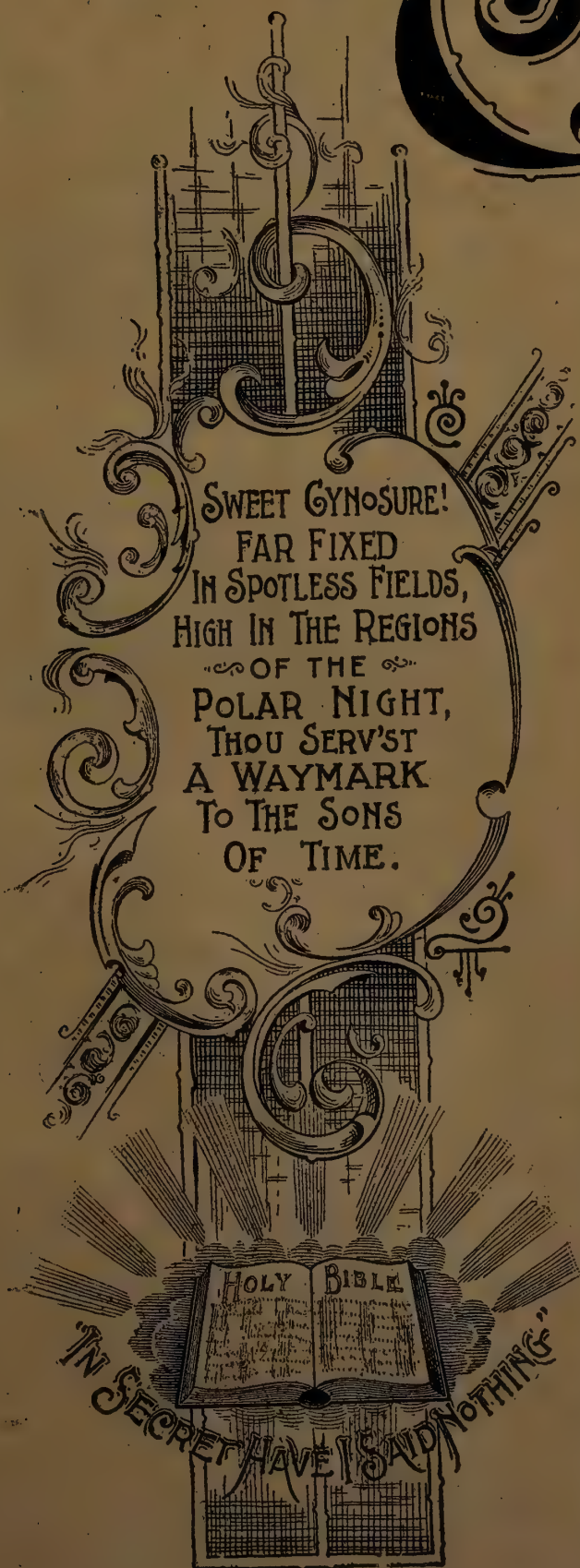
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★ Christian Gynosure.

CHICAGO, JANUARY, 1900.



•NINETEENTH CENTURY•

...New Year's, 1900...

One greeting more to one of noble fame,
Our comrade since our birth; our
fathers', too;
Into whose springtime hopes our grand-
sires came,
Whose promises to them for us came
true.

What struggles and what gains have
filled his day!

What peerless triumphs of a mind
set free!

What stubborn shrinking, oftentimes, to
pay

The woful birth-price of the is-to-be!

Hoary, sublime, deathless, yet doomed
to die,

No other New Year's dawning his
shall be.

Vouchsafe him, Time, such end that
men shall cry,

"Grand was thy passing, Nineteenth
Century!"

—E. S. MARTIN, in the January Scribner's.

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Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXII.

CHICAGO, DECEMBER, 1899.

NUMBER 8.

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Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

A Happy New Year! The last year of the Nineteenth Century, let us make it the best year of all.

Defend the church from the insidious attacks and persistent antagonism of the lodge.

The founder of the Mystic Shrine in America renounced the order before he breathed his last; but "The evil that men do lives after them."

Dwight L. Moody, one of the greatest evangelists of the country, is dead.

At the last Northfield conference of Christian workers, at which the National Christian Association was represented by President C. A. Blanchard, certain influential moneyed men went to Mr. Moody and told him that if he allowed the lodge question to be presented there he could not get money for his schools. The great evangelist came out on the platform and said that "some of you don't want the question of the relation between the church and the lodge discussed here, and you say if it is I cannot get money for my schools" (these schools required Mr. Moody to raise over \$100,000 per annum.—Ed.), "but I say, if we must sacrifice the schools or the truth, let the schools go."

Like all of the prominent evangelists of our day, he was opposed to secret societies, and more than once has said: "Come out from the lodge; better one with God than a thousand without him."

It is one of the satisfactions which a reformer enjoys, to perceive that his work has had power enough in it to stir up the enemy. The response from Marshal White, of the centennial ceremonies, was meant for blame, but has been praise.

This is a convention number, and an extra number of copies are printed for distribution by our co-workers in the different States. The price for this number is a special one of five cents per copy, but those who have no money and wish to have it sent to their friends will please send on their postoffice addresses, and the magazine shall be sent to as many as possible.

The National Christian Association begins the year 1900 in better shape financially than for several years past, and with more work being done in the West at the present time than for some time previous.

None of the younger readers should miss the story in this number by Elizabeth E. Flagg. After reading it turn back to the December Cynosure and read the history of poor Berkeley and listen to the cries of the heart-broken father and mother.

You will see on another page a pledge for this year's work of the National Christian Association. Will you not make it a matter of prayer and then do what you ought for this cause. If any are needing more light on the plan of State endowment, let your wants be known and the General Secretary will be pleased to write you full particulars.

Ministers and Christians who allow godly or ungodly men to know that they engage in the rites and ceremonies of lodges, and take part with those who profess religion, may well be reminded of the Apostolic injunction, "Let all things be done decently and in order," and recalled to the church where decency prevails, and where religious observances are accordant with the due order of God's house.

President John Quincy Adams, son of the first President who succeeded Washington, said, while speaking of funeral orations to his class at Harvard College, where he was professor of rhetoric: "The spirit of Washington, in the very abodes of blessedness, must have nauseated at some of the reeking honors which have issued from his tomb."

A writer in the Pythian Tribune says: "If stated benefits are to be paid, then the system already runs sufficiently toward the shores of bankruptcy, without precipitating the catastrophe by making the financial machinery of by-law beneficence any more flexible in its privileges or liberal in its construction. This is not a case of sentiment—it is a cold proposition of investment—pay so much within

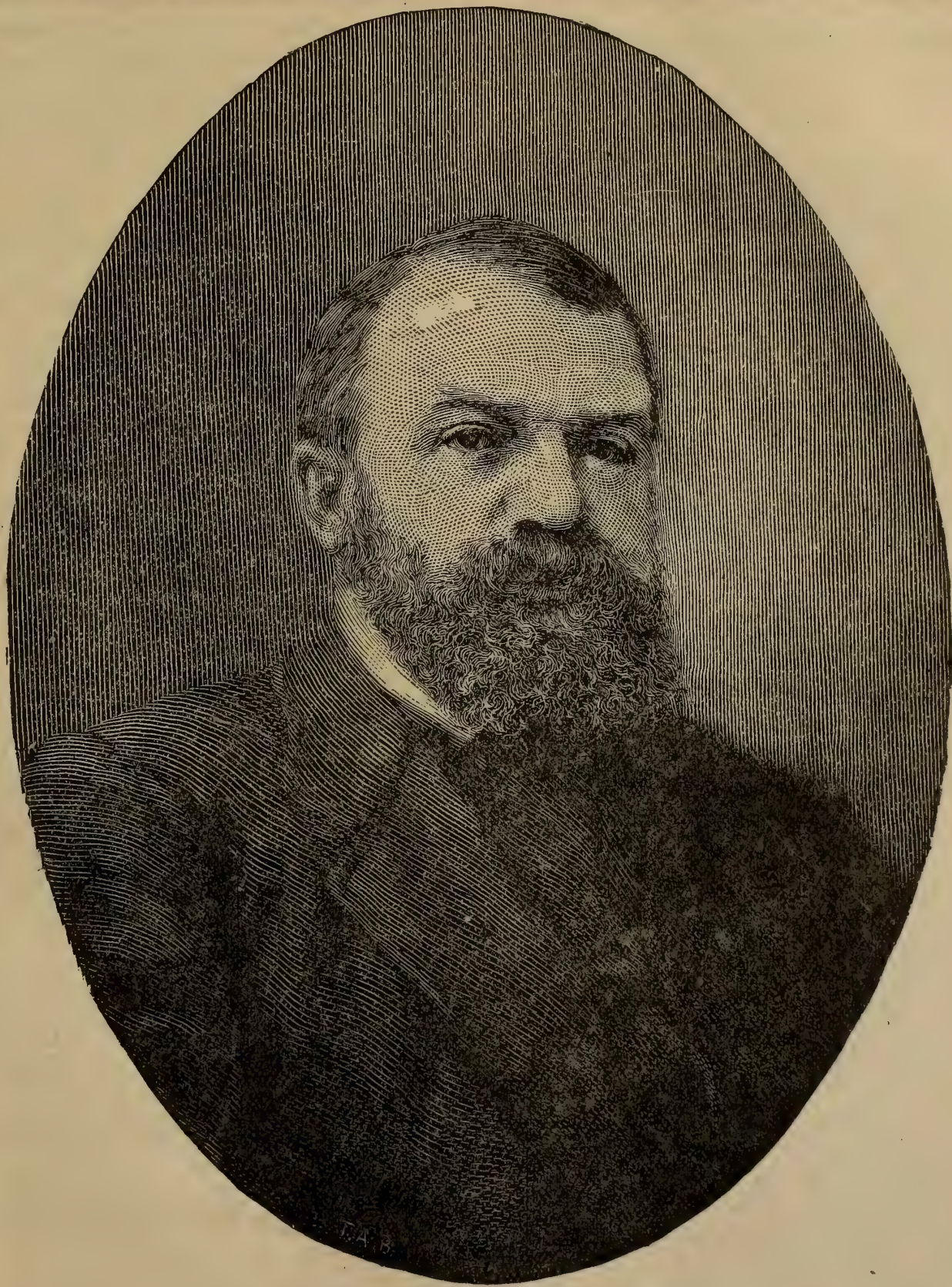
an exact time, and receive accordingly—fail to pay, and correspondingly fail to receive—it is a contract, not fraternity."

It is expected that "Ronayne's Reminiscences" will be out and on the market by the time the Cynosure readers get this number. Those wishing to help Mr. Ronayne personally will please send their order for his new book and the price of the same (one dollar per copy) to his address, 104 Milton avenue. All orders sent to this office henceforth will be filled by the General Secretary of this association, and the proceeds be devoted to the N. C. A. work.

Rev. S. B. Shaw and wife leave about the first of this present month for an evangelistic tour of two or three months in the South. Brother Shaw is the only member of the Board of Directors whose denominational relations are in the Methodist Episcopal Church. He is one of Chicago's publishers of good literature, and our young friends are especially asked to notice his advertisement in this number of the Cynosure.

In this way it will not interfere with the workings of the tribe, making this matter of sick benefits, just as it ought to be, secondary in the Order. We might as well look the situation squarely in the face. A great number of the tribes, as well as other secret society lodges, are obtaining money from their members under the misleading ideas introduced many years ago and found to be incorrect. They enact laws, promising to pay a stipulated sum for a very small amount of dues, and, while matters run very smoothly for a while, just in the time of the greatest need, when sickness overtakes a number of the members, or when they arrive at such an age that there is greater probability of needing these benefits, the tribe or lodge finds itself bankrupt. It is very beautiful to promise all these blessings, and the theory is very fine, indeed, but the actual practice is, in many cases, a fraud.—From a Red Men lodge report, in Buckeye Trail.

Notice that "other secret society lodges" come in for a share in condemnation for a "theory" of which "the actual practice is, in many cases, a fraud." Please notice, also, that these few remarks are not original with the Cynosure, but are the noble red man's whoop.



DWIGHT L. MOODY.

Born at Northfield, Franklin County, Mass., Feb. 5, 1837.

Went to Boston in 1854 and was employed in his uncle's shoe store.

Joined the Sunday school of the Mount Vernon Congregational church in the same year and was admitted to membership of the church.

Arrived in Chicago in 1856 and became salesman in a shoe store.

Joined the Plymouth Congregational church in the same year and organized a Sunday school class of his own.

Rented an empty saloon building and removed his headquarters to the North Side.

Founded the mission of North Market Hall

and worked among the depraved young men of the "North Market street gang."

Founded "Moody's Church" in 1863 and became its lay pastor.

Burned out by the great fire in 1871.

Met Ira D. Sankey in 1872 and became his evangelistic partner.

Went to Great Britain in 1873 and amazed the country with his work.

Founded the Northfield seminary for girls in 1875.

Founded the Mount Vernon school for boys in 1881.

Established the Moody Bible Institute of Chicago in 1889, and the Northfield training school for women in 1890.

Died Dec. 22, 1899.

Contributions.

HOW DID CHRIST TREAT ERROR?

BY REV. H. H. HINMAN.

This question is discussed in the Literary Digest of October 28th. It seems to me that the discussion fails to reach some points that are worthy of attention. Error may be simply intellectual—the result of ignorance or misinformation. Such error our Lord always treated with forbearance and yet he sought to correct it. Again, error may be the result of a voluntary rejection of the truth and a refusal to listen to evidence. Such error is blameworthy just in proportion to the importance of the truth rejected. Such error our Savior never treated with complacency but always as a sin. Misbelief which is the result of inability to know the truth is simply a misfortune and should be treated as such, but unbelief that comes from the refusal to accept and obey the truth is always an iniquity. There may be entire sincerity in either case, but in the first instance the blindness is unavoidable, in the other it is voluntary. Christ said of such, "Their eyes have they closed lest at any time they should see with their eyes and hear with their ears and should understand with their heart and be converted, and I should heal them."—Matt. 13: 15. This is the sin of unbelief. Of this sin Jesus said: "If ye believe not that I am he (the Messiah) ye shall die in your sins." This was the great sin of Saul of Tarsus, who said: "I verily thought I ought to do many things contrary to Jesus of Nazareth." When he became obedient to the truth he could see and understand it. The fault was not in his eyes or in his intellect, but in his will. Jesus said: "If any man will do his will he shall know of the doctrine." This voluntary rejection of the truth is that "evil heart of unbelief" which is everywhere in Scriptures denounced as worthy of death. Christ always treated it as a sin to be repented of and put away.

There is a third form of error. Moral delinquencies sometimes result, not from a willing rejection of the truth, but from feeble moral perceptions and a false education. Among barbarous tribes false-

hood and theft are scarcely regarded as wrong. Even among Christians slavery, the liquor traffic and the secret lodge system have found many conscientious defenders. The white people of the South very generally thought American slavery to be right. They were not only sincere but were ready to risk their lives in defense of the system. They were blinded by false education. The practice and even the presence of any moral evil tends to benumb the moral sensibilities. Such is the influence of Freemasonry and its kindred societies. They have many sincere defenders and advocates who, if they were emancipated from their false education and awakened to a clearer moral perception, would regard the whole system with abhorrence.

What was the attitude of our Lord toward this form of error? No one was ever more unsparing of iniquity in high places or when clothed under the garb of piety. No one ever breathed out more terrible denunciations against hypocrisy and fraud and oppression, and while he had simple tenderness for the ignorant and morally imbecile he was never forbearing to actual wrongdoing, whatever may have been the motive that inspired it.

In this we do well to imitate his example. The moral blindness of those who "call evil good and good evil" may be largely their misfortune, the moral cowardice of those who quail in the presence of iniquity, which they dare not reprove may be an infirmity which should excite our pity. Nevertheless we should "cry aloud and spare not, show God's people their transgressions and the house of Jacob their sins."

"A MINISTER'S REASONS."

BY SIMON A. SCARVIE.

Under the above heading we find in the A. O. U. W. Guide, the official organ for the Workmen lodge of Minnesota, of Aug. 24, an article advocating life insurance in general and fraternal insurance in particular.

Among other things this "minister" says: "No man has a right to bring into this world a child unless he has made an honest provision for its support, its deportment and its education. In the

course of business events it may be impossible for him to absolutely secure to that child all the comforts and blessings he would like to bestow upon it, but it is possible for him to insure his life, and thereby secure his wife comfort and happiness. It is possible for him to insure his life and make absolutely safe the comfort and protection of his dependent children."

The logic and reasoning power of that "minister" is apparently above that of the ordinary mortal. How life insurance can "secure his wife comfort and happiness" and "make absolutely safe the comfort and protection of his dependent children" is more than my mind can grasp. But perhaps I do not discern such things.

Let us portray an every-day example: A man marries, and a "child is brought into this world," at about the age of 30 years. He joins the Workman lodge about the same time. He is a laboring man, and barely earns enough to keep himself and his in food and clothing, and to keep up his insurance. When this child gets to be some 15 years of age it should receive some higher education, but that costs money, and money he has not. So they must let it go. He has now paid into the lodge about \$300. If he had taken the sums he paid into the lodge each year and put out at interest he would have out over \$500. If he then took the interest on that money and the yearly lodge money, it would go a good ways towards giving his child an education. This is saying nothing about the chances he has run of losing all by putting his money into an unsafe institution. We have also taken for granted that the man has been healthy and able to work. Had he become sick, he would have been unable to pay his dues, and that would have been the last of the life insurance. Can any one see where the "wife's comfort and happiness" and the "dependent children's absolute comfort and protection" comes in?

But you say: "He might have died." Yes, he might. But which of the two alternatives is the most common? And should the wife and dependent children be sitting there waiting for him to die, to receive their "comfort and happiness?" Is it our duty to "provide for our own" only after we are dead?

A SILVER ANNIVERSARY.

The National Woman's Christian Temperance Union Convention, Held at Seattle, Wash., Oct. 20-25, 1899.

BY ELIZABETH B. COOK, PRESIDENT FRANCES E. WILLARD NATIONAL TEMPERANCE HOSPITAL ASSOCIATION.

"The world to Christ we bring with loving zeal," was the thought of the delegates as they rolled across the continent by various routes to Seattle, Wash. It is a city beautiful for situation, and now enshrined in many hearts because of its generous, affectionate and sincere welcome to the hundreds of white-ribboners who attended the Silver Anniversary convention.

In dark contrast with the blessed objects which engage the energies of the temperance army, is the thought of mercenary liquor dealers and self-indulgent sensualists, the prophecy of whose destructive influence was voiced by Lord Byron when he said:

"First freedom and then glory; when that fails,
Wealth, vice, corruption, barbarism at last,
And history, with all her volumes vast,
Hath but one page."

The Wisconsin Central and Great Northern Railway managements laid their princely facilities under special tribute to make our journey a delightful one.

The White Ribbon special bore a legend on one of its cars, W. C. T. U. All were happy to ride under such title. The train was composed of three Pullman, four tourist, one library, and one baggage car, and the great engine. As it rolled swiftly along its iron road it seemed to be a preacher of righteousness, containing both precept and prophecy. As a precept it said, "Make this country a Christian, Sabbath-keeping, total abstinence and prohibition country, free from liquor not only, but also from tobacco, impurity; a country hating all sin and practicing all righteousness, giving woman her place as a citizen." (She has too long occupied the anomalous place of a legal nondescript.)

Our noble train had no smoking car and rested on the Sabbath on our west-

ward journey at Fargo and on the returning trip at Grand Forks, both cities of North Dakota. Right happy were we to find a State without a legal saloon in which to spend our Sabbaths. Lovely, clean cities they were, not a half-ruined loafer to be seen. Our train, "The White Ribbon Special," seemed also a prophecy of the glad day when every State would prohibit the legalized use of the poison, alcohol. Various congregations of these North Dakota cities were addressed on the Sabbath by delegates from the "special" train. Opera house meetings were held in each of them in the afternoons of the Sabbath, at which time great numbers of citizens greeted the delegates. At Fargo, Judge Charles Pollock, the Neal Dow of the West, and other prominent persons, welcomed the travelers, and responses were made by Mrs. L. M. N. Stevens, Miss Anna Gordon and other leaders of this grand branch of the cold water army.

Some met friends and relatives and a glad reunion it was, being literally good news from a far country. The memories of the landscape, as the "Great Northern Flyer" passed over nearly two thousand five hundred miles of our country, are full of recognition of the wisdom and power of God.

"The earth was made so various
That the mind of desultory men,
Studious of change and pleased with variety,
Might be indulged." (Cowper.)

Wisconsin's varied fertility, Minnesota's vast fields, jeweled with her beautiful lakes and rivers; North Dakota, Montana, Idaho and Washington, some more and some less endowed with rich material resources, all invite the people to "go West." For

"Millions of hands want acres and millions of acres want hands."

The stern, wild Rocky Mountain range, with its snow-capped peaks, dark gorges, lovely water falls, brooks, winding rivers and valleys, was of great interest.

At Kalispell, a city just west of the Rockies, we were welcomed by the Anna Gordon Loyal Temperance Legion, with "Banner and Song."

They filed through the library car, and with other citizens of the town, exchanged kindly greetings with delegates. Addresses were made and to the music of, "God be with you till we meet again," the train rolled westward.

The fruit region of beautiful Wenatchee was emphasized by a crate of fine apples presented to us as we paused there for a few moments, and at the next station, Leavenworth, we were greeted by a large number of people in addition to teachers and pupils of the public schools. The children sang to us; teacher and pastor, in eloquent words, bade us god-speed, and several members of our party responded appropriately. Our superintendent of music sang "Victory" in a voice full of sweetness, courage and love.

The stirring song, "The Ribbon White," with its refrain, "We'll take the world for Christ's own Kingdom some glad day," and assurances that this was a white letter day in the lives of the Leavenworth people, filled us with fresh zeal as we commenced the marvelous ascent of the beautiful Cascade Mountains. Pending the construction of a tunnel two and a half miles long (through these mountains), that is to cost \$2,000,000, our train literally climbed over them, aided by three great engines, with special crews of railroad men. They piloted us across dizzy heights and trestles, among snow-covered summits and down again by a series of switches, then around curves into a wild, lovely valley, and the Cascades, with their height, grandeur, apparent peril and wonderful beauty, were passed. A traveler describes it as:

"A wilderness into which yet nothing but railroad builders and travelers in a train have penetrated. What seem shrubs below us are huge trees; white streaks are rivers. The descent is so tortuous that six different elevations of track may be seen from the car windows. The hills seem to reach to heaven, to speak with God and to bring from him messages of truth and righteousness to his children."

The Cascades passed, Seattle is soon reached. On Friday morning, Oct. 20, 1899, the twenty-sixth annual convention of the National Woman's Christian Temperance Union was opened in the large Presbyterian Church of this growing

city. The rainy season was on, and the day was chill and damp, but as the gavel fell, the sun's glory lightened the room for a moment, seemingly with Jehovah's smile and assurance that this convention of consecrated women would be used of Him in dispelling the darkness of sin. Then the clouds again curtained heaven's glory and the gentle rain came silently down, reminding one of the glad promise that in like manner God's word will soften and subdue all hearts accomplishing in them His pleasure.

The annual address of the President, Mrs. L. M. N. Stevens, contained reference to most of the important topics discussed in convention. It was a review of temperance efforts of the twenty-five years during which the Woman's Christian Temperance Union has been operating in an organized capacity. The plan of work adopted at the Cleveland convention in November, 1874, is practically the same as that now used. It was written by Miss Willard and consisted of articles concerning:

1. Organization.
2. Frequent temperance meetings.
3. Formation of juvenile temperance societies.
4. Pledge signing.
5. Banishment of fermented wine from communion tables, and additional sections about anti-treating leagues, gospel temperance meetings, coffee rooms, homes for inebriate women, the erection of drinking fountains, and lastly the trysting time with God.

At the close of this plan, Miss Willard spoke in words that will ever appeal to us:

"Dear Sisters: We have laid before you the plan of the long campaign. Will you work with us? We wage our peaceful war in loving expectation of that day 'when all men's weal shall be each man's care,' when 'nothing shall hurt or destroy in all my holy mountains,' saith the Lord; and in our day we may live to see America, beloved mother of thrice grateful daughters, set at liberty, full and complete, from foamy King Gambrinus and fiery old King Alcohol."

Mrs. Stevens, quoting from the National Brewers' annual report, said that in 1897 the consumption of beer fell off 402,999 gallons, the beer tax \$1,312,073.

Saloon-keepers were 1,000 less in number in the United States than in the year before. Statistics, she said, showed that 90 per cent. of railroads, 79 per cent. of manufacturers, 88 per cent. of traders, and 72 per cent. of agriculturalists discriminated against employes using intoxicants, the majority forbidding the use of alcoholic liquors entirely, while others prohibited it only while employes were on duty.

The prohibition States of Maine, Kansas and the Dakotas were duly honored, and also Canada's late majority vote for outlawing the liquor traffic. The success of the congress against the use of alcoholic drinks held in Paris last April was mentioned as the most encouraging meeting of its kind ever held in Europe. The great advance of the woman's suffrage cause in the last quarter of a century was spoken of. The prohibition of liquor in the United States navy; the canteen law, which by an appeal to the United States Supreme Court, may yet be made effective; an act to prevent the sale of intoxicating liquor in soldiers' homes, emigrant stations and other buildings were referred to, as to come before the next Congress under the title of the Grout bill. Gen. Grout says: "Well signed petitions are wonderfully good stimulants in the right direction."

Efforts for the rejection or expulsion of Brigham H. Roberts from membership in the Congress of the United States in the interest of morality, were strongly urged.

The success of prohibition as a State order was well brought out. Maine, from being one of the poorest, has become one of the richest States in the Union. With an average of one or two depositors to each family, about \$2,000,000 was laid up in Maine savings banks last year. Similar results could be quoted from other prohibition States.

Queen Victoria's having a prayer at the launching of her yacht instead of the customary breaking of a bottle of liquor was commended.

Numerous memorials to the memory of Miss Willard were referred to. Among them stands the Frances E. Willard National Temperance Hospital, which movement, if successful, will, according to the testimony of a brewer, give the

liquor traffic the severest blow it has ever had. This practical demonstration that liquor should be removed from its last and perhaps strongest fortress, the sick room, has entered its fourteenth year. It needs enlarged buildings and other facilities for its noble work. Possibly some reader of this report can help it by contribution or by bequest.

The convention was spiritual, kind, business-like, and the glorious temperance work will, we hope, advance because of its influence all along the line during the coming year.

The new series tract, No. 1, of the National Christian Association, was distributed among the delegates, and expressions of approval came from several who read it.

The West needs pre-eminently a revival of pure and undefiled religion as much as does every other part of the world. When every power of life is brought into loyal obedience to God's revealed word, then will the work of the National Christian Association, the National Woman's Christian Temperance Union and every other good cause speed on to victory.

MARK TWAIN ON LYING.

The following extract from a copyright, 1899, article by S. L. Clemens on "Mark Twain's Earliest Lie" has a lesson for pulpit and press, as well as the individual, on keeping silence when the claims of our Lord Jesus Christ are pressed against the lodge altars of our country. It is well to keep in mind this scripture: "For without are * * * whosoever loveth and maketh a lie." Rev. 22: 15.

"I am speaking of the lie of silent assertion; we can tell it without saying a word, and we all do it—we that know. In the magnitude of its territorial spread it is one of the most majestic lies that the civilizations make it their sacred and anxious care to guard and watch and propagate.

"For instance. It would not be possible for a humane and intelligent person to invent a rational excuse for slavery; yet you will remember that in the early days of the emancipation agitation in the North the agitators got but small help or countenance from any one. Argue

and plead and pray as they might, they could not break the universal stillness that reigned, from pulpit and press all the way down to the bottom of society—the clammy stillness created and maintained by the lie of silent assertion—the silent assertion that there wasn't anything going on in which humane and intelligent people were interested." * * *

"Yes, we know that to be true.

"The universal conspiracy of the silent-assertion lie is hard at work always and everywhere, and always in the interest of a stupidity or a sham; never in the interest of a thing fine or respectable. Is it the most timid and shabby of all lies? It seems to have the look of it. For ages and ages it has mutely labored in the interest of despotisms, and aristocracies, and chattel slaveries, and military slaveries, and religious slaveries, and has kept them alive; keeps them alive yet, here and there and yonder, all about the globe; and will go on keeping them alive until the silent-assertion lie retires from business—the silent-assertion that nothing is going on which fair and intelligent men are aware of and are engaged by their duty to try to stop.

"What I am arriving at is this: When whole races and peoples conspire to propagate gigantic mute lies in the interest of tyrannies and shams, why should we care anything about the trifling lies told by individuals? Why should we try to make it appear that abstention from lying is a virtue? Why should we want to beguile ourselves in that way? Why should we, without shame, help the nation lie, and then be ashamed to do a little lying on our own account? Why shouldn't we be honest and honorable, and lie every time we get a chance? That is to say, why shouldn't we be consistent, and either lie all the time or not at all? Why should we help the nation lie the whole day long, and then object to telling one little individual private lie in our own interest to go to bed on? Just for the refreshment of it, I mean, and to take the rancid taste out of our mouth." * * *

"To sum up, on the whole I am satisfied with things the way they are. There is a prejudice against the spoken lie, but none against any other, and by examination and mathematical computation I

find that the proportion of the spoken lie to the other varieties is as 1 to 22,894. Therefore, the spoken lie is of no consequence, and it is not worth while to go around fussing about it and trying to make believe that it is an important matter.

"The silent, colossal, national lie that is the support and confederate of all the tyrannies, and shams, and inequalities, and unfairnesses that afflict the peoples—that is the one to throw bricks and sermons at. But let us be judicious and let somebody else begin."

SOME OF MY REASONS.

BY REV. CHAS. H. CURRENS, MAYWOOD, ILL.

1. I believe organized secrecy one of the devil's ways of handling God's word, using it as a mantle of deceit, with which to clothe his footman with a religious livery.

2. I do not believe in organized secrecy because "The Supreme Ruler of the Universe," so frequently and so pretentiously referred to in its forms, is not the Lord God Almighty of the Bible, who is known only to them that receive His Son as their only Savior from sin, and from judgment and from eternal death. John 15: 23; Acts 4: 12; 1 John 2: 23; 2 John 7, 9.

The infidel, Jew, Gentile throng of organized secrecy, in spite of their benevolent, universal brotherhood sentimentalism, hate God (John 15: 23) because as a social factor they refuse His Son.

3. Because from college fraternity to Masonry or Oddfellowship, the degrading, dehumanizing, unmanly, semi-barbaric, disgusting practices employed in initiation, the wheel-chair, the spike-board, the coffin, the dark-room, the hang-rope, the skeleton, the hideous masks, the colored lights, the sackcloth and rags can be regarded as nothing more than intolerable foolery by any man who refuses to yield himself to work the "works of darkness."

4. Because of the inducement to criminality by the premium which organized secrecy places upon it. The rules and obligations of certain organizations being

such as to insure protection to the criminal, though guilty of the most terrible crimes.

For illustration: In Freemasonry between the third and the seventh degrees all "brothers" are sworn to keep inviolate the secrets of a "brother," "murder and treason excepted;" but in the seventh or Royal Arch degree, "Murder and treason are not excepted." This is also true in the higher degrees. Royal Arch Masons swear "to aid and assist" a "companion" of their degree and to "espouse his cause so far as to extricate him from the same, whether he be right or wrong."

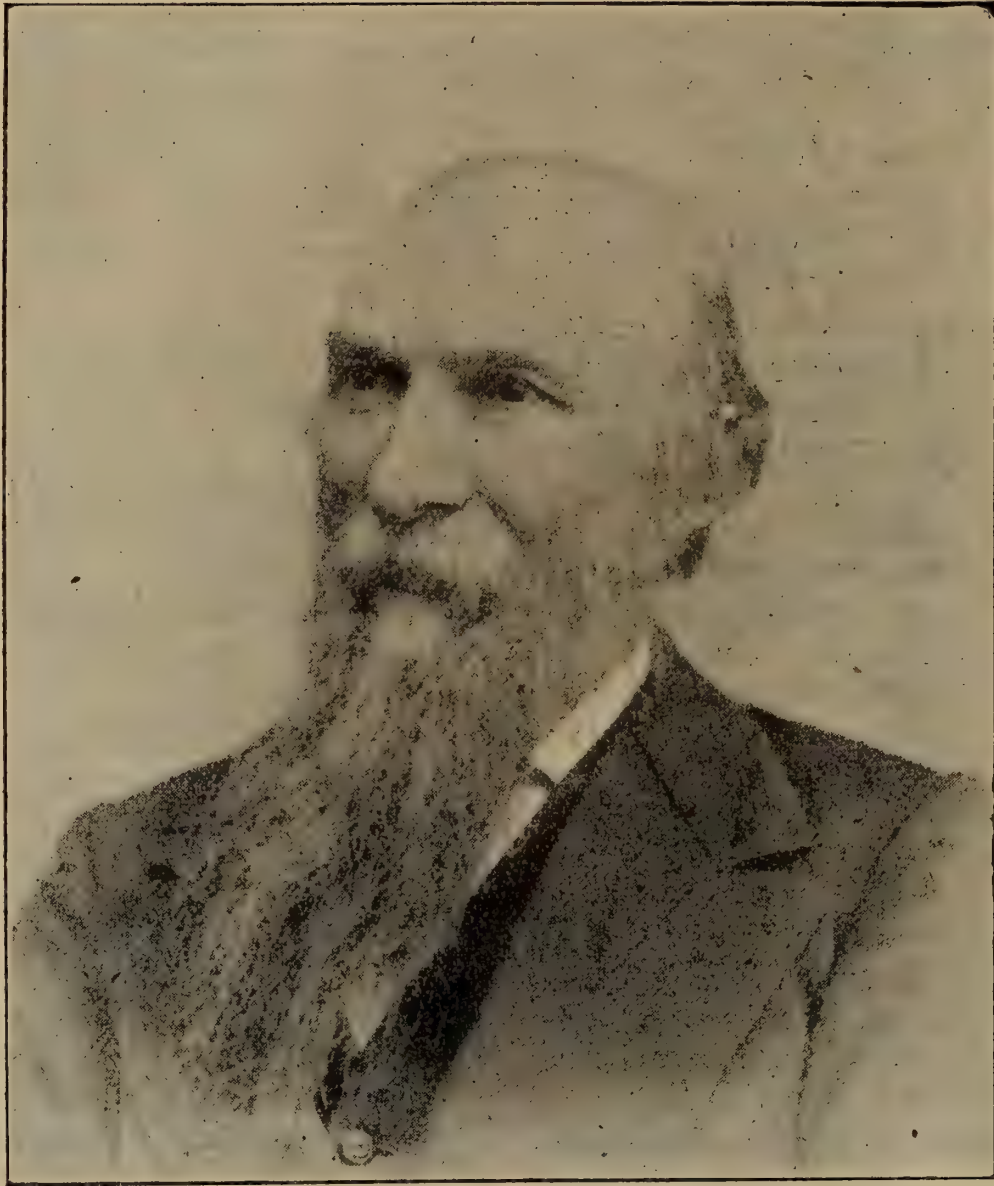
5. Because the practical result of organized secrecy in the life of its victims is such as to destroy conscience toward fellow man and well nigh annihilate desire after God.

To sum up and cast an honest estimate of this evil in the journal of this world's affairs, I believe organized secrecy to be one of the worst of forces, menacing the happiness of home, soiling virtue, and making men to become "lovers of pleasure more than lovers of God," that is flourishing with Babylonian pomp in these increasingly evil days of a dying dispensation.

It is the tinsel fallen from the wings of Satan (who is transformed as an angel of light. 2 Cor. 11: 14) which blinds men's eyes and renders them incapable of seeing its real hellishness, as also the real beauty and purity of truth. No Christian who is under God's guidance ever identifies himself with these anti-Christian institutions, and no Christian who is willing to obey God can ever, in view of divine command, "be ye not unequally yoked together with unbelievers. * * * Come out from among them." 2 Cor. 6: 14, 17, enter his fraternal haunt or strike hands in fraternal "grip" with a lodge fellow again.

Organized secrecy is certainly the forerunner of the man, anti-Christ, and it is preparing the path of deception for his unholy feet. Its end, with all other forms of ungodliness, is "the Lake of Fire."

Christians, "ye are the light of the world;" let not your light be hid! "Our fellowship is with the Father and with His Son, Jesus Christ." 1 John 1: 3.



REV. M. LOY, D. D.

Dean of Capital University, Columbus, Ohio.

PASTORAL TREATMENT OF SECRET-ISTS.

BY REV. M. LOY, D. D.

The question of the proper treatment of lodge members has confessedly some difficulties. The writer, though not now in the pastoral work, has had some years of experience with them, and may be permitted to say that this experience to some extent qualifies him for a judgment, even on the narrow ground on which but too many Christians are disposed to consider the subject of secretism. His experience confirms what Scriptural principles teach; and he desires to have it known that if even his experience did not confirm them, they are nevertheless authoritative, and would then pass a censure on his experience. To a person who sees through an unenlightened eye, things that belong to the realm of the spiritual are apt to be perverted.

Lodgery Is a Sin.

Lodgery, as represented by the leading forms of secret societism, is a sin, and must be dealt with as such. To those who have not looked upon it in this light, the present article would not be convincing, and is not meant to be. On these grounds it would be necessary to go further back and examine the nature and designs of secret societies. That is not the writer's purpose now, although it is a work that would have to be done again in our own churches, notwithstanding our Synod's labors extending over a third of a century, and many of our pastors do not see and teach the truth about the secretism that troubles them; and will have to be constantly done in opposition to denominations that do not properly prize the truth of revelation and are not properly qualified to wage war against anti-Christian forces that put on forms of universal brotherhood and charity. After many years of struggle and suffering, an old laborer in the Ohio Synod has a right to assume that the victory over the Deistic and Pelagian claims of secretism has so far been won, that all our pastors and congregations agree in pronouncing it a sin that must be fought against in the name of the dear Savior, who has come to destroy the works of

sin. It would be a great grief to the writer if he were convinced by sufficient testimony that the Synod in which he has labored so long and which has for so many years borne its testimony against secret societies, is not yet sure that its warfare is directed against sin. He would not despair on that account, knowing how needful it is to keep on urging the truth in Jesus as against the wisdom of the world and the lusts of the flesh, not to speak of the perversions and delusions of the devil, but he would here assume that in the present article, which has the Ohio Synod and its practice more particularly in view, he regards as a well-established position to start from.

How Treat It.

Lodgery is a sin. How then is it to be treated? The answer would be simple and plain enough were it not that considerations and influences of a peculiar sort warp and muddle the mind. That answer can only be: Treat it like any other sin. No pastor who is properly equipped for his work supposes that any circumstances would justify him in treating this or any other sin otherwise than sin. The circumstances must be taken into consideration, but they never can rightfully determine a congregation or pastor to declare or to treat sin otherwise than as sin. Ministers only deceive themselves when they imagine that this sin of lodgery is different from all other sins in any such sense as to require a treatment different from the treatment of all sin, as it is prescribed in Holy Scripture. There are unquestionably special temptations to depart from the ordinary course of dealing with sin when we are confronted with the wide extent and the enormous power of lodgery in the community, the crippling effect which it has on evangelical work in the church, missionary and pastoral, and the hindrances and discouragements which it presents to faithful ministerial labor to build up congregations. But it is not that feature of the question that is here under consideration.

A Fundamental Position.

It is here assumed that the whole system which substitutes the power of men for righteousness, and especially for salvation, without Christ, is recognized as sinful, and that all participation in it is sin. If this is not recognized, a funda-

mental difference is presented which is not now under contemplation. Lodgery is in opposition to the will of God as revealed in His Word, and is therefore sin, and cannot properly be treated otherwise than sin, deliverance from which is the purpose of our Lord, and must be the aim of all His faithful ministers through the means committed to the church. Whether congregations seem to flourish or decline under such treatment is not their concern. The Lord, whom they serve and to whom they must render account as His stewards, sees to that. He builds His church, not they. What is required of them is that they be found faithful. All the power and all the prosperity He will graciously and abundantly supply. Let not your hearts be troubled if the world does not pronounce your work successful and you get no praise. Your Lord gets it, and that is enough.

Sin Sugar-Coated, Still Sin.

But in the treatment of sin must not a distinction be made between sins of ignorance and sins against the light? Certainly, although distinctions that are designed for clearness in thought often give rise to ugly confusion in practice. A communist may think theft no sin and a Mormon may think adultery no sin. A Jew may think the denial of Christ no sin, and a Romanist may think the worship of Mary no sin. Give them all the benefit of the distinction between sins and ignorance and sins of malice in spite of their better knowledge, and what then? Why, necessarily our judgment of their character will be determined by the different conditions, and the dealing with the different persons will be governed by the difference in the internal relation to the matter involved. A Jew who never had the truth in Jesus presented to his mind cannot be wisely treated in the same way as a Jew who knows it all and crucifies the Lord afresh. A Mormon who is reared in the belief that a plurality of wives is the way of God to the goal of humanity, cannot be treated in the same way as a Mormon who knows what the Bible teaches, but in spite of his knowledge continues to practice what Christians call adultery. But all this, and all other distinctions which the human mind can make, afford no change in the fact that sin is sin and that the church cannot

be faithful if it does not treat it as sin, whatever cloaks may be put on it and whatever may be offered in extenuation of it.

Membership in Secret Lodge (Church) Debars from Membership in Christian Church.

No doubt it is clear to every reader that neither a Jew nor a Mormon can be received into a Lutheran congregation so long as he does not renounce his Judaism or his Mormonism. His ignorance of his sin has no decisive influence on the question, because all feel that by his reception the whole congregation would be implicated. If the pastor, very unwisely and very regardlessly of his loyalty to Christ, should maintain that the person concerned has merely erred in ignorance and that a refusal to receive him would pronounce unwarranted condemnation upon him and make all further efforts to win him hopeless, no doubt there would be some enlightened Christians in the congregation who would reply that it is his calling to teach the truth in Jesus, to keep on teaching it until the light of life has shone upon the soul, and that in case he refuses to hear and rejects the truth of God, they do not want him among them because he is not of them.—Extract from article in *Lutheran Standard*, October, 1899.

SECRET POLITICAL ASSOCIATIONS.

PAUL B. PHILLIPS.

The discussion will proceed exclusively from the standpoint of Political Science. The religious effects of any secret association or the purely moral effect, or the effect on the characters of private citizens will not be dwelt upon. In three main respects only does the influence of secret political associations occupy our attention, viz., (1) in respect to the exercise of the franchise, i. e., the public function of the citizen; (2) in respect to the functions of the government embracing the legislative, executive and judicial functions; and (3) lastly, in respect to the conflict between the authority of such associations and the authority of the government—the imperium in imperio.

Before taking up the possible injurious effects of these associations, it is well to speak of the political benefits which have

been derived from them. In former times some good has been done by temporary secret combinations to guard threatened interests or to depose despotic rulers. We may cite as illustrations the story of the conspiracy of William Tell and his associates, and also the crowning of Joash and the assassination of Athaliah. These associations were temporary, and they involved the principle of a despot punishing a despot, which clearly has no application in this country to-day. In Italy and also in Mexico at the present time, the power of the Masons curtails the outrageous reign of the Catholic church in politics.

Trades unions have undoubtedly benefited the working classes of this country in obtaining the enactment of the eight-hour laws, factory laws and similar statutes where the interests of a weak class were at stake. We believe that the trades unions are the most excusable secret societies existing in this country, but even they are dangerous. They need not, however, be secret.

It does by no means follow that because the avowed object of a secret association is social, benevolent, ethical, religious, industrial or financial, that it is not also political. These objects exist in mixed proportions in different societies. Tammany Hall was organized ostensibly for benevolence, but it is hard to-day to believe that the idea ever existed in the organization.

There are certain characteristics which exist in all secret associations in common, by which they may be defined and which form the basis of our judgment of them. A secret society is always a society whose members are bound or sworn to consider their mutual interests as members, and the interests and secrets of the organization as more sacred and inviolable than the interests of their neighbors in general society who are not thus bound with them. And in addition to this, secret political associations may aim to secure certain legislation, in itself good; but, whether such be their direct object or not, in the end all these societies do become engines for securing to their members unusual privileges, powers or honors.

The American Protective Association is no exception to this rule, for while pro-

fessing the apparently unselfish object of ousting the Roman Catholics from office, their opposition was based on jealousy of a sect, and they were continually intriguing in politics, boasting, "We will put the brand of our order on the President" in 1896, and of course they would say, "on the other government officers." Nor do trades unions escape the indictment.

On the Franchise.

We have already said enough to make it plain that an election in all probability would be very effectually determined by the bonds of a secret order if the order was large and was interested. When men of an organization are bound by oaths to give precedence to the interests of their fellow members and of the organization itself, in opposition to society at large, they must inevitably succumb to the tendency toward clannishness. Clannishness may work to secure good ends in certain institutions, such as the family, the ordinary social, political or literary club, or in the commonwealth or nation. The clannishness of these bodies stands for principle, for the attainment of something higher in society, for treating all citizens justly and evenly. They involve legitimate rivalry. These are all open to public or to legal inspection.

But the clannishness of societies sworn to exclusive mutual fidelity stands for the selfish interests of a class of individuals, and hence the tremendous power which selects and elects those for office whom it will. The Modern Woodmen of America and the Grand Army of the Republic exemplify this kind of power.

On Legislation.

An association which manipulates elections will also easily manipulate legislation. The legislator must bow to the will of the power which elected him if he wishes re-election. Hence he shapes legislation in the interests of the powerful association. The State is in danger from laws made by any organized class, such as a trust, a church or a secret association.

On Execution of Law.

We need not stop long on the question of the influence of secret political associations on the execution of law. There are some secret orders like the Molly Maguires whose plain object is to prevent

the officers of the peace from enforcing the laws against their members. The story of the Molly Maguire "reign of terror" in the coal regions of Pennsylvania, their stealthy plots, their star-chamber murders, their escapes from justice and shooting and poisoning of civil officers—all this is written in the archives of the Pinkerton Detective Agency, and forms a most interesting chapter in the history of the Keystone State.

The labor unions of Chicago are about to introduce (Nov. 13) an ordinance into the City Council which shall provide that police protection be denied in time of strike to non-union laborers. A more bare-faced or insane attack on good government is, indeed, difficult to imagine.

But, as to the other brotherhoods, like the Knights of Pythias or the Odd Fellows, which do not claim to oppose the execution of law, what is the effect when a member of the order holds an executive position where he must see to it that his fellows keep the laws of the State? Such an officer may find it very easy to leave the jail unlocked for a moment, or to favor worthless men in making appointments, under the stress of the obligation of his oath or promise on honor.

On Administration of Justice.

To show the possible injurious effect of secret political associations on the administration of justice, we need recite only a particular instance out of hundreds that are continually occurring. A trial was recently held in Falls City, Humboldt County, Nebraska, involving the settlement of an estate of \$12,000, in which the lawyer on the side which had no argument was observed to give to the jury what is called the Masonic Grand Hailing Sign of Distress—a sign demanding aid from any "brother" Mason on the jury or on the bench. He gave the sign deliberately and at considerable length. He had scarcely another hope of winning the case. Without adding more of the circumstances it is sufficient to say that the possibility of utilizing such a sign to corrupt a court of justice gives a sufficient and valid ground for suppressing by law the organization which sanctions and perpetuates the sign.

Imperium in Imperio.

We have, so far, spoken only of the perversions of the means by which society

governs itself. But secret associations not only pervert the machinery of government; they maintain an independent sovereign government—an imperium in imperio. They arrogate to themselves the functions of a sovereign which they destroy in the real sovereign government. None but a government may decide what is a crime. None but a government has the power to punish crime or to inflict capital punishment. None but a government can set the bonds of individual liberty. Yet nearly all secret political associations perform these function in greater or less degree.

The labor unions usually prescribe limits to the personal liberties of the laboring man. The White Caps held a sort of trial for crimes and executed various punishments, from banishment to capital punishment. The Mafia execute the death penalty to-day, and Dr. Cronin of Chicago was a victim of the Clan-na-Gael. By theory the Masons claim the power of executing the death penalty. For the penalties to which each initiate swears, as repeatedly proven in court, provide that the member die at the hands of the order if he reveal the secrets of the organization. All these powers when claimed by a secret order, are the denial of the power of the State and tend directly to decentralization and anarchy. Any secret political association which exhibits any of the political characteristics above enumerated is fit only to be wiped out by law, unless it can be induced to abandon its pledges to secrecy.

In this discussion the magnifying glass has been applied to the political characteristics of secret associations as a class. Consequently a true picture of secret political associations, as they exist, has not been given, for a magnifying glass does not give a panorama of a whole but an enlargement of details by which we may discover the essential parts. But we have not exaggerated the facts or the dangers. Only a small part of the members of some societies may be engaged in defeating the ends of justice or in clogging the wheels of government at any one time, and practically the whole body of an order may be pursuing entirely different ends. Nevertheless, no institution deserves to live which cloaks such pernicious systems of subverting the very foundations of re-

publicanism, as have been described. The citizen who foresees and forewarns his fellows of national perils should be regarded as a patriot.—Wheaton College, Dec. 1, 1899.

Editorial.

AN ASTOUNDING ASSERTION.

The American Tyler of Aug. 15, 1899, says on p. 114: "George Washington was elected W. M. of Alexandria Lodge, No. 22, of Virginia, in December, 1788." Was there another George Washington? The one who "never told a lie" claimed that he had not even been an ordinary lodge attendant since a score of years before that time and up to a decade afterward.

CONTRADICTING WASHINGTON.

The man who wears the title Colonel because he once tried to help overthrow the federation founded by Washington, has been chosen by Freemasons to lead them in minifying and perverting what should have been a national centennial, and has made a resentful charge against the National Christian Association, which is extensively copied.

He attempts to refute standard Masonic history, not to say standard general history and biography, by citing a few of the numerous Masonic claims concerning Washington.

No one denies that Washington did take two degrees of Masonry when he was less than 21 years old. When he was 21 he took the degree which completed his membership as a regular Mason. So far no one disputes Mr. White.

But when he proceeds to make Washington a charter member of a lodge and its master in 1788, he is loudly disputed both by the probabilities of the case and by undeniable history.

He is also contradicted by authority Masonically outranking his own, which declares that Washington "never rose to distinguished Masonic honors, and never attained what is technically styled the work of Masonry." He should listen at least to Masonic authority.

We are not left, however, to the self-contradictory Masonic oracles which, like Macbeth's witches, can be "no more believed."

"Colonel" White says, in November, 1899: "Alexandria Washington Lodge, No. 22, was chartered April 28, 1788, with Washington as a charter member, and he was made a Worshipful Master on May 29, 1788." General Washington says Sept. 25, 1798: "The fact is, I preside over none, nor have I been in one more than once or twice in the last thirty years." Colonel White contradicts General Washington, and General Washington silences Colonel White.

"THE LIE DIRECT."

The Wheeling (Va.) Intelligencer of November 28 devotes half a column of matter and display heading to articles relating to General Washington which have lately been reprinted from the Cynosure and issued by the National Christian Association. The leading headline is: "A Vicious Attack," and the Intelligencer's article says: "In the attack referred to above it was stated that the Kansas Masons disapproved of the proposed ceremonies." It also tries to refute the alleged statement by making a statement of its own that it has seen a letter promising the presence of Kansas Grand Lodge officers.

Now the fact is, that the Cynosure has "stated" nothing about the Kansas Masons. What it did was to copy the following from the Annual Report of the Grand Lodge for 1898: "A lodge can pay its tribute to the memory of Washington privately in the lodge room, but should not appear in public." The Intelligencer may think quoting from a Grand Lodge report "a vicious attack," but its intelligence should have saved it from confounding anti-Masonic statement with Masonic quotation.

The article includes an interview with Robert White, of Wheeling, whom it calls Colonel White, the gentleman having held that rank in the secession army. Mr. White, who "has been chosen grand marshal of the Masonic ceremonies," exclaims: "This attack is the meanest thing I ever saw in a Christian publication. It

asserts that Washington was practically a seceding Mason from 1768, that in 1798 his opinions had not changed, and that he was never a Grand Master or Master of any lodge. Now this is all bosh." He then proceeds with various Masonic claims concerning Washington, one of which he declares gives us "the lie direct."

It seems to escape his attention that nearly all which he cites from our "attack" is quotation, or condensation, from an official report made by Governor Ritner of Pennsylvania, at the request of the House of Representatives.

If anything Masonic gives "the lie" to us, it gives it more directly to Governor Ritner and his state document prepared less than forty years after Washington died. Still further, inasmuch as Governor Ritner cited as part of his proof Washington's own statement, it ultimately gives "the lie direct" to General Washington.

The doughty colonel, who may have repented of the antagonism to Washington's federation which once earned him the military title he continues to bear, should not at this late period have sought to disprove truth written by him "who never told a lie."

Part of the "vicious attack" which so excited the editor of the *Intelligencer* and his friend White, consisted in copying Washington's own statement of his relation to Masonry. We advise the editor and the Colonel to read it thoughtfully.

Then they can find something under the heading, "Biographers of Washington," which, like a good part of what they are pleased to call an "attack," is far from original with the *Cynosure*, but is of biographical and historical interest and available to any one willing to consult standard authorities. To these the *Cynosure* prefers to resort for intelligent and reliable information, though at the same time it does not wholly disdain proof from Masonic sources, where it has found some which seems to give the article in the *Intelligencer* what approximates "the lie direct." Still, these are less necessary when we have unimpeachable testimony in the original statement of Washington.

WASHINGTON'S CASE NOT FINAL.

It is easy to prove by Masonic and other evidence that Washington was not an enthusiastic Mason and that he early abandoned Masonry. But it would be an undue exaltation of his example to make it decisive either way. His indifference to Masonry and his avowed abandonment of it, do not constitute a sufficient basis for the opposition to Masonry felt by multitudes who have been Masons, and shared by many others who have not. Neither would his continuance have been conclusive proof that the adverse judgment formed by many other Masons and shared by many intelligent observers from the outside, was a mistaken judgment.

From the time of his death and even earlier his name has been one to utilize in the interest of the order he abandoned; unfounded claims have been made for him; and the effort to sanction Masonry by his example has been notable.

Yet it would be against the spirit and method of the country which calls him its father, to shut one's eyes to evidence and blindly follow any man. Even if Washington had become a proficient Mason, which high Masonic authority assures us he did not; even if he had retained active membership in the lodge; and even if the Masonically disproved claim of his being master or grand master had, after all, been true, it would not have altered the language of the ritual that we know changed the character of the oaths, nullified the general tendency and influence of the lodge, or exculpated its vicious and disgraceful history.

Fortunately the facts about Washington are known; but if they had not been, the facts about Masonry itself would have been known, and the membership of Washington, even if continued, could not have offset them.

Helen, aged four, was spending a night away from home. At bedtime she knelt at her hostess' knee to say her prayers, expecting the usual prompting. Finding her friend unable to help her out, she concluded thus: "Please God, 'scuse me. I can't 'member my prayers, and I'm staying with a lady that don't know any." The rebuke struck home.—Exchange.

THE VEDA AS GOOD AS THE BIBLE.

"While in this country we universally have the Bible upon our altars, we must not forget that the sacred writings of other faiths are substituted in many lands for the Bible; the Mohammedan has his Koran; the Zoroastrian has his Zend Avesta, while the Hindoo takes his oath upon the sacred Veda, and yet all meet and join hands upon the level." T. S. Parvin, Grand Secretary of the Grand Lodge of Iowa, in *Quarterly Bulletin* (Oct. '98), of the Iowa Masonic Library.

"When a regularly chartered lodge accepts the petition of such a one and makes him a Mason, he becomes a member of the great family of Masons, wherever dispersed. He has entered into a covenant with every other Mason in the World."—R. A. correspondence, Report 1898.

And what awful characters some of them are, guilty of every crime, possessed of every false notion, alien to good men and enlightened Christian nations, ignorant of true religion or hostile enemies of civilization and the progress of the world. He has entered into covenant with criminals of every day and anti-Christians of every phase, from English Deist to Turkish Mohammedan or Hindoo pagan.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? Wherefore come out from among them and be ye separate, saith the Lord."—II. Cor. 6.

IMAGINARY MASONRY.

It is interesting to one who knows Masonry from the inside, and through association with Masons as well as study of the order, to observe the impressions of Freemasonry which are betrayed by remarks made by persons who have never been inside.

Some imagine that none but persons of excellent character can gain admission. It is supposed that something like a re-

ligious opinion at least must be held. Masons are probably credited by many persons with a marvelous fraternity of conduct if not of feeling, a reliable holding together, substantial mutual support, and trustworthy carefulness of each other's interests and reputation.

It can hardly be doubted that these suppositions give it for many minds a fascinating charm. But those who are in the secret know that abandoned character, infidelity, clannishness or the tendency to break up into cliques and rings, treachery and malice toward fellow Masons, indifference to others' welfare and savage re- crimination are easily compatible with unimpeached membership in a Masonic lodge.

OFFICIAL CONFESSION.

"The modern associations of the day, although founded on the quid-pro-quo bers (than Masonry). For although, through failure to pay, a brother is deprived of benefits, he is not ostracised.

"A brother refusing to pay still retains rights; the brethren may converse with him upon subjects relating to the brotherhood; and he has a claim upon individual associates in times of danger and distress. These modern associations formed upon the mutual plan have more charity than some Grand Lodges."—R. A. correspondence, Report 1898.

Here is implied an official description and an official opinion of Freemasonry. How much does it differ from the opinion of those who "cannot know?"

THE ELKS' SECRET OUT.

Surprise has many times been expressed to know how the colored folks are so successful in imitating their white brethren; it is because they take advantage of the carelessness of members of the secret orders in whose charge printed rituals are placed. Here is how they got "on to" the Elks, as told in a telegram from Cincinnati, Ohio:

Last October a lodge of the Patriotic Benevolent Order of Elks was organized here by negroes. It was soon discovered that the colored Elks had the same ritual and everything like the white Elks. Arthur Riggs, a Pullman porter, became general organizer.

The Elks charged that he had found a ritual in the Pullman car some time, and instead of "turning it in" had used it to establish the colored Elks. Riggs denied the charge, but lost his place with the Pullmans. He then devoted himself to organizing colored Elks. Last night there was a row among the local colored Elks, and some of their number to-day gave the secret away. Riggs did not find a ritual in a Pullman car, but the janitor of the Cincinnati lodge let some colored men into the Elk hall here last summer, when a copy of the ritual was stolen and many copies printed for the use of the colored brethren.

Thus the instinct of imitation, so largely developed in the negro, is permitted to have full sway through the confidence placed in a "faithful servant," the janitor of the Elks' hall.

The Odd Fellows' Companion, which publishes the above in its issue of 1899, evidently believes the story. It may also believe the truth that another order to which not all Odd Fellows are peculiarly friendly, namely, Masons, has been exposed, repeatedly, in more direct and voluntary ways. Oddfellowship itself has long been no secret. In the first sentence above, the Companion speaks in a general way of "the secret orders," and speaks of frequent "surprise" because "the colored folks are so successful."

CHAPTER AND VERSE WANTED.

The Grand Master of Heaven and Earth proclaimed at the last supper, "Peace upon earth, good will toward men." Is not the phraseology of that sentence admirably exemplified in our Order?—Aniversary address to Arcturis (sic) Lodge, by Past D. D. G. M. Robert W. Montgomery, reported in Odd Fellows' Siftings, June 10, 1899.

And that proves, doesn't it, that Oddfellowship is "founded on the Bible." We never understood it so fully before. In fact, until now, we had serious misgivings about the genuineness and scope of the claim.

But let's see: Which of the evangelists records this "proclamation?" All four report the Last Supper. We find the expression, "Thou shalt deny me," and have thought that in the lodge effort to "know not the man," this might be "exemplified." We do not as yet find in the account of the Last Supper the quoted expression.

Will the Past D. D. G. M. kindly look

in the Bible—on which, we believe, his order likes to have outsiders think it founded—and send us chapter and verse.

REFORMS.

There is an inside call for lodge reform that seems to threaten to become a clamor. There are, of course, two elements in the membership; one to whom its Deism is one of the charms of the order; another which would prefer recognition of Christianity in a Christian land.

The anti-Christian element has certain advantages arising from precedent and the principle of universality. The large irreligious element, and the ritual, together with convivial customs, throw their weight on this side, though possibly capable of some concessions to the other.

At the same time the churches, together with public sentiment and the character and drift of American institutions, are unfavorable to the rigid construction of Blue Lodge Masonry. They are against its Deism, its traditionalism, its formalism and its superstition.

It is not strange that, in this country, there is a protest against the foreign and rather antiquated quality, and a tendency to break loose from the old foggy type of Masonry. On the other hand, the true blue element must always be expected to take alarm quick and die hard.

Meanwhile, Masonry is losing position, like a building once almost alone and conspicuous, but now surrounded and obscured by a swarm of similar structures. In a good-sized village it will be only one among twenty-five or thirty ancient and sublime affairs, and every school girl can belong to something and learn how to shake hands and pronounce passwords.

Meanwhile, though a few barnacles remain, and some Masonic devotees would see Masonic signs in cracks of the Old Red Sandstone, it is freely enough conceded by the craft that Grand Lodge Masonry began at a tavern in London in the century preceding the present one, and a hundred years later than the Puritan emigration to Holland.

The awful sanctity of its barbarous nonsense is fading; and censures made by seceders and anti-Masons, together, possibly, with the alarming withdrawal

of members, are probably taking effect on the minds of many whose own good sense and taste may be presumed to come also to the rescue.

However it comes to pass, the attack on Masonry is not just now wholly non-Masonic.

The lodge itself is calling for reform.

MASONIC CRITICISM OF MASONRY.

The American Tyler of June 15 copies from the New Zealand Craftsman a notable article headed, "Is Freemasonry Progressive?"

It takes the view that Masonry has failed to progress, that it has not kept up with the times, and that it must reform in this respect or fall into decadence.

As a voice from behind the scenes, this article deserves a large audience. Freemasons should listen if they are interested in the character, standing and career of their institution.

Outsiders should listen in order to learn from first authority what they will not so readily accept from other sources.

Anti-Masons should listen, especially those who have never been in the lodge as initiates, in order to see with instructed eyes, know what can surely be said, and assure themselves of a ground of appeal.

We cull a few of its phrases, wishing that our readers might see the whole article.

It speaks of the "errors, crudities and incongruities" that ought, ere this, to have been eliminated from the Masonic ritual.

It more than intimates that Masons "as a body," do not consistently "practice the inculcated principle of Fraternity by preferring each other in all their dealings."

"The statutes of Freemasonry are most crude and singularly incomplete. Too much reliance is placed on *lex non scripta*, and every member has his own interpretation of unwritten law."

"The anomalies of the historical incidents and traditions still remain, and the absurdity of Scriptural mis-quotations is uncorrected."

There are still those "relics of barbarism known as penalties."

"It is somewhat humiliating to have to admit that Masons en masse have no lit-

erary aspirations, or spirit of Masonic research."

"The fraternal aspect" of Masonry is effete. With few enthusiastic exceptions, Masons will make no sacrifice to help a Mason, "or even prefer him in dealings."

An "English writer and Masonic authority" is quoted as referring to the attempt "to eliminate from our ceremonies misstatements, anachronisms, and solecisms."

He alludes to "misquotations," and to "errors of grammar."

He refers to the Landmarks, as "falsely so called," and this article in which he is quoted treats the Landmarks much in his way. Its concluding paragraph begins with this sentence, for which we bespeak a careful reading by outsiders who suspect or condemn anti-Masons.

"We have not space in this article to detail the many discrepancies and errors which permeate the ceremony of the three degrees, neither do we refer to the perpetuation of the abominable penalty business, further than by saying, the craft puts admirable weapons into the hands of its opponents, who are not slow to use them to its manifest disadvantage."

This sentence, if written by an anti-Mason, would be thought severe; it clearly implies that what anti-Masons write, and what the exposures charge, is true.

HE IS A FRAUD.

This is what the Secretary of Kate Barclay Lodge, of Cairo, W. Va., says in the following note:

Hall of Kate Barclay Lodge, No. 51,
I. O. O. F.,

Cairo, W. Va., May 1, 1899.

A man styling himself Prof. J. C. Abbot is floating around; professes to be an Odd Fellow. He is a small man, not over 5 feet 6 inches; something over 40 years of age; a glib talker; claims to be a Shakspearean reader of the first grade. He thinks he is well up in Odd Fellowship. Look out for him; he is a fraud.

H. B. McCollum,
Secretary Kate Barclay Lodge, No. 51, I. O. O. F., Cairo, W. Va.

To be a "glib talker" and a grand something is a part of the role of every fellow who seeks to live off fraternal organizations; and, of course, they are "well up" in the Order. Use the telegraph, brothers, and if found to be frauds secure the scoundrels before they get away to some other place to victimize the

charitable.—Odd Fellows' Companion, June, 1899.

If Oddfellowship is such a secret that no outsider can be "up" in it, how can an outsider "victimize" Odd Fellows?

Or, if this "fraud" is really a "brother," how could a "fraud" be in the pure fraternity?

And if he is a "brother," why not expel him?

"Of course they are 'well up' in the order." But how can they be if they are frauds and never in the order at all. Can a man be so "well up" as to "victimize" initiates?

We are afraid that the N. C. A. has a sort of complicity in this case, but really we do not sell "Oddfellowship Illustrated" for the purpose of enabling frauds to "victimize" Odd Fellows, however well it may qualify them to do so if they have the disposition. Of course a student of that book is "well up in Oddfellowship;" but he should be so disgusted with that fraud itself as to be, if possible, farther than ever from being himself a "fraud."

ONLY TRUTH IS SELF-CONSISTENT.

"The Tyler of Detroit has made up its mind that "Freemasonry is Protestantism—an ever living protest against paganism, popery and paternalism." This would sound good in a 12th of July oration."—Toronto Freemason.

"Why not in a Saint John's day oration, or in the lectures of the Blue Lodge as well as in the high degree of the Scottish Rite?"—Amer. Tyler (Detroit), May 15, 1899.

For one reason why, let the Tyler turn back just one leaf in the same issue, where its own editorial freely exposes Masonic opinions "generally held" and Masonic customs indulged by "many men" and even by "Christians." Freemasonry can hardly be Protestant, and "an ever living protest against paganism;" if it leads "so many" to trace Masonic symbolism to Osiris and Typhon. "The works of Confucius, Brahmin (sic) Sakya, Muni and Mohammed" can hardly replace the Bible on the Masonic altar, in emphasizing such a protest. The notion "generally held" by Masons, as the Tyler assures us, that the Universality of Freemasonry,

and the need of kneeling at an altar common to all, make the profession of a belief in a Supreme Being indefinite enough to indicate any God whatever, hardly makes Freemasonry Protestant or anti-Pagan.

The Masonic editor of the Tyler combats such things, while charging them on Masons, and we do not feel sure that he is wholly without grounds for his contention; but it is our impression that if ever the reform of Masonry comes, which seems to be already demanded by some Masons themselves, the result will be similar to that which we once heard Anthony Comstock report. Having compelled some publications to be more careful, with the result that they had to suspend publication for want of patronage, he said they "died of too much decency."

SOLEMNITY OF FUNERAL CEREMONIES.

"There is no more serious place for man or woman than at the funeral of a deceased brother. To stand beside the open grave and see the coffin containing the mortal remains of one with whom we have been associated for years, perhaps, in lodge work, in the social circle and in business transactions, lowered to its last resting-place, and listen to the moans and sobs and witness the falling tears of widow and orphans, is sad indeed; then to listen to the solemn words of the Chaplain and Noble Grand of the lodge as they deposit the evergreen and bid farewell to the dead, leaving him in the quietude of the grave with a solemn prayer to Deity for the living, adds more to the solemnity of the occasion, and kindles a hope within us that one day we'll meet again. But for this service brothers of known moral character and clean hands should be selected, if the officer of the lodge, for any cause, should be found wanting in the proper elements. How disgustingly unfitted was a funeral service we recently witnessed wherein the acting Chaplain serving at the funeral of a brother was a peddler of intoxicating liquors, a frequenter of the lowest 'dives' and 'resorts'—chosen by the Noble Grand for that duty! The sight was a repulsive one to all who knew the facts—which we hope were few in number.

"To lodge officers we say—select only such persons as are suitable for the duties to be performed. Don't make a farce and a mockery of the sadly solemn funeral ceremonies of the Order."—Odd Fellows' Companion.

It is the Odd Fellows' Companion which thus uses language which, if origi-

nal with the Cynosure, might seem sharp and strong. It is in all kindness and friendly seriousness that we add, speaking to Odd Fellows like the writer of the above, that, to us the funeral service seems only a personally distressing application of a principle and method, accounting, partly, for our inability to feel sympathy and fellowship for the order as a whole. The fault does not appear first and solely at the grave.

IGNORANCE CONFESSED.

"We not infrequently find as many as sixty or seventy decisions reported by Grand Masters, many of which never could have been asked for if the questioner (usually the Master of the lodge) had given even a superficial study to the ancient charges and regulations."—Masonic Report.

It needs to be better known outside, that ordinary Masons are liable to know comparatively little about Masonry, and that Masons differ in opinion.

THE RELIGIOUS DECLINE.

Alluding to the comments of the religious press on Gov. Rollins' message, the Citizen is quoted in the American Tyler as saying: "We have not yet found one comment from press or pulpit or pen which comes within a mile of giving the real cause of this decline. They talk over it and under and all around it; but from fear or from worldlywise policy they do not go right at the heart of the matter and give us the real truth."

Perhaps not. The secret orders have suppressed free speech pretty effectually in America.

NOTES AND COMMENTS.

Notes from the report of the forty-third annual conclave of Oriental Consistory, Chicago, May 18, in the American Tyler of June 15, 1899:

"The addresses are given in full that the great world of Masonry may know something of the grandeur of Scottish Rite reunions."

Webster defines grandeur: "The quality of being grand; vastness of size; splen-

dor of appearance; elevation of thought or expression; nobility of action.

"'Nor doth this grandeur and majestic show of luxury allure mine eye.'—Shak."

Comparing the synonymous grandeur and sublimity, Webster discriminates as follows: "The mutual state indicated by these two words is the same, namely, a mingled emotion of astonishment and awe. In speaking of the quality which produces this emotion, we call it grandeur when it springs from what is vast in space, power, etc.; we call it sublimity when it springs from what is elevated far above the ordinary incidents of humanity. An immense plane is grand. The heavens are not only grand, but sublime (as the predominating emotion) from their immense height.

Exalted intellect, and especially exalted virtue under severe trials, gives us the sense of moral sublimity, as in the case of our Savior in the prayer for his murderers. We do not speak of Satan, when standing by the fiery gulf, with his 'unconquerable will and study of revenge' as a sublime object; but there is a melancholy grandeur thrown around him, as of 'archangel ruined.'"

We therefore infer that the "grandeur" of a "re-union" may suggest "ruin."

"There is not one word, not one line, to be found in all the ritual of Masonry that does not inspire the mind to higher efforts in behalf of mankind, and to make the world better."—Speech of R. S. Tut-hill.

A sentence rhetorically poorer might be hard to find, but we are more concerned with what the speaker was trying to set forth as fact.

How about such words as "right or wrong," or "without exception," or "murder and treason not excepted," or "knowing them to be such," or "so may the sins," and various similar things?

"They band themselves together to aid and assist each other."—R. S. T. Yes; "right or wrong." If the case arises they must help the worst man they know, however much of harm may result to the best man they know.

"Our government was founded by a Freemason, a man who worked in the lodge room, who loved Masonry next to liberty and his God."—R. S. T.

Yet soon after the government was founded, Washington certified that he had not been in the lodge room "more than once or twice in the last thirty years," and we have reason to suspect that we know how he happened to be in a lodge "once," when he did not go of his own accord or to attend a regular lodge meeting.

"Just as I was rising to my feet the Prince here to my left says: 'Well, this puts me in mind of a Methodist class meeting.'"—Ill. Com. in Chief.

How; by contrast?

"It is not within the gift of mere mortals to portray the beautiful art of Masonry."—C. P. Johnson, speaking to the sentiment, "Freemasonry and Art."

Is that the reason why they strain so hard?

"Good Freemasons are never cynical; they never gossip, they never speak ill of each other, they never criticise—hardly ever, and they never quarrel—good Masons do not do it; their word is as good as their bonds. I am speaking of Good Masons."—J. B. Strasburger. "Prince Roundy, 'That is well put in.'"

Further comment is unnecessary.

"The outside world does not realize the beauty and fullness of Masonry."—J. B. S. No, nor its hideousness and emptiness; its limitation of virtue that almost seems to encourage vice, its disgusting ritual and dwarfed principles, falling short of moral fullness.

"The old man was blue. He was just as blue as I saw a Shriner in Detroit. I went with them into Detroit (laughter), and this Shriner, you know he got up in the morning with a bad taste in his mouth; he had been the night before trying to paint the town red, and so as a result the next day he felt blue."

Was he one of your "good Masons, Brother Strasburger?

"He said, 'I will go up to this Masonic Temple,' and then he did, and he went up to that office where Gil. Barnard is, as near heaven as perhaps he ever will get. * * * He went on his way rejoicing—down to the Midway Plaisance."—J. B. S.

Isn't he going to the Grand Lodge Above? He was all right at the Temple.

As Cicero once said, "This life is but an inch long, then comes miles of eternity."—J. B. S. "Et tu" Cicero!

"Eternity o'ersweeps all pains, all tears, all time, all fears, and peals like the eternal thunders of the deep into our ears this truth, Freemasons we live forever."—J. B. S.

"Under which king?"

MORAL SCIENCE AND MASONIC OBLIGATIONS.

Under the topic, "Veracity as Respects the Future," Wayland's "Elements of Moral Science" takes up five exceptional cases that seem to nullify a promise. "Promises are not binding: 1. When the performance is impossible. We cannot be under obligation to do what is plainly out of our power. * * * 2. When the promise is unlawful. No man can be under obligation to violate obligation; for this would be to suppose a man to be guilty for not being guilty. Much less can he be under obligation to violate his obligations to God. Hence, promises to lie, to steal, or in any manner to violate the laws of society, are not binding. And the duty of every man, who has placed himself under any such obligation, is, at once to confess his fault, to declare himself free from his engagement, and to endeavor to persuade others to do the same."

After treating of the five exceptions the author proceeds: "These seem to me to be the most common cases in which promises are not binding. The mere inconvenience to which we may be exposed by fulfilling a promise, is not a release. We are at liberty, beforehand, to enter into the obligation or not. No man need promise unless he please; but, having once promised, he is holden until he be morally liberated. Hence, as, after the obligation is formed, it cannot be recalled, prudence would teach us to be extremely cautious in making promises. Except in cases where we are, from long experience, fully acquainted with the contingencies of an event, we ought never to make a promise without sufficient opportunity for reflection. It is a good rule to enter into no important engagement on the same day in which it is first presented to our notice."

The Masonic method of sudden blindfold swearing to unconsidered not to say hardly known obligations is in gross violation of this principle of Moral Science.

News of Our Work.

Rev. J. R. Wylie has been doing a good service in Nebraska during the past month, and since the close of the Iowa convention at Clarinda. Do not the Iowa State officers wish to take advantage of the present opportunity and keep Bro. Wylie visiting the churches of that State?

FROM IOWA.

Report of the N. C. A. Convention, Held in Clarinda, Iowa, Nov. 22 and 23, 1899.

In opening the convention Rev. J. W. Dill struck its keynote by calling attention to the difference between the Spirit of the lodge and the spirit of Christ. The first is earthly, the second heavenly. Rev. J. R. Wylie then discussed the question: "Do Worldly Brotherhoods Profit Anyone?" He noted these points: It is profit we are all after. We seek good, pleasure, happiness for either the body, mind or soul. This profit must be obtained along one of these lines, the physical, economic, social, political, intellectual, moral, or spiritual, yet in none of these ways is it possible for the lodge to honestly and truly profit us. The laws of nature and of God bind us to be helpful to all men, but the lodge system is an effort to limit this obligation to the few.

On Thursday morning Pres. Blanchard blessed the convention by discussing the thought in Ephe. 6: 10, "Be strong in the Lord." He said in substance: We can't be strong in the Lord and strong in ourselves, in our church, in our minister, or in our lodge at the same time. We must place our trust wholly in God. The convention was then addressed by Wm. Glasgow, of Clarinda, Iowa, who noticed these points: The lack of veracity in the lodge; the unpopularity of anti-secret reform; that it requires more courage than it does to be a true soldier; the lack of wisdom in hiding the good; that Satan organized the first secret society in Eden, and has been the leading organizer ever since; that the worship of the lodge is Baal worship.

The first address of Thursday afternoon was by Attorney Wm. Orr; sub-

ject, "Christ Demands an Undivided Service."

He said in substance: Everything good comes from Christ. The church is His best gift to man. The church should be the best social circle; the best insurance society. When Christ's demands are fulfilled there will be no time for lodge service. If we would fully live the life of Christ in Clarinda, we would be thought by some doubtless fit only for the insane asylum. We should do, however, everything in the name of Christ. To do otherwise is robbery.

The discussion on Sisterhoods was opened by Mrs. Rev. J. W. Dill. She made the following points: The lodge devotees break up the home. The children are left without protection and care needed. The religion of Christ is unselfish, but that of the lodge is selfish.

"As Col. Bain has said, we should all belong to the G. A. R.—the Grand Army of the Redeemed."

Pres. Blanchard closed this discussion saying in substance: We need to preach anti-secrecy to its friends as much as we need to preach Christianity to Christians. Ministers don't preach the truth here, hence young men join the lodge, and then cease to come to church, and if they would come they would be a curse to the church. We must give the people the light and not let them die in darkness. The Lord is against the lodge and the devil is for it.

Masons protect men in crime, and the truth will drive some men into the lodge, but it will keep good men out. The lodges that are on the increase to-day are the Sisterhoods and the insurance lodges. They all have the worship of the devil. Satan wants the worship of woman as well as man. The insurance lodges are unsafe as business institutions; they conduct to the higher lodges; they spring from and lead to distrust in God. We should give God our undivided confidence. The average lodge man prays to the devil and lives like the devil.

In the evening the editor of the Clarinda Herald was called to the chair. He had been a Mason, but had withdrawn. He said that he did not oppose lodges, but that no man could perform his duties to his home, much less his church, and belong to the lodge.

At this meeting a full opportunity was given for the opposition to be heard. Rev. S. H. King, the Odd Fellow State Lecturer, had been written for, but failed to appear. Two other prominent men in the city had expressed a desire to be heard, but failed to appear. No one responded to the call for advocates of the lodge, although many lodge men were present. After adopting the resolutions the evening was given to Pres. Blanchard.

We hope for much good from this convention.

(Rev.) J. R. Wylie, Agent.

RESOLUTIONS.

Whereas, We believe the Bible to be the only infallible rule of faith and practice; and,

Whereas, We believe the Christian ought to be guided implicitly by its teachings; and,

Whereas, Secretism abounds in all parts of our land, so that the Christian is forced to meet it.

Therefore, Resolved:

1. That we express our emphatic disapproval of secretism in all its forms as contrary to the spirit and genius of Christianity as taught in the word of God.

2. That we assign the following as some of the particular reasons for our disapproval of secretism:

a. These among many passages of scripture: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5:11. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."—John 3:20, 21. "Jesus answered him, I spake openly to the world, * * in secret have I said nothing."—John 18:20. "Be not unequally yoked together with unbelievers; for what fellowship has righteousness with our unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" 2 Cor. 6:14, 15.

b. It creates a Christless, and so a false, brotherhood.

c. It requires obedience to a code of unknown laws which no Christian, no self-respecting man, ought to promise.

d. It saps the life and energy of Christians who hold membership in any of its orders, requiring money and time and zeal that belong to the church.

e. It usurps the prerogatives of the three great institutions which God gave to the

race—the family, the church, and the state. If the principles of secretism were to prevail universally they would break up these three God-given institutions.

Therefore we declare that the attitude of Christians ought to be one of hostility to secretism.

3. That we urge upon all ministers of the gospel their duty to investigate the principles, methods, practices and influences of secret societies and try them by the infallible standard of God's word, and the teachings and example of Christ, and faithfully declare the whole counsel of God to all the people that they may walk as children of the light and let their light shine before men, to the glory of God.

W. R. Gray,
J. W. Dill,
W. B. Craig.

"REJOICE IN THE LORD."

College Springs, Iowa, Dec. 20, 1899.

Dear Brother Phillips: I reached home last evening. My work this month has not made much show, although I have worked much harder than last month. I give below a brief report:

Report of work done in the N. C. A. cause by J. R. Wylie, from Dec. 7 to 20, 1899. Spent one day in St. Joseph, Mo., interviewing ministers. Found five at home and interviewed them with the following results: Rev. C. M. Chilton, pastor of the Christian Church, was a Mason and a K. of P., but a gentleman. He felt that the lodges were doing harm to the church and the cause of Christ. He could see that my work was a good and a great work, and bid me Godspeed.

Rev. M. B. Irvine, pastor of the Cumberland Presbyterian Church, had been a Mason, but had withdrawn on account of their ungodly deeds. He felt that the lodge was sapping the life out of the church. The evil must be righted, and it was possible that my way was the best way.

Rev. Wm. S. Foreman, a Presbyterian pastor, had never been a member of any lodge. He looked upon them as only evil, but he had thought best not to speak against them so long as the men only joined and he had the women to do his church work, but now, as the women were joining also, and he had no one to do church work, something had to be done, the only question has how to do it.

Rev. Reed, of the M. E. Church, hadn't much to say. He left the impression that he was a lodge man. But he saw the danger, and felt that the matter must be discussed.

Rev. Thomas Walcott, of the South Park M. E. Church, belonged to many lodges. He lived in the midst of a population of 1,000, with one church and eleven lodges. He was living on half a salary, with his kitchen, dining-room and study all in one room, because of the lodges. He could have no revival for the same reason. The iron had entered his soul, and, although he was a member, he had to speak out against even his favorite lodge, the Odd Fellows. If the church was to live the lodge must die.

I next went to Pawnee City, Neb., and spent ten days in the interests of the cause. I preached in the Christian Church and in the First and Second U. P. Churches, and spoke in the Academy. The interest increased so that my last audience numbered over 500. I preached from Math. 28: 19, 20. I endeavored to show what the "one brotherhood in Christ" was, and that all lodges were antagonistic to it. From I. Cor. 1: 21, I endeavored to show the necessity of preaching the truth concerning the lodge. From Phil. 3: 1-14, I endeavored to show that he who truly finds Christ will forsake every lodge to serve him. From I. John 3: 1-3, I endeavored to show that all lodges were anti-Christ.

(Rev.) J. R. Wylie.

NEW ENGLAND CONVENTION.

Ministers and Others Discuss Them at Length.

(Extracts from the Boston Globe and the Herald, Dec. 20, 1899.)

An all-day meeting of ministers and others interested in the alleged attitude of hostility of the secret society to the church was held in the Park Street Congregational Church yesterday.

From statements made by the treasurer of the "convention," Rev. S. G. Shaw, of Cambridge, it appeared that \$3,848.85 had been received during the year to promote the work against secret societies, and that there remained a balance in hand of \$479.98.

The afternoon session was opened at 2 o'clock with devotional exercises, and suitable remarks by Rev. S. McNaugher. Then followed a series of short speeches, which here headed on the program, "Testimonies of personal opinions and observations of the effect of secret societies upon the church and her legitimate work."

The first speaker was Rev. J. L. Withrow, pastor of the Park Street church, who said:

"When I was asked to come here, I said that I really knew nothing about the subject. Nevertheless, I rejoice that there are serious-minded men and women who have the matter at heart. It is past its fad days. It is in the time when it has reached convictions. To have convictions in this day is to be thought a little odd.

"I have belonged to but two institutions in my life, the church of Christ and my wife. I do not question the truth or integrity of statements made about secret societies. Club life is running a course in this country which is not good for the family or the church of God. The family is the underlying foundation of the old New England family. It will hold any nation together, and without it any nation will perish. The modern man gives his attention and loyalty in this order; first, business; second, club; third, babies, and fourth, a general interest in the church."

Rev. William T. McElveen, pastor of the Shawmut Congregational Church, was the next speaker, and said:

"I was hoodwinked into Masonry. For a considerable time I was its devotee. Now I do not believe in it for some reasons, the first of which is that the whole thing is a farce and a fraud. It isn't really a secret any longer. You may buy for \$2.50 what the member gets for \$40. And this you may buy in several different places. When I left I paid my dues and left as honorably as it was possible for me to leave.

"I was told previous to entering it that only men of a very fine character could belong to it, men of lofty purposes and wonderfully fine character. I thought it was a good thing for me to associate with men who had high characters and all that sort of thing. Now that is not so. Any man with \$40 could belong to the lodge

of which I was a member. There was no question of character. It was simply a question of who proposed the man. Jealousy, envy or ill-feeling was the only thing that kept a man out of being a member.

"I had to shake hands with men who sold liquor and who didn't know what a high aspiration was. I was attracted by the chance to preach repentance to these men of high character. And while I talked temperance all the time, and while they talked it at the 'labor,' when it came to the 'refreshment,' they adjourned to a nearby saloon and became hypocrites.

"Further than this these men ought to have been at home. But they attended not only their own lodge meeting but were chasing all over town attending all the meetings of the other lodges. Also the lodge attacks the church. They think they have a better service than the church can supply. I found the church spoken of in open terms of contempt. And when they gathered together they did it to sell the district and put some liquor dealer into the alderman's chair.

"The oaths, if they mean anything, are blasphemous, and if they don't mean anything every man who takes them is a self-confessed liar.

"The secret college society is not so bad as the others, but it is bad. I believe I was hindering the Christian church by wearing the Masonic emblem on my watch chain."

Rev. John Short, of Cambridge, said:

"I expected great and good things of the lodge. I got into a sort of dazed state and said many things which I could not have said otherwise. I don't know why I said them at all. I was sickened in the anteroom before I got into the lodge-room at all. I never felt at home there. To me the thing is simply childish. The tendency was that these men would pull me down and I would be in no position to lift them or anybody else up. The influential leaders in the lodge work are not leaders in the churches. I can't see how a Christian man can engage in such silly business. The whole thing is too silly for a man to take the time for."

Mr. Ezra T. McIntyre, a business man of Roxbury, also spoke, he said, from an intimate knowledge of Masonry. He dwelt on the injurious influence which its friendship exerted upon the administra-

tion of law and upon the fighting of the country's battles, instancing the cases of prisoners in the civil war let go, and of a man condemned to be shot allowed to escape, because they were Freemasons.

The speaker then argued that Freemasonry interfered with the family, with the country and with God.

Mr. Frank M. Messenger, another business man, residing in Grosvenordale, Conn., told of his experiences with members of his church who were Freemasons. He noticed the laxness of their participation in Christian work, and felt that he must speak against it publicly. The result had been that he made many enemies, but had the satisfaction of seeing four of his fellow-members withdraw from the local lodge.

It has long been noticed, he said, that a true lodge man, particularly a Mason, as they term it, will stand by his fellow-member, regardless of the moral aspect of a question.

The Rev. J. A. McElwain, pastor of the Clarendon Street Baptist Church, added a few words on the subject. Speaking from the standpoint of the pastor, said he, I must say that this whole system of Freemasonry is a hindrance to the progress of the church of Jesus Christ, and to the development of the deepest piety in the soul. It is a hindrance also to the ministry.

I don't believe that any minister who is actively identified with the lodge system can receive the highest equipment which God bestows for his ministry. A man must abandon himself to God entirely; he must be separate from the world if he is to do his work. He said he used to think Masonry was all right, because it held many good ministers and laymen. But he must have been deceived. The minister should abandon himself to God, and as he now believed that the whole system was a hindrance to the church and the work of the church, he did not believe that God would give his support to a man identified with an evil system.

A BRIGHTER DAY DAWNING.

Boston, Dec. 21, 1899.

Editor Christian Cynosure: Spirituality was the striking feature of the convention which I recently attended in Roches-

ter, N. Y., and it was equally characteristic of meetings held here on the 19th inst.

The convention, which will be reported by its secretary, your gifted New England correspondent, was unsurpassed in permanently good influences, by any which had preceded it. The program gave promise of an able, fair and Christian consideration of the secret lodge system, and that promise was fully redeemed. The pastor and gentlemen in charge for many years at the church complimented the audiences both for numbers and intelligence, and it is not an exaggeration to say that in obedience to orders from "Headquarters," each speaker appeared in the armor of God, to wield the sword of the Spirit. The Spirit found willing instruments for service in the many devout believers whose prayers and efforts had gone before, to spread the notice, and secure the divine blessing promised in return for believing prayer and persistent effort.

The brighter day for New England is glowing in the Eastern sky, and the day of liberty to preach the whole truth in her pulpits is at hand. Let all who love the Lord bless his holy Name, and take courage.

J. P. Stoddard.

NEW ENGLAND CONVENTION.

Held in Park Street Church, Boston Dec. 19,

"The best meeting we have ever held in Boston," was the unanimous verdict.

President Foster made the opening address, Secretary Stoddard following with one of his chart talks, interspersed with questions from the audience, which were readily answered.

The afternoon session began with Rev. S. McNaugher in the chair, who said in his opening remarks that everything, including the church itself, was to-day subject to testing, and he could see no reason why the secret empire should be an exception to this rule. The secret orders induce a habit of dependence which explains why there are so many moral weaklings in society, men without backbone, who cannot stand alone.

Dr. J. L. Withrow, the pastor of Park Street Church, was then introduced, and began by saying that his lack of acquaint-

ance with the subject would oblige him to be brief.

"I recognized last year when I attended your meeting that this is a movement which is taking hold of the hearts of serious men and women. It has passed the fad period and reached the time when it is a conviction. The person who has convictions is in these days apt to be considered a back number. Yet nothing is so much needed as a great wave of power from God to arouse conviction.

"I never belonged to but two institutions, the church of God and my wife, and cannot therefore speak from inside knowledge, but I do not question the truth of the statements which have been made about secret societies, or the integrity of the witnesses.

"I never even belonged to a club, and my nearest approach to a secret society was when I joined a college fraternity, which I only did with the distinct understanding beforehand that if they tried to haze me somebody was likely to get hurt.

"It appears to me that club life is running a course in this country which is not good for the family or the church of God. I believe that joining a club is often the stepping-stone to joining a secret society. New England in the former days was built on the family life as the underlying foundation of her greatness. When men give their attention to business first, the club next, their homes next, and take but a general interest in the church, the state will suffer. Family life is the bond of power that holds the state together, and if that link is weakened the whole chain weakens."

Rev. Wm. T. McElveen, of Shawmut Congregational Church, then spoke. He said:

"I am here simply that I may lend my endorsement to this movement, in which I believe with all my heart.

"I have been a Mason, and have held the position of chaplain. I therefore speak from personal experience in giving my grounds of objection. I was told before entering that it placed a tremendous emphasis on character, and only men of high character could gain admittance. I thought it would be a grand thing to associate with men of this stamp, but on en-

tering I found that I had been deceived. Character had little to do with it. Any man with forty dollars could get into the lodge, and if he was blackballed it was not because of his morals, but through the jealousy, envy or ill-will of some of the members.

"It is an attack on the home. I preached and taught temperance, yet was forced to clasp hands with men who drank liquor and men who sold it. After an evening in which temperance and morality were extolled in the highest terms, the lodge just before midnight would 'go from labor to refreshment,' the larger part repairing to some nearby saloon for that purpose. I knew that these men ought to be at home with their families.

"It is an attack on the church of Christ. I thought that as a minister I should have a fine chance to win my lodge brethren to join the church. But they told me they had a better thing. I heard the church spoken of in terms of open contempt. There were sentiments frequently expressed by lodge members, 'Don't we have a finer circus at the lodge than you have at the church?' 'I don't care about the church. The lodge is all the church I want.'

"I found that Masons banded together for political influence, but not to put good men in office. They would meet in each other's parlors to sell out the district, and perhaps elect the keeper of a saloon or a brothel to the Alderman's chair.

"Masonry is an attack upon personal purity, upon the family, the church, and upon Jesus Christ. For these reasons I was forced to come out of the lodge. As I believe I once hindered the cause of Christ by wearing the Masonic emblem on my watchchain, so now I feel that I am helping on God's work by endorsing this movement."

Mr. Frank M. Messenger then gave his own experience as an Odd Fellow, being initiated twenty-four years ago in a Waltham lodge. Having some taste for music he was put on a committee with two other men, who were liquor dealers, to select an organ for the lodge. Some of the members, in trying the instrument, used the Moody and Sankey hymns, then just published, but this was stopped by

the two liquor sellers, who objected because of their religious character.

He then referred to a case of which he had personal knowledge, where a self-confessed criminal who was a Mason escaped punishment. He was defended by the ablest legal talent in the State, though only a laboring man, receiving but two dollars a day.

"I decided that I must get out of the whole business." He said in conclusion: "Some years ago I consecrated myself and all I had to God, and now I felt that I must cry out against this iniquity. I stirred up sharp criticism and made many enemies, but half a dozen withdrew from the lodge who are all to-day living, active Christians, while those who remained lost their faith and became godless, irreligious men."

Rev. John Short was then called upon.

"Some years ago," he said, "I was initiated into a Masonic lodge through the influence of a good brother in my church. When I went in I expected great and good things, but found myself revolting from much that was said to me and to which I assented.

"I soon found that so far from influencing the other members of the lodge the tendency was for them to influence me. I found that those active in lodge work were never active in the churches, and that if I remained I should be obliged to associate with men who would be a distinct detriment to my Christian character. I resolved that as I can go this way but once, I will be a true man. So I stepped out of it, and now I feel free and satisfied."

Rev. J. A. McEiwain, acting pastor of the Clarendon Street Church, said: "I once attended the funeral of a prominent Mason. As he was a stranger to me, and I felt a natural desire to say all the good I could of the deceased, I inquired of the family if he was a Christian, a member of the church? No, was the answer. Masonry was his religion, and in that religion he lived and died. I have known men active in the church, but as soon as they connected themselves with the lodge, their religious interest ceased, and they backslid till we finally had to withdraw the right hand of fellowship. I have known young men under deep conviction

of sin which all passed away when they yielded to the invitation to join the lodge.

"Masonry is a most decided hindrance to pastoral work. A minister to have power from God must abandon himself entirely to God. He will never give his support to a man identified with an evil system."

The evening session opened with brief devotional exercises in which a number participated. Rev. W. T. McElveen took the chair, and introduced Rev. D. C. Faris, of Vermont, whose address was greatly enjoyed. It was on the subject, "Do we know?" and he certainly showed very conclusively that the most sacredly guarded secrets of Masonry are an open book, and with an expose like Bernard's in one hand and Mackey's Lexicon in the other "he who runs may read."

Rev. W. B. Stoddard then talked from the chart, turning the lodge with its ridiculous ceremonies inside out, and picturing with keen sarcasm the plight of the minister decoyed into the lodge, that he may be used as a stool pigeon to draw in others.

Rev. Mr. Birch, of Worcester, then spoke on the lodge as an enemy of the church, and separation from every unclean thing as the one condition of power from on high. We may not be able to destroy the lodge, but we can prevent young men from joining, and thus being lost to the church.

Secretary J. P. Stoddard made a few closing remarks, in which he gave the audience a brief rehash of that notable attempt to stifle free speech in Boston in 1880—the Music Hall mob. Adjourned with the benediction of Rev. J. M. Foster.

Elizabeth E. Flagg.

OUR EASTERN REPORT.

Boston, Mass., Dec. 18, 1899.

Dear Cynosure: I observe that when one's heart is in his work, there is not so much striking for short hours.

I was very busy yesterday from early morning until 10 p. m. I preached the word to congregations in the Baptist Reformed Presbyterian and Evangelical Churches, Cambridge, Mass., taught a class of restless boys in the Sabbath school, took part in the C. E. society and tried to make myself generally useful.

Unless all signs fail the convention of to-morrow in the Park Street Congregational Church is to be largely attended.

New York State Convention.

The Rochester (N. Y.) State convention has come and gone since my last report. Many were helped in that gathering. It was not so largely attended as some of the conventions, but it exceeded my expectations. There were perhaps not over three hundred persons present at any one session, but no one could have doubted for a moment that we were discussing a question of great interest to the Christian public could they have looked in upon a single session. From start to finish there was no lag in the discussions, the concluding session being much the largest, as is usual.

Friends were strengthened and made to rejoice. New friends were found, who subscribed for the Cynosure. The pastor of a large central church came to me after it was over and said, "Why did you not ask for my church; you could have had it." I promised to try and favor his people in the future. The meetings held in various churches and missions leading up to the convention were perhaps not less helpful than the convention.

I am learning to "be still and see the glory of God." We must not strive, argue and feel that the success of this cause depends upon the logic we present, or the effort we put forth; we have but to keep in the line of duty, out of the way, and let God do the work. He can reach hearts that we can't; we are on his side and will be glad in the day of final reckoning.

I shall never forget the personal kindness shown to me by our stanch friend, O. A. Chillson. His home was mine during my stay in Rochester. If the awakening of this convention could be followed at once by a series of lectures in churches open there could be a large ingathering to Christ from the lodges, but, alas! how much the lack of men and means is felt.

I do hope friends who are considering the help they may give to the State Endowment Fund will hasten their contributions. A beginning is made, and we are trusting God for great things.

These general reflections will perhaps be of greater interest to friends than a chronicle of the meetings held during the

month. I may say in a general way, God has given me health and strength. The many opportunities for meetings have been appropriated. After the New England convention I will return home. The Pennsylvania convention is the next on our list. We have in mind New Castle as the place. If any friends think it should go elsewhere this year, now is the time to say so. We can (D. V.) hold it the last of February.

I must not forget the National Reform convention just held in New York. I was only permitted to attend two sessions of this important gathering. The great questions pertaining to our national laws, affecting every department of society, were being ably presented. Dr. H. H. George, who has proved himself a great convention manager, was ably supported by the national leaders along the lines discussed. While the attendance was not as large as would gather at a John Sullivan fight, it was of a very different make-up. The Christian conscience of New York and vicinity was represented there. Among the strong resolutions passed was one condemning the lodges.

W. B. Stoddard.

NEW YORK CONVENTION MINUTES.

Convention was called to order by Rev. W. B. Stoddard. Prayer service was led by Rev. T. Whiffin, of Oswego, and Rev. J. P. Stoddard, of Boston.

Address of welcome was by the pastor of Free Methodist Church, Rev. W. T. Wees. Response by Rev. W. B. Stoddard, chairman. The following committees were appointed: On Resolutions, Rev. W. T. Wees and Rev. Barnetson; Finance, Rev. W. B. Stoddard, Rev. T. Whiffin, T. J. Arnold; Nominations and on State Work, Rev. G. M. Robb, Rev. J. B. Gilmore, W. Marlatt.

Rev. J. P. Stoddard, of Boston, then gave his chat talk on "The Right and the Wrong Road."

On motion, Rev. J. M. Faris and Rev. W. Ingersoll were added to the Committee on Resolutions. Adjourned with prayer to 7:30 p. m.

Convention was called to order by Rev. G. M. Robb, who led in the devotional exercises. After devotional exercises Rev. W. T. Wees and wife favored the convention with vocal music.

The convention was then addressed by Rev. J. B. Gilmore, of York, on "The Lodge and the Bible." The second address of the evening was then given by Rev. W. B. Stoddard, of Washington, D. C., on "The Lodge Inside Out." On motion convention adjourned till 9:30 tomorrow.

Convention was called to order and devotional exercises concluded by Rev. E. Barnetson, Haskinsville, N. Y. Minutes read and approved. On motion W. T. Wiffin was elected temporary chairman. On motion Rev. G. M. Robb, the secretary, was requested to report the proceedings of the convention to the "Christian Nation," of New York. Also that Rev. W. T. Wees was requested to send similar report to the "Free Methodist," and Rev. E. Barnetson to report to the "Wesleyan Methodist." Convention letters expressing sympathy with the cause were read by Field Secretary Rev. W. B. Stoddard.

Committee on Nominations reported. The report was considered, amended, and adopted, and is as follows: President, Rev. J. M. Faris (Covenanter), Sterling, N. Y.; Vice President, Rev. J. A. McKirahan (United Presbyterian), Mumford, N. Y.; Secretary, Rev. W. T. Wees (Free Methodist), Rochester, N. Y.; Treasurer, Rev. E. Barnetson (Wesleyan), Haskinsville, N. Y.

Rev. G. M. Robb then discussed "The Lodge and the Home," after which some time was spent in general discussion, participated in by Rev. H. A. Webster, of Ontario; Rev. J. P. Stoddard, of Boston; Rev. A. W. Sibley, Goffstown, N. H.; and T. J. Arnold, Victor, N. Y.

On motion a message of sympathy was sent to Elder John Hunter, of Sterling Valley, if yet living, and of condolence to his family if he has passed away. On motion adjourned till 2 p. m.

Convention was called to order, devotional exercises were led by Rev. N. F. Robb, of Canandaigua, N. Y. Minutes read and approved. On motion Rev. G. M. Robb was requested to furnish a brief of his address on "The Lodge and the Home" for publication in the Christian Cynosure. Report of Committee on Resolutions read by the chairman, Rev. W. T. Wees. On motion the report was taken up item by item for adoption. In the discussion of the resolution the fol-

lowing persons participated: Rev. W. B. Stoddard, Rev. W. J. Reed, Rev. J. P. Stoddard, Rev. G. M. Robb, Rev. E. Barnettson.

On motion the resolutions were laid on the table to hear the report of the Committee on Finance, which was read, accepted and adopted, and is as follows: Convention receipts: John Hunter, \$20; Rev. W. Post, \$1; L. Woodruff, \$1; a friend, \$5; Mr. Aitken, \$1; Rev. C. D. Brooks, \$1; R. D. Wilson, \$2; J. J. Vanwagnen, \$1; Mr. Lyon, 50 cents; J. B. Tumer, \$1; Rev. G. M. Robb, \$2; Wm. Tisdell, \$1; collection, \$2.34; Hiram Uter, \$1; Rev. A. T. Bonnet, 35 cents; Rev. L. W. Strong, \$1; Mr. Dugan, \$2; O. A. Chilson, \$5; Brother Strong, 25 cents; collections, \$7.33; total, \$56.77. The convention expenses were \$71.64.

The consideration of the resolutions was resumed. The following persons spoke: J. Thompson, Mrs. A. H. Buck, G. Gunnar, Rev. W. Ingersoll, Rev. N. F. Robb, Rev. W. B. Stoddard, Rev. J. P. Stoddard, O. A. Chilson. The resolutions, on motion, were adopted. On motion we adjourned till 7:30 p. m.

Convention was called to order. Devotional exercises conducted by the chairman, Rev. T. W. Whiffen, singing by the congregation. The congregation then listened to an interesting lecture by Rev. J. P. Stoddard on "The Killing of Young Buckley at Cornell." The convention adjourned.

(Rev.) G. M. Robb, Secy.

Resolutions.

Whereas, God requires and man needs purity in religion, and,

Whereas, There exists in this and other lands oath and pledge bound secret organizations that not only disobey plain injunctions of God's word, but blight home life and bring injury to the State, therefore,

Resolved, First, We believe all Christians should always refuse to enter any organization that requires an "unequal" yoking with unbelievers, or a close fellowship with non-Christians. Second, We find such organizations as the A. F. & A. M., the I. O. O. F., the K. of P., and similar societies to be among those prohibited to Christians by God's word. Third, We call attention to the fact that real charity is not offered by lodges called charitable, but that they present organized selfishness. Fourth, The assumed titles, the silly ceremonies of initiation, the

gaudy displays, the festive balls, together with the so-called obligation to secrecy, make lodges unfit for Christians and dangerous to free American institutions. Fifth, As some lodges, by law and others by practice, exclude Christ, we believe any man who persistently adheres to these anti-Christian organizations could justly be ignored as gospel ministers. Sixth, We favor the abolition of the Greek letter, and all the so-called minor secret societies, believing their tendency is to cultivate that which is wrong, often leading to personal injury and the loss of life as their history shows. Seventh, We call attention to the dances and frolics purposed by the Maccabee and other lodges in this city, knowing that no Christian can be justified before God in seeking what he may regard as temporal gain at such a sacrifice of principle. Eighth, We consider a periodical of vital importance and essential to the success of the work, and we would heartily recommend the Christian Cynosure as meeting the demand of the cause and being worthy of our indorsement and support. Ninth, Thanks are hereby due and extended to the friends who have kindly opened their homes to entertain those attending this convention from a distance, the newspapers that give a fair report of our gatherings and the members of this church for their kind hospitality.

Your committee would respectfully make the following report:

In reference to State work we would report the following:

Resolved, That the work of the N. C. A. in this State be actively pushed forward by the employment of an agent for as much time as the funds supplied by the friends will pay.

W. T. WEES,
EDWIN BARNETSON,
W. INGERSOLL.

DAILEY REMAINED OUT AT NIGHT UNTIL LATE.

San Francisco, Dec. 19.—Because her husband cared to wander from his own fireside after dark Mrs. Edward C. Dailey, of Oakland, sued for divorce after fifteen years of happy wedded life.

"Night after night he has remained away from home, although business did not detain him," said the complainant, who is a pretty, middle-aged brunette. "When I expostulated with him, he laughed at me. When I demanded to know where he was spending his time, he replied that it was none of my business. Once I cried because of his neglect, and he shook me, telling me to stop my blubbering and go to bed."—The Boston Globe, Dec. 20, 1899.

THE LODGE AND THE HOME.

BY REV. G. M. ROBB, SYRACUSE, N. Y.

There are some things regarding the lodge which one looking wholly from the outside, as I propose to do, cannot know. But there are some other things which he can certainly know. The effect of the lodge on the home is one of these things. The one thing that is proclaimed from the housetops regarding every lodge is that it is secret, and that the secrets are known to the initiated only. With this one fact in possession, almost any man of ordinary judgment can see the effect upon the home. The fact that a man has secrets in common with his lodgemen, no matter how good they may be, which he has sworn to keep from those who love him best, will have an influence in weakening the domestic bonds.

The basis of the home is the mutual confidence which exists there, and anything that weakens it weakens the substratum of that love which makes the home. When man comes from his place of business to his home he throws off that reserve which he has maintained all the day, while in contact and competition with his fellowmen; as the warrior returning from battle lays off his armor. But when the wife who, in perfect confidence, keeps no secrets from her husband, comes to realize that he has some secrets which he cannot reveal to her, that on some things he maintains a reserve toward her, it is a strain on the confidence which she has hitherto felt in him.

Take a care from real life for illustration, and not some unattainable ideal. Two devout Christians join hands and hearts in wedlock, perfect confidence exists and grows stronger with the passing of years, and as the coming of children into the home. The husband has built up a prosperous business, but is induced by business acquaintances to join the lodge, to help his business. He has not the courage to tell his wife his intentions, for she would want to know what sort of an organization he purposed going into, and he cannot tell her, for he does not know, and he is ashamed to tell her of his proposed "leap in the dark" (and after he is in and does know he is more ashamed than ever to tell her), so he slips off down

town without telling her where he is going, the first time he ever did such a thing. This very thing disturbs confidence and the late return and no explanation disturbs it yet more. It becomes more and more weakened as these downtown visits multiply and no reason given for them. Finally suspicion prompts her to ask him frankly if he has joined the lodge, and his admission does not tend to establish confidence. No wife enjoys having a rival to share the confidence that belongs to her. About this time the N. C. A. holds a convention in the town and she hears about the inside of the lodge. She also begins reading the Cynosure and learns of the "things done of them in secret." A very natural thing for her to do is to ask her husband if he went through these foolish and wicked ceremonies; he of course denies, for by his oath he must "always conceal and never reveal" what is done inside. Her confidence in her husband has been gradually weakening on account of his behavior, but now it is utterly broken, for she knows that he has lied to her. How can she respect him or love him as she would like to do. She simply cannot. He becomes indifferent to family religion, to the prayer-meeting, to the sanctuary and the wife, who formerly had her husband by her side as they went to the prayer-meeting each Wednesday evening, and to the house of God every Sabbath, now, with a sad heart, takes her little children, as formerly, and regularly attends all the meetings; but her husband is seldom or never at her side. Does not the lodge affect the home? That wife may not speak to anyone her thoughts, but if she would only open her heart, you would see only the wreck of her former happiness. The lodge touches with a withering blight that institution of God which is the nursery of all that is pure, beautiful and good.

Here is a brother who claims all the privileges and benefits of our order, whether of a social or business nature, and yet he has never done anything except pay his dues; he does not seem to care to see his personal friends, and present to them, as was done to him, the advantage of membership in the Improved Order of Red Men, nor does he care to read anything relating to its progress and welfare. Why? Because he is not interested.—The Buckeye Trail.

He was probably a white man.

The Home and the Lodge

BY NORA E. KELLOGG.

"He suffered thee to hunger, and fed thee with manna * * * that he might make thee know."

Secret Insurance.

There are many very precious experiences which men can only know through suffering. A patient, humble, lovable disposition can only be attained by hunger—by necessary waiting for things we need.

Children whose every wish is anticipated, and whose every need is promptly supplied become proud, impatient of restraint, unsympathetic, and even prone to repay the unwise, however, sincere, affection of the fond parent, with base ingratitude.

Man's chief end is not to enjoy the good things of this world. "Thou hast made us for thyself," said St. Augustine, "and our heart is restless, till it rests on thee." And it is no less true that God is only satisfied when men set their love upon Him. (Ps. 91: 14.) "Son, give me thy heart," is his yearning command.

"Giving does not impoverish, nor withholding enrich Him;" but with infinite wisdom and love God withholds the less, that he may give the more; often he refuses the paltry thing that in our blindness and ignorance we crave; only that by setting our affection upon Him he may make us "heir of all things."

"If thou be the son of God command that these stones be made bread," was Satan's first suggestion among the three great temptations, and that the forbidden fruit was "good for food," was the first of the three considerations which led Eve to transgress.

A man's first duty is to provide for the temporal welfare of himself and his family; this is Satan's argument; but he immediately leads men to a course that only impoverishes them. A local paper among the news items recently said that a number of members of one of the churches had been driven out of the church because they chose to make provision for their families by joining the Woodmen.

On one page of the *Modern Woodman* are reports of twenty-six meetings of the order, either already held or in prospect,

with entertainments variously styled "midnight suppers, banquets, oyster suppers, balls, picnics, and in a few cases theatrical plays." In many cases the "Royal Neighbors"—the woman's lodge corresponding to the *Modern Woodmen*—unite with the Woodmen and help get up the spread. Add to this the fact frequently noticed, that smoking is often indulged in at the regular meetings, and it is not difficult to see what the harvest will be. Shame, a tarnished name, children brought up with no Christian training either at home or in church, wrecked lives and hopeless deaths.

Christian father, mother, editor, physician, as you love your families, as you are responsible for your influence, pause and remember that "whatsoever a man soweth that shall he also reap."

A TROOP COMETH.

Only a week or two since "The Daughters of Erin" were reorganized in Chicago, Ill.

In Columbus, Ohio, lately, arrangements were made by the Columbus Knights for the initiation of 125 ladies into an auxiliary to Council 400, the initiation to be followed by an entertainment, which will include a banquet and dancing. All members of No. 400 will be expected to bring to the ceremonies two ladies who will consent to become members of the proposed auxiliaries.

The Order of the Amaranth corresponds to the Royal Arch Chapter of Freemasonry, and it is said will tend to promote the greatest harmony among all the O. E. S. chapters. "A prerequisite of membership in the Amaranth is good standing in the Order of the Eastern Star, and the loss of good standing in the O. E. S. works a suspension in the Amaranth."

A recent *Masonic Chronicle*, in an article on "Symbolism of the Star, says:

The three points of the star or sides of the triangle represent the positive, negative and neutral conditions—father, mother and offspring—youth, manhood and old age.

This trinity may be traced back through the ages, even beyond the kabalistic teachings of the Egyptians by whom Moses and the Man of Galilee were educated. It formed

an important factor in the religions of all lands. It was the Osiris, Isis and Orus of ancient times transformed and reappearing in new garments, as Father, Son and Holy Ghost of the religion of the present age.

Think of this, Christian woman: "The Man of Galilee, our Savior, educated in the heathen mysteries of Egypt, and the three persons of the trinity—the living and true God—in the symbolism of this secret order is represented as being only a new appearance of heathen deities!

Explaining the star of five points, this writer says:

From writers on the mysteries of the Orient, we find that the pentagram represented the figure of the human body. The four points the limbs and the single point the head. The significance of this figure depends upon its position; if the single point were down it represented the demon, intellectual overturning, disorder or insanity; with the single point up the reverse. It was held that the complete understanding of the pentagram was the key to the two worlds.

The ancient magicians drew this figure on the door steps, the two points outward to keep evil spirits from entering; two points directed inward retained them prisoners. The single point within captivated good spirits.

Peracelsus says that this star was the most potent of all signs, and those who heeded not the cross trembled at the sight of the star.

"No lie is of the truth." I. John 2: 21.

DAUGHTERS OF HERODIAS (?)

One of the features of the Grand Conclave of the Grand Commandery of California at Sacramento, on the 20th inst., will be the "fancy drill movements" by thirty-three young women, relatives of the Masonic fraternity of that city. They are being drilled by Col. J. W. Guthrie, and are manifesting wonderful aptitude for the work that is before them. They will be prettily costumed, and will make a fine appearance on the floor of the drill hall.—The Trestle Board.

Of this Bro. Bun F. Price well says: "The Grand Commandery of California must surely be on the wane when it has to resort to making a show of their female relatives in a 'fancy drill' to keep up the enthusiasm of that body. It is a sad commentary upon their chivalry, and we imagine that their drill master, every time he gives them a command, feels himself less a man. This kind of Templarism may be all right in the 'far West,' but we are glad to state it would not go in the South. We have been raised in a different school. We have been taught that

woman, pure and holy, especially in her virgin girlhood, is too angelic, too lovely, too queenly to do anything that would detract from her loveliness or reflect upon her femininity. Going through the evolutions of a 'fancy drill' for the amusement of 'plumed knights' and idle spectators is not calculated to raise her in the estimation of true womanhood. When the Grand Commandery of any State, or subordinate commandery, either, if you please, so far forgets itself as to allow their daughters to become the drawing card, through the medium of a 'fancy drill,' in order to keep up their enthusiasm, then indeed, must their knighthood be petering out."—American Tyler, June, 1899.

"American Tyler" holds up his hands in holy horror, and yet he knows full well that licentious practices are the legitimate fruit of secret societies of women auxiliaries to secret societies composed of men!

CONFESSION IS GOOD FOR THE SOUL.

The old "Daughters of Rebekah" system had within it elements which no independent-minded, self-respecting woman, could sanction—and we may say, did sanction, except to please her Odd Fellow husband—without violating her better instincts. During that period the subordinate lodges had within them many Odd Fellows who covertly, and some openly, opposed the innovation as one repugnant to their feelings and opinions. Association with such men did not tend to the cultivation of the better feelings of the good women who were then made "Rebekahs."—Odd Fellows' Companion, October, 1898.

Chas. Wesley said, "What an amazing banter on mankind is Freemasonry!" and how amazing it is that sensible women could be duped and cajoled into these sideshows of the older orders.

TENDERED A SMOKER.

Ann Arbor, Mich., Nov. 3.—The seventh General Convention of the Phi Delta Phi Fraternity is in session here, with twenty-nine chapters represented. A smoker and informal reception were tendered to delegates and visiting alumni at the Phi Delta Phi house last night.

Why is a baby like a sheaf of wheat? First it's got to be cradled, then thrashed before it becomes fit for family use, and finally becomes the flower of the family.

Young Folks.

THE MASTER'S STORY.

BY ELIZABETH E. FLAGG.

He was a college graduate, a bright young fellow, who, while waiting for a university position which so far had failed to materialize, very sensibly did the next best thing, and accepted the post of teacher for the winter term of the district school in Higgins' Hollow.

"Not a brilliant beginning," he said to himself, with an amused smile, "but perhaps I am not fitted at present for a larger place. Anyway, I will do my best to teach these young ideas to shoot—in the right direction."

One night there were reports to make out. But he did not mind lingering after school was dismissed. The quiet was grateful. It was that intense quiet which follows the departure of noisy, bounding life; so profound that he almost started at the sound of his own footfall echoing through the vacant schoolroom.

"Bless me! I wonder how many generations of idle schoolboys have hacked away at these benches. I shall have to confiscate some jackknives before long, I fancy."

With this exclamation he bent down to scrutinize more closely some newly-cut lines on the bench nearest him, the design of which he finally made out—a rude imitation of an arrow and a heart.

He stood for some moments studying the roughly-etched symbols. His face grew pale, as if a serpent had suddenly reared its basilisk front before him, and his lips moved as if seeking divine guidance.

* * * * *

"What is the meaning of the badge I have just found, and which I notice a few of you boys are wearing?"

Mr. Walton, as he spoke, held up a red ribbon marked with the cabilistic letters, O. K. F., and for some reason he looked straight at Bob Fortescue. Bob felt himself flush to the roots of his hair, and shifted uneasily in his seat. By nature he was a frank boy, and those clear, brown

eyes, looking so steadfastly into his, seemed to compel an answer.

"It stands for the name of a society some of us boys belong to, but it's secret."

"Which means that you have promised not to tell your parents or your teacher—the ones who have a right to know—anything about this secret society that you have joined. But when you want help of each other, perhaps you do something like this."

And then, to Bob's amazement, and, in fact, all the other O. K. F.s, Mr. Walton made the very same motion that Bob himself had made to one of his lodge mates but an hour before—only he had forgotten it—of laying one hand on his heart while the other described a swift and peculiar movement round his head. In what way had the master got possession of their most sacred and particular sign, which to betray was to incur the most awful penalty known to the order—the more awful that nobody really knew what or how much its vague and blood-curdling expressions really meant.

"How did you know that was out sign?" asked Bob, unguardedly. And then he grew cold instead of hot, and could have bitten off his tongue, for he was a quick-witted boy. But Mr. Walton was a quick-witted young man, and far too wise to even smile. He had simply been using his eyes, and found that in this ostrich-like idea of concealment the O. K. F.s were not very different from some boys of a larger growth. He had also learned to his relief that the order was newly started and as yet contained only a few members. He could deal with it better now than later. So he said, quietly: "The scholars may lay aside their books for ten minutes, while I relate a short but true story."

There was soon profound silence. The most unobservant noticed how pale the master looked. With a strong effort Mr. Walton controlled his agitation, took a swallow of water from the tumbler at his side and began:

"My story is about a boy who, at the age of some of these now sitting before me on the back seats, was just as bright and fun-loving; and so frank and open-hearted that people said his very glance was a pleasure to meet. If a person spoke

to him he looked him squarely in the eye, for he had nothing to conceal. I do not mean that he told everything he knew, because only children and fools do that. But he let his own conscience and common sense be the judge of what he should tell and what not. There were no secret societies among the boys in the school which he attended; so he never made any foolish promises to keep the secrets of his companions before he knew what they were. It is only sin that seeks concealment, and it may be safely concluded that men or boys who band together and exact solemn promises of secrecy from each other intend to do things they would be ashamed to have known.

"Oscar—for this was his name—grew up and went to college. He had a dear old grandfather, who gave him his parting counsel, 'Never join a secret society, not even if it claims to have a good object. Openness is the keynote of a manly, Christian character, secrecy of the criminal and the sneak.'"

Oscar went to college. He met there young men who wore badges lettered D. E. K. They told him it was a literary society; that it had no secrets, or none worth mentioning; and when he hesitated they told him that to join would give him a better standing among his classmates, and even some of the professors. Now this was very plausible talk. And he was a good-natured fellow. He did not want to seem rude or be called a crank. So he joined.

"He found that it was not at all what he expected. Instead of being a help to study it bound him hard and fast to keep secret all the foolish and even criminal scrapes of his fellow D. E. K.s, who were in general the most idle and dissolute young men in the college. At their meetings, held behind locked doors, they told stories and sung songs he would have blushed to have his mother or sister hear. Among them were one or two sons of wealthy liquor dealers. So they got their wine suppers at cost, and after a while Oscar, though he had once signed the pledge, began to take his wine with the rest. Nobody would know it, he said; so he took his first lessons in concealment and fraud. Soon he began to lose ground in his studies, but he was surrounded by companions pledged to help

him cheat his tutors in every possible way, and he never realized what a devil's cheat he was practicing on himself. He grew wild and reckless—so much so that people began to notice it, and say what a pity it was Oscar was going to the bad so fast. But they never thought to put the blame where it belonged.

"One night—Oscar has not forgotten that night, and never will, though he live a century—a new member was to be initiated, and he was chosen to help do it.

"It was a kind of drawn game, to see which could think of the most ridiculous form of initiation. One dressed him up in a meal bag, with holes cut for his head and arms; another blacked his face, and Oscar knotted the rope by which he was held suspended out of the window, and told to make a speech.

"They were all flushed with wine, and perhaps the blame could not be laid on one more than another, but—the rope parted and he fell to the ground, a distance of many feet. Oscar, thoroughly sobered, was the first to reach him, and to-day his dying words haunt him, as he murmured with pallid lips, 'You fellows did not mean it, but you have killed me! You have killed me!' No, they did not mean it, but all their bitter remorse could never restore their classmate to the arms of his broken-hearted parents. I can speak for one among them, that he would have given worlds in the depths of his anguish and remorse if he had never joined a secret society. For—boys, I was Oscar!"

For a moment one could have heard a pin drop. Then Bob Fortescue sprang to his feet and tore off his badge. Inspired by the contagion of his example the others did the same, and the Order of the Knights of Fortune was no more.

Tears filled the master's eyes.

It was the happiest moment he had known since he knelt by the side of his murdered classmate, and vowed, God helping him, never again to join a secret society himself, and to keep everybody else out of the snare that he could.

FREEMASONRY AN ETHICAL CHURCH

Ask a dozen men, members of the lodge, what the object of Freemasonry is, and while a few would say, "It's all the

religion I want," possibly half of them would answer, "For revenue only." "Lest thou shouldst ponder the path of life, her ways are movable that thou canst not know them."

However, men differ in regard to the nature and object of secret societies or associations; it seems apparent that Freemasonry is the head and center of the system; and that the minor orders support and replenish the Masonic order as rivers flow into the sea.

On a Sabbath in last July Dr. Washington Sullivan, president of the Ethical Religious Society, addressed a large audience in Steinway Hall on Freemasonry. He took two texts, one from Emerson's "Essay on Worship," and the other from Kant's "Critique of the Practical Reason." The following extracts from his lecture hardly need comment; they are taken from the "American Tyler, devoted to Freemasonry, a leading paper of the craft."

"It (Freemasonry) is fundamentally a religion. In fact, from all I can gather of its true innermost spirit, I think it must be described as an Ethical Church."

This purest essence of the Ethic Creed has been the inspiration of Masonic teaching. To build up that which is to the soul, what health is to the body—Character—this has been the aim of Freemasonry throughout the ages. To show men that they may make of themselves living stones whereby a pure, strong, self-reliant state may be raised; to teach them that the keys of the Kingdom of Heaven are in the custody of no priest, corporation or church, but in each man's own hands; that no religion can make or unmake him save his own native endeavors; that he must be born again, not of water or absolution, but by the arduous efforts and persistent determination of his own will; that the battle of life is to those who are strong enough to abstain; that clean living must tell, that "true worth is being, not seeming;" that only the violent, that is the resolute, can carry by storm the Kingdom of Heaven—for this and other solemn truth, Masonry has been a symbol and a witness; and as long as such are the principles which it endeavors to inculcate, it must flourish like the mystic city whose "foundations were laid four square" and imperishable.

"Therefore, we are fully prepared to accept the forecast offered in the writings of Masonic authors, such as Pearson, that the inherent tendency of their religion is to supersede and supplant or-

thodoxy and to become the one sole religion of humanity."

Can there be a second opinion about such an institution which makes morality the sovereign concern of life? Of course, dogmatical churches of all colors frown upon it. To act as though conduct alone were a sufficient passport to present for future blessing, is to remove the priest's candlestick out of its place. When Jean Valjean is dying in the immortal romance of "Les Miserables," which he who has not read let him read forthwith, his fussy old landlady pushes her head into his attic, and asks, "Shall I send for a priest?" "I have one," was Valjean's reply. Valjean was a Mason and an Ethicist. He was his own priest—savior, redeemer. Believe me in truth and in deed, there is, there can be no other. It is the penalty we pay for being men. The salvation of your souls can only be worked out by yourselves, individually and alone. Another man can as soon save you as grow for you. The awful responsibility can be shared with no one. Each one stands, severely, inexorably, alone, where the supreme problem of individual destiny is concerned. And, therefore, I say that nothing better could befall a young man at the threshold of his life, so full of possibilities for good or ill, so pregnant with consequences to himself and others, than that he should fall early under Masonic influences, and imbibe the masculine gospel of self-independence and self-reliance.

These are not anti-Masonic accusations, but opinions of a Mason of high standing.

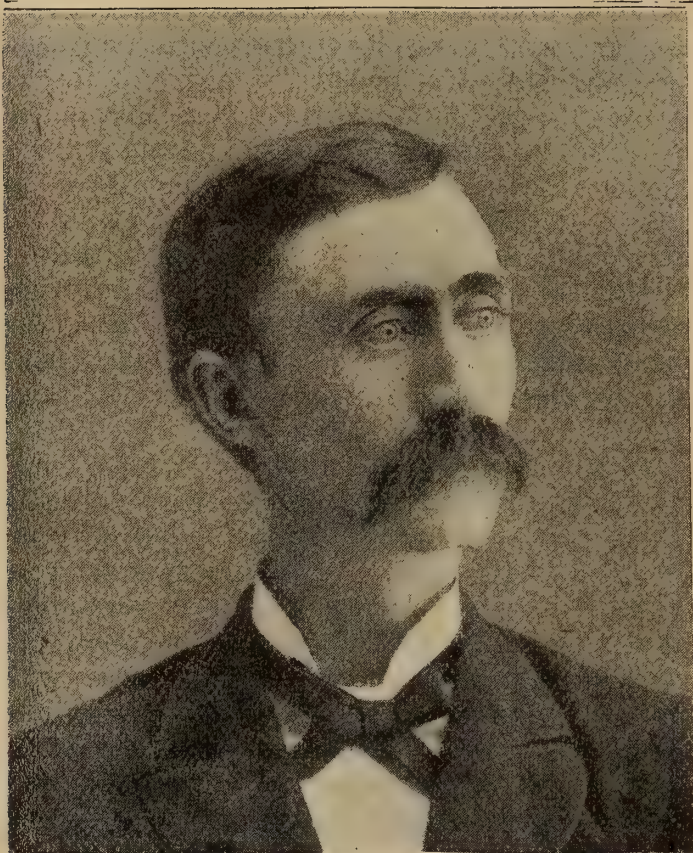
Pause, mother, sister, before you ally yourself with any annex of an institution through the influence and teaching of which your son, husband or brother may be left to die in some attic, with no Savior to look to but himself.

They obligate candidates in India on the book which the initiate considers the book of divine revelation, and thus the Parsee uses the Zend Avesta; the Hindoo the Bhagavat; the Mohammedan the Koran; the Jew the Talmud, and the Christian the Bible.—The Knight.

After such a confession what becomes of some claims? How is the lodge founded on the Bible? Don't all answer at once, please.

Don't fear their forgetting it. Nothing makes them jump quicker than a penetrating ray of pure light; and nothing makes them madder. Yet the Cynosure continues to shine.

Seceders' Testimonies.



SIMON A. SCARVIE,

**An Ex-Ancient Order United Workmen and
Modern Woodman of America.**

Simon A. Scarvie was born in Hvide-seid, Norway, July 16, 1863, being the youngest of seven children. With his parents he emigrated to America in 1872, and came to Faribault County, Minnesota. Three year later his mother died and the family scattered, since which time he has worked his own way. His time was divided between working and attending school. In 1881 he taught his first term of school in the same county. In 1886 he was called to Norman County, Minnesota, to teach, where he remained for seven years. In the summer of 1890 he was appointed superintendent of schools of said county and re-elected in the fall. In 1893 he returned to his old home, where he was married to Magdalena Iverson. The next year he purchased the Delavan Herald, of which he was editor and publisher for about four years. He was also postmaster at Delavan until he resigned in the spring of 1898.

At Delavan, Minn., he joined the Ancient Order of United Workmen and Modern Woodmen of America orders.

Of the latter he was a charter member and its clerk until he refused to serve any longer. He was delegate to the State camp at St. Paul in 1897. Of the A. O. U. W. he was financier for two years. In the spring of 1898 he renounced both orders, as he found that a person could not be a Christian and a lodge member at the same time. He also, during the summer, decided to study theology and in the fall he entered Luther Seminary, then located at Robbinsdale, now removed to Homline, Minn., where he is located now.

Odd Fellows.

Eskridge, Kan., Dec. 9, 1899.

Dear Brethren of the National Christian Association:

For years I spent my time and money serving the devil in the Odd Fellows and camp lodges.

I well remember once acting as a grand officer of the Grand Lodge of Odd Fellows of the State of Kansas. They elected me Chaplain. I took my place alongside of the Grand Master, next to the highest seat in the lodge. There, in my judgment, I sat by a man that was an incarnate devil. I had to go as a praying man along with the rakes and bums; and there was all manner of evil. There was drunkenness to excess. Two hundred kegs of beer were ordered for the Grand Lodge meeting, and the laws of the State were ignored as well as the laws of common decency set aside.

And there I was, a minister of the gospel, to do the praying, which praying had to be done without naming the name of Jesus. When I think of those days and look at the pit from which I have been digged I do rejoice that I have been so wonderfully delivered out of it all.

I well remember when about one thousand drew up in line to march the streets, the Grand Master just elected led the procession, and the Grand Master retiring and myself came next. The Grand Master-elect had a road wagon, a nice horse, and a nice yellow dog lay in the back of the buggy, and one thousand Odd Fellows followed him and his yellow dog.

At that time I was a preacher in the M. E. Church, which has come to be known as the Masonic Episcopal Church. I could give many valuable facts for publication, for I know there never was, out-

side of the old Apostate Church, such another dark, black lie palmed off on the public as organized secrecy, the child of the devil.

Judson H. Klein,
Minister of the Gospel.

Woodmen of the World..

Chicago, July 13, 1899.

Mr. E. C. Roberts, Plainview, Ore.:

Dear Brother—Will you kindly write out for me your renunciation of Oddfellowship and reasons for leaving the order? I send you a copy of the July Cynosure, which I think will be helpful to you.

Yours truly, Wm. I. Phillips.

Plainview, Ore., Nov. 27, 1899.

W. I. Phillips, Chicago:

Dear Brother—Replying to the above will say that I have never been an Odd Fellow. I have never seen the time when I had little enough self-respect to unite with an institution that bribes courts and packs juries, defeating justice and turning criminals loose, as Oddfellowism has done in my native State.

Formerly I belonged to the Woodmen of the World, but left them because I do not believe that a Christian man has any business in an organization that can elect an infidel to the sacred office of Chaplain.

Then again, the question of a Christian man belonging to an institution that has no place for Christ, and when we unite with such we simply deny Christ.

Others may look at this matter as they please, but for me all such organizations are infidel in their nature, and a Christian man has no place in them. Truly yours,

Edwin C. Roberts.

JUNIOR ORDER UNITED AMERICAN MECHANICS.

A Statement of George Sinsley of Greensburg, Pa.—How I Got Into the Lodge and How I Got Out.

I joined the Grand Army about twenty years since. Afterward I joined the Junior Order of United American Mechanics, the Golden Eagle, and the United Friends and gave the obligations of secrecy required by them before joining.

I was influenced to do into these societies by the example of the ministers of the Methodist Church, of which I was a member, and I did not know that there

was anything wrong in doing so. My wife was converted at the Free Methodist meetings held in the old Covenanters Church in Greensburg in 1892, and she was taught by the preachers of that church that it was wrong to be a member of secret societies. In a conversation with her before she became a saved woman I said to her that if she would become a Christian I would do anything she would ask me to do. After her conversion she reminded me of my promise, and asked me to give up the secret societies. I told her that I was carrying \$2,000 insurance in them, and if I died before she did she would have this money to help her, and that I could not leave the societies. She replied that she could not and would not use one dollar of it because she believed it was wrong.

I asked my pastor, the M. E. minister, whether it was wrong, and whether I should give up the orders, and he replied that he thought it was all right to belong to them and that he loved the secret orders as well as he did the church.

My conscience was troubling me, because of the promise I had made to my wife, and I began praying to God for light, and to know what I should do. I continued praying for about two months without receiving any answer to my prayers, until one evening as we were standing around the altar in the hall of the United Friends, about to take the obligation as officers elected to the various offices for the next term, I was praying that the Lord would let the light shine and tell me what to do. I knew the answer to my prayers, and I walked away from the altar, down stairs and out, never to return.

I lost all of the insurance, which had cost me about \$600 to carry thus far, and many of my warm friends became cold friends after that.

My wife died in November, 1892, telling us all that she was going to heaven, and I have always been glad that she was the means of leading me out of the orders, and that I listened to her and had my eyes opened to the wrong of secret societies.

George Sinsley.

Freemasonry.

Somersworth, N. H., Aug. 14, 1899.

Dear Brother Phillips—It is about a

year ago that I renounced Masonry, and I have been opposing it ever since by testimony in prayer meetings, personal conversation with Masons and others, and also by distribution of tracts and The Cynosure.

John Collins.

Our Question Drawer.

If you do not see what you want ask for it.

Q. What is the difference, if any, between the initiatory ceremonies of Masonry and those of Oddfellowship?—J. Fry.

A. In Masonry the candidate is stripped of his outer garments, in Oddfellowship he is not. There is no oath nor death penalty in Oddfellowship, while both are in Masonry. In Oddfellowship a chain takes the place of the cable tow and a coffin and skeleton are used instead of the canvas and the death of Hiram Abiff. In both initiations the victim is hoodwinked, and in Oddfellowship masks are worn by the members. Both institutions are equally anti-Christian, not even the name of Jesus being permitted to be used in the prayer of either.

Q. Why does Masonry refuse to receive women on the same level as men?—E. M.

A. For various reasons. A woman, unless fallen very low, would never submit to the degrading and brutal buffoonery of the preparation room. Men can enjoy the sight of another man befooled, blindfolded, haltered, knocked down and dragged out, but they could not bear to see a woman thus treated. A sensitive, high-minded, intelligent woman could never be duped into real Masonry.

Q. What is the symbolism of Jubula, Jubulo and Jubulum in the Master Mason's degree?—F. J. C.

A. These three mythical characters are one symbol, and represent the spirit of evil, night, or darkness, the Python possessing the damsel of Acts 16: 16. Python, in like manner, is the Pythias of the K. of P. society, and their chief duty, while by transposing the letters, you have Typhon, the demon of the Osirian, or Baal worship of the mysteries, "This spirit that now worketh in the sons of un-

belief or disobedience" (Ep. 2: 2, margin), the members of all secret societies, from Masons to the Maccabees.

Q. What objection can you have to a fraternal benefit society, such as the Maccabees, the Modern Woodmen, etc.?

A. The same objection we have to Masonry, Oddfellowship, of Knights of Pythias; in fact, more, because these minor societies, as they are called, are not only secret—a thing entirely unnecessary, if they are either fraternal or beneficial—but they are doing a dishonest business, and their leaders know it. They begin in debt, go on in debt, and they will finally burst up in debt. They hold out a false hope for this world, and deprive themselves of all hope for the next. If a Modern Woodman or Maccabee wants to leave anything to his widow he had better die young, for if he lives to old age, whatever money he pays the lodge will be so much money wasted.

Q. Would not the preaching of the gospel alone be a more effectual remedy against secret societies than making opposition to them a special work?—N. W.

A. Both must be employed. "Repentance toward God and faith toward our Lord Jesus Christ" is the only ground of salvation known to God's word, and a man must repent of his connection with secret societies as with any other form of sin in which he may be entangled. But in order to bring him under conviction with regard to secret societies, their designs, principles and ceremonies must be discussed and exposed. That is God's way in nearly all the books of the New Testament, and in all the prophetic writing of The Old. To discuss Romanism aright you must point out its errors and superstitions and then contrast these with the truth of the gospel, and so likewise in opposing Masonry or any other form of secrecy.

A resolution introduced at the Sovereign Grand Lodge to allow "The married daughters and sisters of Odd Fellows in good standing, in subordinate lodges, or if deceased, were members in good standing at the time of their decease, but whose husbands are not Odd Fellows," to become members, was defeated.—Triple Link.

Such English would defeat a good resolution.

Obituary.

MRS. SARAH MARIA BUCK.

In Putnam, Conn., Nov. 15th ult., Sarah Maria, wife of Hon. George Buck, died in the 74th year of her age. Sister Buck was a typical New England woman, devoted to her husband, her home and the Church of Christ. She quietly sympathized with her husband in his active opposition to the lodge, and was a devoted worker in the W. C. T. U. in her city and State. She will be greatly missed by her associates in every good word and work, and her bereaved companion has the sympathy of all who know him.

J. P. Stoddard.

REV. CLAYTON G. F. MILLER

Was born at Newton, Pa., Dec. 8, 1859, and died at his home in Millersville, Pa., November, 1899. After graduation from the common schools, he studied for a time in the Union Biblical Seminary at Dayton, Ohio. Later his life has been given to teaching and preaching. He was ordained an elder in the United Brethren Church in 1895.

A local paper says of him: "He was a talented and educated man, an exemplary Christian and citizen, a fearless minister and reformer, a kind, devoted husband and father. More than one person said of him: 'He was the best friend I ever had.'"

My observation lead me to believe that these statements are not exaggerated. Only last August I was a guest at his home for several days, while preaching and lecturing at two churches on his charge. His concern for the kingdom of Christ was marked. He was a corporate and active member of the National Christian Association, and had read *The Cynosure* many years, and sought to extend its circulation. As we saw him in the robust health and strength of manhood, we hoped for him many years to labor here for the Christ he loved, but truly "God's ways are not our ways."

The high esteem in which he was held was shown by the large attendance at the funeral of brother ministers, and

those who knew him best. We feel our own loss, and pray that God may graciously sustain those who mourn.

W. B. Stoddard.

MRS. ALMEDA KENT BAILEY.

Almeda Kent was born July 28, 1820, and was converted during a revival conducted by Charles G. Finney in Western New York. She was married at Palatine, Illinois, to Deacon B. A. Bailey, March 31, 1839, who survives her.

Deacon Bailey and wife moved to Wheaton in 1864 for the purpose of educating their children—four girls and seven boys—four of the boys are in the Christian ministry. Rev. Amos J. Bailey, now Superintendent of Missions in the State of Washington, in the early days was a co-worker with the National Christian Association, and his friendship still continues. Many will remember Rev. E. D. Bailey as agent for the National Christian Association in New England, and later located in Washington, D. C. Mrs. Bailey and her husband have lived in Chicago for the last quarter of the century; she died at the residence of her daughter, Mrs. Vogel, Friday, December 8, and was buried at Wheaton, Illinois, the following Tuesday.

Pacific Coast News.

REV. P. B. WILLIAMS, SALEM, ORE.

Solomon said, "There is nothing new under the sun." If he had lived on this coast, in these days of strange doctrines and liberal interpretations, his statement would have been questioned, I am sure. It seems that Masonic influences on the churches, through the ministry, have generated, and begotten every form of false doctrine which Satan is capable of inventing.

When individuals let go of the truth, it is remarkable how far they will swing into error.

We have here the headquarters of the "fallen angels." Those who teach that mankind are the ones spoken of in the Bible as fallen angels. They say: "Christ could not have redeemed us, if we had not been his angels before we fell." We have

some strange teachings here on the line of "Christian Science." A prayer called "The Christian" says "Every man is Christ, and every woman is a church of Christ." And again, "The blood of atonement is the blood of woman. Therefore, every individual who comes into this world literally eats the flesh and drinks the blood of Christ 'through women.'"

The editor says, "Later on I will proclaim myself Jesus the Christ." At that time he adds, "I will then heal instantly by the word of power, but now I heal gradually, like He heals the wound of a tree." The editor, of course, does not forget to tell all who wish his mental treatment when writing "be sure and enclose no less than \$1 and no more than \$10 per month."

We are pleased to report that a presiding elder of Salem has "come out" from the lodge, since our last report. I have not seen him, but received my information from one of his pastors. When I last met him I was sure he would take this stand.

We have recently been visited by Revs. David LeLasheur and E. A. Funk of the Missionary and Christian Alliance. These brethren gave us the plain, old-time gospel truths. Their visit to Salem was a real benediction. A letter from Brother George W. Shearly, of Whittier, Cal., says: "Dear Brother: I am sorry I cannot be with you in your convention. My heart is in the work, and if the Lord should ever prepare the way I think there is nothing I would like better than to expose the lodge system, from Masonry down, and plead with men for Christ's sake to come out from the lodges, and with all who are out to forever stay out. If the Lord will show the way I would like to arrange for a convention here in Los Angeles when times get better, and hope you will be able to come down and run it."

"When our lawmakers dare stand up in legislative halls and plead Masonic oath-bound obligations in defense of public crimes against election laws, it is time for all men to cry out, down! down! with such unblushing treason!"

The above was received last spring, but got mislaid. The author was a captain in the army during our civil war, and

is a seceding lodge man—I think a Mason. He is the secretary of the California State Association opposed to secret societies. He has the metal for a genuine reformer.

Some of the ministers of Albany are getting interested in the subject of reform, and are arranging for me to come and speak on the evil there.

I wish to say that since my last letter I have seen a few souls start on a better life, and some were very happily converted. I have planned for a pretty full month's work in December.

"The Mark in the Hand."

At Ross, Wash., the Free Methodists are building a dormitory to their seminary. The contract was given to Brother Peterson, an excellent man, and good workman. Now when he comes to secure the plumbing he finds that a secret society has cornered the business. The dealers will not sell him any material for use by a non-union man.

The Order will not allow their own men to do the work unless the contractor will join a secret society. This he refuses to do because he has an enlightened Christian conscience. The only chance the lodge offers him for getting his plumbing done is this: They will furnish a man to oversee the job. He is not to do any work, but he must receive \$2 an hour and \$50 bonus, and in addition to this the brother, or college, must pay the fine, which the lodge imposes for their man's working with a non-union man.

I call this robbery by the wholesale. I would rather a man would put his hand into my pocket and steal my money than to plan to rob me in this way. I am anxious to know how the fight will end.

New England Petter.

BY ELIZABETH E. FLAGG, BOSTON, MASS.

It is very noticeable that with few exceptions the leaders in the present "bees and bullets" method of impressing our civilization on a distant and weak people ten thousand miles away, belong in the Masonic ring of Worshipful Grand Masters, and Sublime Princes. This is the logical outcome—I really mean no pun—of lodge teachings. Masonry is the im-

perial principle embodied. Here is the school that surpasses all others in imbuing men with a distaste for plain republicanism, and a love for the titles and showy trappings of empire. On the other hand the leading opponents of imperialism, the Hoars and Boutwells, the Meades and Garrisons, nurtured in the traditions of our "nobler, better day," are men who have never bowed their necks to wear the cable tow. For this they have been assailed with every scurrilous and abusive epithet by a time-serving press; but what is the power back of the press that has stamped out all the old-time individuality, and made it the mere creature of party, "right or wrong?" One must be blind indeed not to see that our government is now dominated completely by the Masonic beast in all its branches, civil, military, and naval, and that more and more it "boasteth great things," as in a late utterance of one of its leading orators, that "Whatever may be the advance of imperialism * * * with our commerce, our officials, our army and our fleets, will go Masonry."

Verily; and with it will go our liberties at home, as Washington so solemnly warned the young republic in his farewell address. Have not recent events showed his almost prophetic prescience? Have not these associations, whose real design is to direct, counteract or awe the regular deliberation and action of the constituted authorities already "become potent engines by which cunning, ambitions, and unprincipled men" have been "enabled to subvert the power of the people, and to usurp for themselves the reins of government?"

Masonic School Principals.

Poison the springs of education and what remains for the enemy to do in the way of working a nation's ruin?

Already this is being done to an extent that few imagine who have not looked beneath the surface.

To mention an instance. There is a certain academy located in one of our hill towns where the morals of the pupils are in a shamefully low state. The consequence has been some shocking scandals, bringing shame and grief to parents who had far better have let their sons and daughters grow up illiterate than to educate them at such a cost. The school has

a Masonic principal, whose own conduct with some of his female pupils has been open to serious question on the score of propriety if nothing more.

In a second institution of learning, also located in one of New England's country towns, another Masonic principal has organized within the school two secret societies, one for the boys and one for the girls. These young people are thus inoculated with the lodge virus at just the age when it takes most readily. It is time that the danger from this source was more fully realized. The Secret Empire is bidding for the children, while it is silently undermining the citadel of moral character the ignorant and unthinking parent who, Galileo-like, "cares for none of these things."

Masonry, in laying its plans for universal dominion, is not likely to forget the importance of putting Masons in the pedagogue's chair, wherever possible—especially in the country towns. They who are to be the voters and rulers of the next generation are thus placed at the most susceptible age under the tutelage of men whose teaching is on the line of secrecy instead of openness; with the result that when they reach manhood, habituated to the artificial support of a secret organization, they lose all power of standing alone. Men who dare to think for themselves.

"Men whom the spoils of office cannot buy,

Men who possess opinions and a will,"
are not trained by Masonic instructors.

Masonry's Programme.

Masonry is wise in her generation. She is not proceeding in any random, haphazard, hit-or-miss fashion, but according to settled plans matured in her secret councils, and executed to the letter by emissaries she can trust. Her generals have the whole country mapped out before them, and in planning their campaigns not a hamlet or village is too insignificant for attention. Here is an agricultural community. These plain farmers will not be caught with the glamour of Masonic regalia. Good. Just the place to start a Grange. Here is a place where the people are too intelligent and virtuous. They will be shy if the Masonic beast shows at once its cloven foot, but they will take kindly to a lodge of Good Tem-

plars. There is a Masonic pastor in the neighboring town. Just the time and place to initiate a few of those young men, who will naturally think that an organization which is good for their minister to join will be good for them. In another parish the pastor is an Odd Fellow, and who will object to the I. O. O. F.'s setting up their banners under the shadow of his name and example?

But here is a community where for one reason or another the material is so poor for lodge purposes as not to warrant any work—with the adults. But there are the children—the best material in the world to take the lodge seal. And with a smile of satisfaction Masonry dispatches one of her most trusted satraps to gather them into a juvenile society with a name so fine and an object so worthy that the bit of secrecy thrown in will never be noticed.

To train up a generation of lodge vassals in the place of freemen; this is the end to which Masonry is working, well knowing that it is the only way by which she can get the complete control of our body politic. For this she is willing to make peace with her ancient enemy. Then when the pillars of our republic are tottering to their fall, she will be the first to proclaim popular government a failure, and conspire to establish in its stead a despotism resting on bayonets.

This is her program, and whether she succeeds in carrying it out will depend on whether the nation awakes to its danger in time; or flattered by dreams of commercial supremacy, of open doors in China, and colonies on the far Pacific, sleeps on till she has lost the substance of liberty and retains at best only the mocking shadow.

From Our Mail.

WHEATON COLLEGE.

Wheaton, Ill., Dec. 20, 1899.

To the Editor Christian Cynosure:

Dear Sir—Former kindness and fraternal co-operation in educational work lead me to send to you a few words respecting our winter term, which opens Jan. 2.

The attendance at present indicates that we shall have with us in January a

larger number of students than hitherto. The teachers in the institution now number twenty, and the work of instruction is more perfectly organized than ever. Those who have partially completed college training and dropped out of their work, those who wish to specialize in ancient and modern languages, sciences, or mathematics, those who wish to prepare themselves for wage-earning as book-keepers or shorthanders, are particularly invited to correspond with the president of the institution.

The present senior class is the largest known in the history of the college, and in the business department special facilities are offered. Any persons interested in educational matters are invited to correspond, or, better still, to visit the institution, where they will always be welcomed.

With sincere regards, I am, fraternally yours,
Charles A. Blanchard.

MINISTERIAL FAITHFULNESS

On the 12th of December I spoke on "The Modern Woodman," to one of Rev. H. J. Strand's congregations in Freeborn County, Minnesota. A young man who had come to Albert Lea and been induced to join that society. Rev. Strand intends to enlighten his congregations on the subject of secret societies. Such as join secret societies will be instructed from the Word of God, and if they persist in lodge idolatry they will be expelled from the congregation. (Rev.) O. T. Lee.

ECCE ORIENTI AND HAND BOOK.

Rev. Fechtenburg relates that when he showed Ronayne's Handbook to a Free Mason the man was surprised and brought out his Ecce Orienti in order to make comparisons, and, lo! there the ritual, with a few small differences, was translated into good Anglo-Saxon. The man prefers the English and Rev. Fechtenburg will endeavor to make a trade. Rev. Fechtenburg has good hopes of getting the man out. O. S. Lee.

Northwood, Iowa.

I am doing some missionary work about Berea, Ky. I preached last Sabbath to the College Union Church and

helped administer the Lord's Supper. Next Sabbath I have an appointment out among the hills. My kind regards to all the friends. I remain as ever, yours in Jesus,

(Rev.) S. F. Porter.

Dec. 8, 1899.

Boston, Dec. 7, 1899.

Dear Brother Phillips: I have just read the December number of Christian Cynosure. It is an up-to-date "Star" number, "striking twelve" on events before the public. No man who wants to keep abreast of the living issues between Christ and anti-Christ, striving for the control of the church, state and home can afford to do without it.

(Rev.) James P. Stoddard,

Secretary New England Christian Association.

JEPHTHA'S VOW.

Jephthah's vow was a rash one, Whether his daughter was sacrificed or consecrated—whether she was devoted to celibacy or for a burnt offering—makes little difference. In either case he had no right to fulfill it. John Brown.

Clear Lake, Iowa, Dec. 11, 1899.

CHARITY (?) LODGE.

Three years ago I moved to this town, Rockbridge, Ill., and became acquainted with an old, feeble man by the name of Geo. Smith. He was commonly called Uncle George.

He was a devout Odd Fellow, but wicked in his life, and not having been seen at a church meeting for many years. For several years he had been too feeble to work and was kept by a lodge brother, who was to get his insurance when the old man died. This was found out to be of no worth, so the old man was boarded by the lodge for a few months; then sent to the "poor house," where he died in less than two weeks of a broken heart. The county furnished the expenses of his burial, while the lodge that let him die in the poor house, furnished the gaudy show and pompous ceremony, and got the glory.

He had been faithful to his lodge; he loved his lodge; he attended every meeting that he was able, but when he could

no longer help them or himself he was abandoned to die. Then a Baptist preacher, a brother to him in the same lodge, stood over his cold clay and county coffin and preached his funeral, wearing all the regalia of the lodge.

(Rev.) B. E. Antrobus.

THE LODGE THE FOE OF TEMPERANCE.

Of all the evils existing in our land, the lodge evil is the greatest. It has its hand on everything pertaining to building up Christ's kingdom.

By a great many, intemperance is considered the greatest evil that we have to contend with; while we admit that it is a terrible curse, taking 100,000 precious souls for whom Christ died down to drunkards' graves, annually, yet we believe that the lodge evil lies underneath the liquor traffic, and is the potent factor that keeps it from being wiped from our land.

For instance, where we are so fortunate as to have a prohibition law, it can not generally be enforced for this reason—that our officeholders are usually secret society men, and those that violate this law are also lodge men, consequently the officers must see that these law-breakers are cleared, even though we have evidence sufficient to convict them.

Let me cite you to an instance of this character, that occurred at a little railroad town in Decatur County, Kansas, near where the writer of this once lived. It was very evident to some of us that lived in the surrounding country that liquor was sold in our little town, as we could often see the terrible effects of the accursed stuff. There was one good temperance man in the community who was brave enough to endeavor to ferret out the case, and have the guilty ones punished. At a public gathering held at this town some young men that were in the office of the druggist, got very noisy, so much so that the proprietor became alarmed for fear of being exposed, knowing that they had bought the liquor from him. He threatened to kick them out if they were not more quiet. This angered the young men, and they threatened to expose him. This temperance man was

present and heard the talk; and on the next day, when these young men had become sober, conversed with them on the subject, and they asserted that they had not only bought liquor of the druggist but of every business man in the town, except one; and that they would swear to the same if brought up as witnesses in the case.

This man proceeded to have these business men arrested; the case was brought before the County Attorney, who announced in the beginning that he would not have a public trial; that only he and the sheriff and one witness should be present when taking the evidence. This mock trial lasted during the day, and the attorney made it known that there was not evidence sufficient to convict these men. It is needless to say that these business men were Free Masons and the County Attorney and Sheriff were the same, and were all bound to uphold them in this nefarious business.

We will close by saying there is no greater foe to the temperance reform than that of the secret lodge.

Hattie B. Coulson.

Scotts Mills, Ore.

WAHOO NEWS.

About a year ago a Men's Union Weekly Prayer Meeting was organized in Wahoo, Neb. They have devotional exercises, then a Bible reading. The leader is appointed two weeks ahead and announces his subject; this gives ample time to prepare for it.

Rev. W. C. Paden, minister of the Reformed Presbyterian Church, having been appointed leader, announced his subject as follows: "Secret Societies are not in harmony with the Bible." This announcement brought out some of the lodge members. Rev. Paden proved from the Bible that the only way of salvation was through Jesus Christ, and then proved from the lodges' own books that Christ was excluded from the lodge. Rev. Campbell, a Presbyterian minister, undertook to prove that Christ was not excluded from the lodge. He declared himself an Odd Fellow, but he made a perfect failure of it; it became evident that he did not know much about it himself. Mr. Paden answered him in good shape

and in a mild, pleasant and Christian spirit.

As a result of this Bible reading, an aged man stated that he had been an Odd Fellow for twenty years, but he learned things during that discussion that he never knew before about his order; another said that he had been a member for twenty-six years, and if what Mr. Paden had said was true, he would get out of the order; another said that he had been assured there was nothing in the order that would conflict with his religious or his political views. The facts as brought out seemed to show that many of the lodge members do not know much about them, after all.

It certainly took moral courage on the part of Rev. Paden to give this Bible reading, but the results were most gratifying. He did it in such a firm and pleasant way that even those lodge members that did not endorse his teaching respect him.

Joseph Manners.

PROTECTING THE MASONS.

Encouragement has recently come to me from an unexpected source. The antis are reported as conferring a blessing on those who say all manner of evil against them, by shielding them from their worst enemies.

I am told by one in a position to know that "there is a class of one-idea, narrow-minded, obstinate persons, who will tolerate only one creed in the lodge, and who refuse to accept any one as Savior and Lord but Jesus of Nazareth. When these mulish people get into the lodge they are forever creating discord, and making trouble. The peace and harmony of the brotherhood is broken and its benevolent work interrupted. By calling attention to the true genius and universal character of their religion, many are kept from joining under misapprehension, and much valuable time is saved for work, that would otherwise be consumed in controversy and discipline."

It is certainly a great pleasure to render even this humble service to our benighted brethren, and we propose to continue our helpfulness until they are relieved of every conscientious or Christian member, and the Christlessness of

their system is proclaimed from every "housetop."

Our good sister, Mary F. Smith, of Springfield, Mass., was stricken with partial paralysis Sept. 1, by which her left side was chiefly affected. She is slowly but we trust surely recovering from the shock, and desires to be remembered in the prayers of God's people. She has her senses perfectly and sits up a part of the time, though unable to walk without reliable assistance.

(Rev.) J. P. Stoddard.

Cedarville, Ohio, Aug. 7, 1899.

Like the tone of the Cynosure very much. (Rev.) W. J. Sanderson.

Covington, Ohio, Nov. 7, 1899.

I was glad to hear of the good report of the convention. I believe that they are the right thing to hold. It concentrates the anti-secret forces.

(Rev.) I. J. Rosenberger.

Varying Voices.

"When a brother stays away from his lodge habitually, there is a reason for it."
—Masonic Standard.

And often a good reason.

"In Texas it is a Masonic offense for a Mason to visit a lodge in that or any other jurisdiction, who is at the time suspended for non-payment of dues, and a trial may be had at either a stated or a called communication, as the Master may direct."—Amer. Tyler.

Moral: Let the dues go into better uses, and don't visit lodges any more.

"In the last twenty years the lodges in Wisconsin have 'raised' over 14,000, and, notwithstanding only 3,000 have been lost by death, their net increase is only 6,000."—The Tyler.

"You can't fool all the people all the time."

The silly story of the lodge "goat" has been dead many years, yet there are editors of secret society papers who are youthful enough to print this same old, worm-eaten joke as something new. Why

not invent a new "gag," brothers, and let the old one rest in the grave where its must-covered carcass has lain so long discarded? There is no longer point or pith to it—let it lie alone and stop lying about it—and stop attempting to write "poetry" about it.—The Knight.

While you are about it, turn a flock of silly things out to grass with the old goat.

The first printed constitution of speculative Masonry was recognized in 1723.

A Masonic traveler and newspaper correspondent quoted in the American Tyler, April 15, 1899.

Was it in Hebrew? Is the original copy used by King Solomon shown to wide-eyed American visitors as part of the archives of the Swan's Inn lodge?

"We all came to this refection for a royal time to-night,
Which you find at all the banquets given by the Scottish Rite;
There was plenty food, the kind was good,
the wine was out of sight,
And the jokes, though few, were all brand new, and gave us much delight."

Sung by W. N. Brunt at a Consistory banquet in San Francisco Jan. 18, 1899, printed by the Trestle Board and copied by the Tyler.

Trust them for putting the wine out of sight.

An exchange says the poet that sighed "for a lodge in some vast wilderness, some boundless contiguity of shade," must have given vent to his feelings before Odd Fellows' lodges had an existence.—O. F. Companion.

He would sigh in a vast wilderness of lodges now.

Essenism means the brotherhood of man; and, in this case, that includes all, for man embraces women."

But that is only a brother-in-law.

Brother Knight M. C. Calogne, Captain of Company A, Essenic Army, New Orleans, La., is every inch a soldier. In the last number of the Review his cut appeared with a name beneath that mother-in-law and other good friends failed to recognize, and the Captain himself wondered whether it was him or not. But, with heroic courage, he bore it patiently, extending to the perverse printer the hand of true Essenic toleration

and charity. Consequently, both still live.—Knights' Review.

But which was it, really? Was it him, or was him it?

"The acceptance by a member of a withdrawal card severs his connection with the Order, and he is not entitled to the benefits of the order, except by courtesy."—O. F. Companion.

The brother has been faithful twenty years; is now sick and poor; he cannot pay the dues and so takes his card; a souvenir; and loses all chance to receive benefits. The three links are snapped.

Some men try soliciting new members as an Indian tried feathers. He took one feather, laid it on a board, and slept on it all night. In the morning he grunted out, "White man say feathers heap soft; white man heap fool—humph." Some members ask one person to join the Order, are refused, and never ask another.—Knights' Review, from an exchange.

Some men try the lodge one night and find the same truth; some discover it more fully after trying longer.

The Pythian World, quoted by the Knight, claims among Knights of Pythias, McKinley, Bryan, sixty-four members of Congress, twenty-three Senators, the late Secretary of War, the Secretary of the Navy, the Attorney General, one Supreme Court Judge, and thirty-five State Governors.

The proposition to debar persons engaged in the sale of intoxicating liquors as a beverage in any capacity was defeated by a vote of 8 yeas to 103 nays.

The following, on motion of Representative Grace, of New Jersey, was adopted:

"Resolved, That State Great Councils may be empowered to enact laws prohibiting the admission of saloon-keepers, bartenders, and liquor dealers into any tribe under their jurisdiction."

On motion of Representative Keffer, of Iowa, the above was referred to the Judiciary Committee to frame a law covering the points in the resolution.—Buckeye Trail.

Wonder what the fire-water law will really be after simmering.

"Applicant."—An applicant for the Ranks of Knighthood must be "a white male," of "good moral character," "twenty-one years

of age," a "believer in a Supreme Being," of "good health," "able to read and write," and neither a "professional gambler, a saloon-keeper, bartender, or retail dealer in spirituous liquors, wine, ale or beer."—The Knight

A Pythian must not be a colored man like Uncle Tom or Fred Douglass, and if he deals in liquors, wine, ale or beer, it must be as a distiller, brewer, or wholesaler.

The scholars of our day have proven that the religious rites of the early Christians were scrupulously guarded as secrets, and termed sacred mysteries; and at his initiation the Christian was given a white stone on which a new name was written to be kept as a badge of membership.—Voice of Masonry.

Kindly give us the names of two or three of these scholars. And, while you are about it, please name the century in which baptism ceased to be a secret. Bah! What apt children the Father of liars has.

The entertainment to be given in the auditorium of the Masonic Temple Monday evening, April 24, by Ashlar Lodge, No. 91, F. & A. M., will be filled with features of a nature which will prove a surprise to the members and their friends who may be present. The program will embrace coon songs, rag time, cake-walk, acrobatic dancing and other features. The entertainment committee is leaving no stone unturned to make this the event of the season in Masonic circles.—Tyler, April 15, 1899.

The Tyler also reports a "monster pedro party" at the Masonic Temple (Detroit), the play being followed by a hop. The names of the winners at cards are given. It mentions the annual banquet and ball of Great Western Lodge at Windsor (Mich.) where it says progressive pedro was indulged in until lunch was announced, and dancing followed afterwards.

The question of political or religious creed is not allowed to weigh in the test of qualifications for membership. The applicant must be a free white male, twenty-one years of age, of good moral character, good health, industrious, and a believer in the existence of a Supreme Being, in whose hand all power exists.—Buckeye Trail, organ of Red Men.

"Believer in the existence of a Supreme Being," and "The question of religious creed is not allowed to weigh."

Please weigh these expressions.

CAN'T THE HOURS BE LIMITED, TOO?

"The Rebekah State Assembly of Illinois had added a new plank to the 'eligibility law' by adopting a resolution limiting the age of children accompanying parents to lodge meetings to 1½ years."—O. F. Companion, Feb., '99.

The Roman Catholic church is not opposed to secret societies except such as are not under her control. It is not a matter of principle, as she would have the world believe.—The Knight, July, 1898.

CONTRIBUTIONS.

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for the work of the **National Christian Association,**

payment to be made, 1900,

to William I. Phillips, Treasurer, 221 West Madison street, Chicago, Ill.

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1. The payment of \$50.00 at one time to the Treasurer of the National Christian Association may constitute the donor, or any friend of the Association whom he may designate, a life-member, with full privileges of membership and the Christian Cynosure for life.

2. The payment of \$1.00, as above, shall constitute the donor an annual contributing member, with honorary privileges at meetings, and annual reports of the Association.

3. All persons chosen by churches, or church assemblies, co-operating with the Association, and from State auxiliary associations, as their representatives to its meetings, such delegations being limited to one from each body, shall have full privileges of membership during the period for which they are elected.

ed for in one led by the Spirit. The New York *Witness* thus reports his remarks on Wednesday, April 5th:

"Now look at 2d Thessalonians iii., 6: 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us;' and 2d Corinthians vi., 14: 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.' Now if that is not a very clear language, that if we are going to keep company with God we have got to be separated from the world, I don't know what is. I don't know but that it would be a good thing to stop preaching the Gospel, and preach separation. This idea that Christians have got to be mixed up with ungodly men, is all contrary to the word of God. Oh! that some prophet would be raised up that would cry separation until we get the church of God separated from the world! 'Be ye not unequally yoked together with unbelievers.' Some say that it is matrimony. When I was in Philadelphia I spoke upon the text, and after the sermon a minister came down and said he agreed in almost all I said, 'but I don't think,' said he, 'that it meant secret societies.' 'Do you belong to one?' I said. He said yes. You see people will not admit that a text applies to themselves. I think the thing, however, is very plain. If I am yoked up with an ungodly man how is God going to walk with me? How are we going to walk together except we be agreed? Mr. Moody then proceeded to show that in business and in matrimony we should be united with Christians, and in a general way urged upon all Christians the necessity of not conforming to this world, but keep constantly looking to Jesus.

In Chicago at a Christian Convention.

Is it consistent with a deep state of spirituality to unite with secret societies and take their oaths?

ANSWER BY MR. MOODY.—Of course every man must do as he pleases. I can't speak for others, but I could not belong to a secret society. Christ said, "In secret have I said nothing;" and Paul says, "Be not unequally yoked together with unbelievers." I would not like to be yoked up with unbelievers in anything. I don't see how a Christian man can yoke himself in partnership with an unconverted man. I know a Christian who is in difficulty

D. L. MOODY, —ON— SECRET SOCIETIES.

In Philadelphia.

The following extract is from the *United Presbyterian Worker*, Philadelphia, for April 1876.

"Mr. Moody is generally fearless in the utterance of his convictions. An illustration of this may be given. In one of his 'Bible readings' in this city his subject was 'Walking with God.' He read and explained several passages relating to this subject. Turning to 2 Cor. vi. 14, he read, 'Be ye not unequally yoked together with unbelievers.' 'Now,' said he, 'some of you may be hit by what I have to say on this text. But I pray God to help me to tell you the truth.' 'Amen,' 'amen,' came from several quarters in the audience. 'Some of you that are saying 'amen' may get hit,' said Moody. Then reading the passage again, 'Be ye not unequally yoked together with unbelievers,' his first remark was, as nearly as we can remember, 'Some of you would give up your connection with secret societies if you would obey that text. Believers and unbelievers are together in these, and Christians are thus unequally yoked.'

In the Hippodrome, New York.

Mr. Moody has made a record against the anti-Christ of the lodge of which no honest Christian man need be ashamed. In Brooklyn he bore testimony that the assumed benevolence of the lodge cannot be compared with the exercise of the genuine virtue by the church. In Philadelphia he explained the word of God to be against the lodge alliance, and in the crowded Hippodrome in New York he repeats this exposition, and shows that his testimony is not heard alone before the public audience. In this good work Mr. Moody literally follows the Lord, who for us "made himself no reputation." For a popular evangelist of Mr. Moody's experience to stand for this truth before the whole Christian world is an act of moral courage only to be look-

their sin because I let them get into the church; but they were *cleaned out*, and they *never came back*. This idea of promoting temperance by yoking oneself up in that way with ungodly men is abominable. The most *abominable* meeting I ever attended was a temperance meeting in England. It was full of secret societies and there was no Christianity about it. I felt as though I had got into Sodom and got out as soon as I could. A man rescued from intemperance by a society not working on Gospel principles gets filled with pride and boasts about reforming him self. Such a man is harder to save than a drunkard. "But, Mr Moody," some say, "if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches." But what if I do? Better men will take their places Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

Mr. Moody in Boston, March 31, 1877.

In a glowing discourse on the subject "Walking with God," he is reported by the *Boston Globe* as saying: "What right has a praying man to marry a frivolous, scoffing young lady that hates Jesus Christ the Bridegroom of the church of God? 'Be ye not unequally yoked together.' It means more than that. What right has a Christian man to be in some of these lodges where there are infidels and sceptics that care not and scoff at the Word of God. The Word of God pumps right through such a profession of faith. People want me to

JOIN CLUBS, REFORM CLUBS, LODGES, ETC.

Not I. I will not yoke myself up with anything of the sort. Separation is what we want if we would have power. Let us not vacillate here and there and be catering to public opinion. I had rather berejoicing in Christ, with God leading me, *alone*, than have all Boston applauding, walking without God."

him—or make him do an infamous thing. Separate yourselves from the world and the things of the world. God wants his people separate. They will have ten thousand times more influence when separate from the world. It is separation, not compromise that we want. The cry ought to be raised all over this Western country, "*Separation, SEPARATION!*" But people will say, If you take that stand—lift yourselves so high—a great many of these men will leave the church. Never mind. If we should lose some church members we shall gain many that are better men. Hundreds will come in and take their places. There should be no compromise. Some try to control the pulpits on this subject. They say, "He don't preach according to our ideas. We don't want him." May God, in his love, deliver us from the many difficulties we have to contend against."

Later in Farwell Hall, Chicago.

In his Bible reading in Farwell Hall, Chicago, Dec. 14th 1876, Mr. Moody took for his text, "Walking with God." As one of the conditions of this state he mentioned separation from the ungodly, quoting Paul, "Be ye not unequally yoked together with unbelievers." These words, he said, must mean something, and he made three distinct applications of them: as forbidding business partnerships with unbelievers, entering the marriage relation with an unbeliever, and joining secret lodges. On the last topic he said: "I expect I will be treading on some one's toes, perhaps some in the audience, and perhaps some of these ministers; but *out with it*. I do not see how any Christian, most of all a Christian minister can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. *They are unequally yoked with unbelievers*. "But," says some one, "what do you say about these secret temperance orders?" I say *the same thing*. Do no evil that good may come. You never can reform anything by unequally yoking yourself with ungodly men. True reformers separate themselves from the world. "But," you say, "you had one of them in your church." So I did, but when I found out what it was I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the

Odds and Ends.

Office Boy—"Mr. Gayman sent me to tell you not to keep dinner waiting for 'im this evening. He's got to go to the lodge on important business."

Mrs. Gayman—"To the lodge? O, yes. He is going to 'ride the goat,' I suppose?"

Office Boy—"No, I don't think it's a goat. I heard 'im tell Mr. Quickstep he was going out on a little lark."—St. Louis Humorist.

A Scotch parson once upbraided the blacksmith of the village for not paying his church rate.

"But I never go to the kirk," said the blacksmith.

"That is your fault," said the minister; "the kirk is always open."

A few days later the blacksmith sent a bill to the minister for shoeing his horse. The minister indignantly protested that his horse had not been shod.

"That's your fault," said the smith; "the forge is always open."—Exchange.

The lukewarmness and lack of interest evinced on the part of the membership of some lodges, and hence lack of attendance at lodge meetings, is very largely attributable to the neglect, carelessness, and, in some cases, want of the necessary qualifications on the part of the officers themselves.—Masonic Review.

It cannot be wholly charged to the officers; the trouble lies in the thing itself.

The Masonic Advocate for February announces the failure of the Masonic Mutual Benefit Society of Indiana, with accrued liabilities for death losses amounting to one hundred and thirty-five thousand dollars, and with about four thousand dollars in the treasury. The Advocate says: "To pay off the liabilities, including expense of collection, would require an assessment of one hundred dollars on each member." We suppose that will be the result, as such a proceeding followed the failure of the Masonic Benevolent Association of Illinois, at Mattoon.—Voice of Masonry, February, 1898.

Meanwhile the members have at least grown older, while some of them may have become ineligible to genuine life insurance.

"Good morning!" How it is said in various countries:

"How are you?" That's Swedish.

"How do you do?" That's Dutch.

"How do you stand?" That's Italian.

"Go with God, senor." That's Spanish.

"How do you live on?" That's Russian.

"How do you perspire?" That's Egyptian.

"How do you have yourself?" That's Polish.

"Thank God, how are you?" That's Arabian.

"May thy shadow never grow less." That's Persian.

"How do you carry yourself?" That's French.

"How do you do?" That's English and American.

"Be under the guard of God." That's Ottoman.—Lutheran World.

At a social gathering of jolly tars, Captain K—— propounded a conundrum that called forth a number of clever and witty answers. He asked: "Can any of you tell me when a ship may be said to be in love?"

"I can," called out Jenkins. "It's when she wants to be manned."

"Just missed it," quoth the captain. "Try again. Who'll be the next?"

"I will," responded Joe. "It's when she wants a mate."

"Not correct," replied the captain. "The question is still open."

"When she's tender to a man-of-war," suggested Lieutenant Jones.

"Everything but correct," responded the captain.

"When she's struck by a heavy swell," suggested Cornie.

"No, no," said the captain, "come, hurry up."

"When she makes much of a fast sail-or," cried Simpkins.

Here there was a great groan.

When peace was restored, the captain said: "You might have answered, 'When she hugs the wind,' or 'When she runs down after a smack,' or 'When she's after a consort.' But none of them would have been right. The real answer is, 'When she's attached to a buoy!'"—Christian Endeavor World.

Newspapers and Reform.

A FRATERNITY MAN.

When President McKinley took the oath of office he wore the badge of Sigma Alpha Epsilon.—Saturday Evening Post, Philadelphia, Oct. 28, 1899.

LEADER RICHARDSON.

As a matter of fact, Richardson of Tennessee is about the ablest Democrat in Congress. Much of his success is due to Masonry. He has been grand master of Masons in Tennessee, grand high priest of the Grand Chapter of Royal Arch Masons of that State, and inspector general, Ancient and Accepted Scottish Rite, thirty-third degree. His age is 56.—The Press, Dec. 6, 1899.

NO "FRATS."

No Greek letter fraternities are allowed in the United States Naval Academy—no secret society of any kind, in fact—and a society of which I was a member was a surreptitious one. It was called the "Knights of the Golden Anchor," for what reason no one could ever tell, for the society was a cooking club, pure and simple. We had a weekly orgie, the materials for which would be a gas stove, a few oysters (bought), and some butter, pepper and salt and dry bread abstracted with great difficulty from the mess hall. There were eight members in the club, which held its session after taps.—Saturday Evening Post, Oct. 28, 1896.

KNIGHTS AND LADIES OF HONOR SECEDE.

Chicago, Nov. 19.—About 2,500 Chicago members of the Knights and Ladies of Honor have seceded from the organization because of dissatisfaction with the management of the affairs of the body by the Supreme Lodge. Fourteen lodges in Chicago have withdrawn and have set up a rival concern which is styled the German-American Federation of Illinois.

KIPLING'S CURSE

(New York World, July 9, 1899.)

Before Rudyard Kipling had ever seen the United States he saw in Japan a cheap American reprint of a British book—just a reprint as British publishers made of Amer-

ican books in those days before international copyright.

Then he cursed the United States with this curse, which is omitted from his book, "From Sea to Sea," but which is kindly printed in The Bookman by Luther S. Livingston.

* * * * *

You shall be given over to the cult of the tin-pot secret societies and the organizing of "tupenny-hapenny" processions, the spouting of nonsense and the perpetration thereof.

MASONRY VS. POPERY.

(Special cable dispatch to the World.)

Paris, Nov. 11.—As soon as the Chamber of Deputies meets a bill will be introduced, backed by a powerful Republican group, to expel from France Jesuits and other religious congregations, male and female, excepting the Little Sisters of the Poor and nuns in the hospitals.

Besides, a committee on the budget wherein the suppression of the annual appropriation that maintains an ambassador to the Vatican was recently voted will strongly attack the maintenance of such embassy near the Pope, who is no real sovereign.

Both these measures will be fought and defended fiercely.

A MASONIC ADVERTISEMENT.

Here is a story of Freemasonry on Majuba Hill, South Africa. A slightly wounded commissariat officer was being covered by the rifle of a Boer sharpshooter, when the former made a Masonic sign. The Boer lowered his rifle and, stepping over to the other, made him a prisoner, but treated him in a specially hospitable fashion as a brother member of the craft. The commissariat man ascertained that Mr. Kruger and Gen. Joubert were also Freemasons.—London Chronicle.

BOY'S DEATH UNAVENGED.

Grand Jury Urges Law to Prevent Horse-play at Initiations.

Geneva, N. Y., Dec. 9.—The Seneca County Grand Jury failed to find an indictment in the Berkeley drowning case. A resolution, however, was presented recommending an act of the Legislature prohibiting "horse play" in college fraternity initiations.

(A full account of the killing of young Berkeley is found in the December, 1899, Christian Cynosure.)

CERTAIN FACTS ABOUT LODGES.

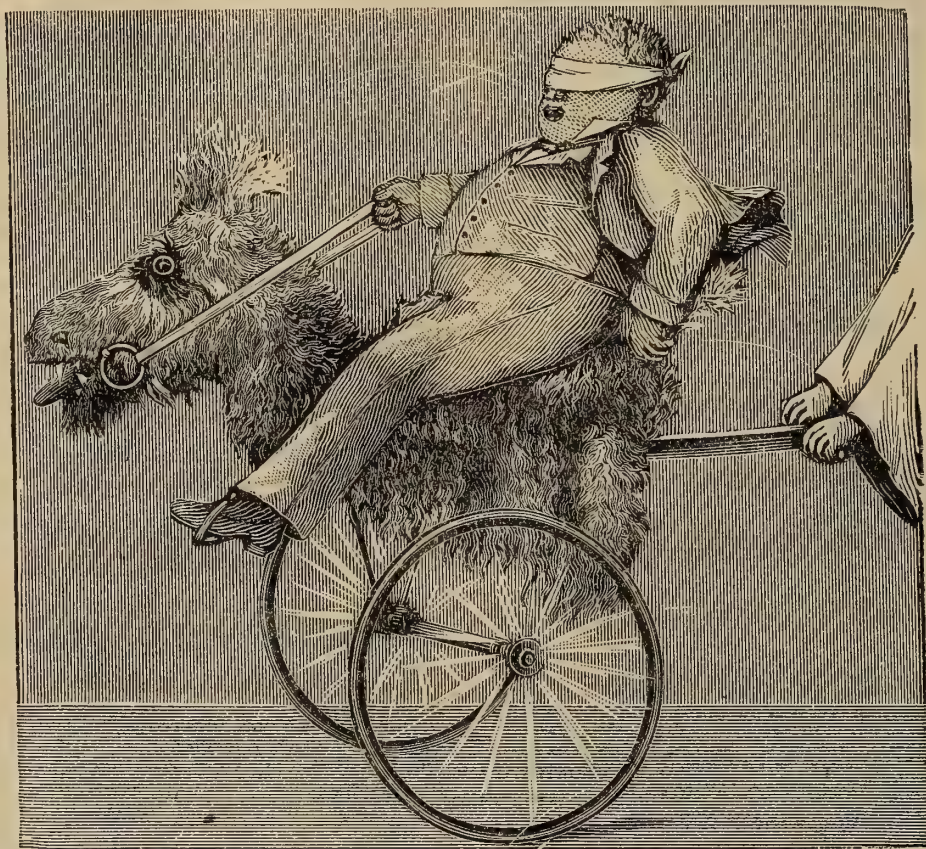
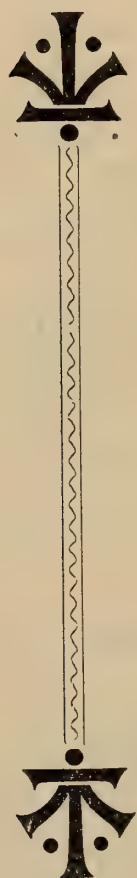
In attacking what we think is an evil, let us limit ourselves to facts, and not be tempted by suspicion, mere prejudice or hearsay to challenge to battle. If an institution is wrong, God will show it up in its proper colors. He makes evil betray itself.

Here are certain facts about lodges gleaned from a lodge paper published by a certain lodge.

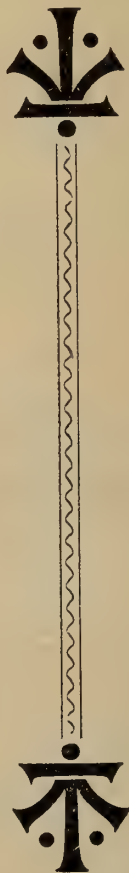
above." What a miserable, cheap travesty of the biblical heaven!

But there is variety before us, and now and then something of a blaspheming variety. The paper gives an address delivered at a lodge entertainment, eulogizing the particular lodge in question, and in it occurs this daring phrase: "that great order founded by the author of the Golden Rule."

Dear reader, think of such a smirching dishonor paid to the Lord of Glory, who



THE REAL LODGE GOAT.



On one page is an advertisement of a "New Burlesque Ritual entitled Sublime Order of the Knights of the Zoroaster. An up-to-date ritual for the use of all lodges, camps, etc., for public entertainments." It is entitled "The Wild Ass," and accompanying it is a small cut showing the figure of something that looks like a toy ass mounted on a wheel; and seated on the ass is a fat man blindfolded, and making a pitifully wry face in trying to keep his seat. It is stated in connection that 600 copies of the rite have been sold.

On another page is a letter by a lodge member whose baby Ruth had died. The letter acknowledged a wreath sent by the lodge to grace the funeral obsequies. He closes by trusting that "we will all meet our loved ones in the Great Assembly

founded no order, but a church big enough for all classes, rich and poor, admitting into its fold all who profess a simple faith in Christ, without requiring a code of secrets to be memorized, thus encouraging narrow sectarianism, and practicing respect of persons. It takes marvelous audacity to call the Author of the Golden Rule the founder of a lodge. Could a Christian do such a thing?—Editorial, "The Mennonite," December, '99.

Mrs. Skowler—You will have to go, Mary; I can't put up with your impertinence any longer. I'm sorry I can't give you a recommendation.

Mary—It's all right, mem; my leaving alive will be all the recommend I need.—Boston Transcript.

JOY OVER BLOW TO MAFIA.

(Special cable to the Chicago Tribune by Oscar Durante.)

Rome, Nov. 23.—The Socialist Deputy, De Felice, in the Chamber of Deputies, has introduced a bill providing for a thorough investigation of the causes and development of the Mafia in certain parts of Sicily, where it has become notorious.

The Notarbartolos trial in Milan is steadily increasing the chain of evidence against Deputy Palizzolo as being the leader of the order, and showing that he was a trustee while the victim was the president of the Bank of Sicily at the time of his assassination. It is now practically certain that Palizzolo will be arrested some time during the coming week.

Capture of Palizzolo Lifts Burden from Italy

Rome, Dec. 10.—The press of the entire peninsula is jubilant over Palizzolo's arrest, believing it to be the initiating of the annihilation of the Mafia.

Evidence Against Mafia.

Palermo's police delegate, Napolitano, has testified that Palizzolo also decreed the Micelis murder, in 1802, and directed the killing of Fontana's accomplice to suppress evidence. The witness, Garavina, testified that the Villabates City Council was composed entirely of Mafia members, and that the Assessor was also a Mafia chieftain.

Feasted Over a Murder.

The witness, Draggo, testified that the Notarbartolo murder was celebrated with a feast at Palizzolo's home, where the assassins and the Mafia chieftains assisted.

Opposition Blames Government.

The opposition press blames the government for encouraging the Mafia, saying that Palizzolo received last year the high title of Commendatore. The public generally deplores the efficacy of the Mafia's dark movements in succeeding to extend its malevolent influence into the realm of justice and politics.

Palermo's Giernale di Sicilia urged the government to proceed fearlessly with the moral and material regeneration of the country.

The Jesuit General, called "the black pope," is removing his residence to Rome from Fiesole.

IS IT AN INITIATION OUTRAGE?**H. G. Wolfe Sent to Hospital, Where Information Is Refused.**

Hudson G. Wolfe, of No. 107 West Forty-third street, was removed from the Masonic Temple, Sixth avenue and Twenty-third street, to New York Hospital late last night, seriously ill.

What his illness was the hospital authorities declined to say. At Mr. Wolfe's home nothing could be learned.

All information about the case was denied at the Temple—New York World, Dec. 2, 1899.

DEATH IN INITIATION JOKE.**Man Will Die from Burns—Humorous Workmen Arrested.**

Chicago, Nov. 9.—John Shinder probably was burned fatally to-day through an attempted joke. Two fellow workmen bound him with a tarred rope, and, after lighting it left the room, thinking it would burn slowly.

In an instant the prisoner was a mass of flames. The cord burned in two, and he ran, screaming, into an adjoining room, where other workmen tore the flaming clothes from him. Charles Becker and Allie Chudzinsky were arrested. They said that Shinder, being a new man, they merely wished to initiate him.—The Press.

PADDLE CONTAINING WHAT PROVED TO BE AN INFERNAL MACHINE IS APPLIED TO VICTIMS.

(Special to the World.)

Carbondale, Ill., Nov. 19.—La Fayette Deason, of De Soto, a veteran of the civil war, is dead from injuries received while being initiated into the Select Knights of the Royal Arch, a secret society.

In the testimony given before the Coroner's jury it appears that among other instruments used in the initiation is a device which resembles a paddle. It is two feet long, inclosed in a leather case, and has a barrel four inches in length, containing a 32-calibre cartridge. The cartridge used is blank, and is exploded by a sharp tap against an object.

Gus Giesek, a traveling salesman, had charge of the ceremonies. Through some unknown cause the instrument in Mr. Giesek's hands turned and the wad and powder went into Mr. Dawson's right hip.—Mr. Deason leaves a widow and one child.

BISHOP CHARLES H. FOWLER

Prays to Mah-Hah-Bone — Cain's Offering Made of Corn, Wine and Oil—Comments by Rev. Dr. Buckley, Editor The Christian Advocate, and Rev. W. W. Knapp, Editor The Revivalist.

The Ceremony.

The corner stone of the new M. E. Church was laid by the Masonic fraternity last Sunday afternoon in accordance with the ancient rites of the Order. District Deputy Grand Master Wilson I. Fleming was deputized by the Grand Lodge to take charge of the ceremony.

The officers and brethren of the fraternity appeared in Masonic dress, wearing their appropriate jewels and lambskin aprons. The procession was formed under the direction of the Grand Marshal. When the head of the procession marched to the platform prepared for the Grand Lodge, it halted, the ranks opened to the right and left, facing inward, and the brethren uncovered. The Grand officers and members of the Grand Lodge, in reverse order, advanced through the open ranks, while the band played a march. The officers took their stations and the Grand Marshal proclaimed: "Silence! Silence! Silence!" The band then rendered appropriate sacred music.

The Deputy Grand Master then announced to the Grand Master that the duly constituted authorities for the erection of the M. E. Church had requested him to perform the ceremony, and introduced the chairman of the Building Committee, Hon. R. C. Winslow, who said:

"Right Worshipful Grand Master: The committee charged with the duty of preparing the corner-stone have concluded their labors, and it is now ready to be laid."

The Grand Master, addressing the President, replied:

"Mr. President: Thanking the authorities represented by you for the honor paid to the craft, in the invitation to the Right Worshipful Grand Master of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in Pennsylvania and Masonic Jurisdiction Thereunto Belonging, to lay the corner-stone of the Methodist Episcopal Church of Punxsutawney, I shall now proceed to

perform that duty according to ancient usages and customs."

The Prayer.

Grand Chaplain Bishop Charles H. Fowler then made the following invocation:

"O, Thou Supreme Architect of the Universe, in Thy Name we assemble and lift our hearts to Thee, O Creator and Ruler of the World. Deign to look upon us, from the throne of Thy majesty, even upon us, unworthy supplicants of Thy favor. Of Thine only gift it cometh that Thy faithful people do unto Thee true and laudable service. We invoke Thy presence and Thy blessing upon the work of our hands to-day. We beseech Thee, our God, let Thy blessing continue upon our nation and commonwealth. Bless the President of these United States, the Governor of this commonwealth, the legislative and judicial officers of the land and nation, all who are united with them in authority. May they all be men in whom Thou canst find delight, and by whom Thou wilt bring upon the people great prosperity. And now, Almighty Architect of the Universe, remember Thy servants, and direct us in all our doings with Thy most gracious favor. Lend Thine aid and bestow Thy benediction as we prepare and lay the corner-stone of the edifice here to be erected; for except the Lord build the house they labor in vain that build it. May the structure knit together by this stone, in the beauty and grandeur of its material parts, typify the abiding presence of that righteousness which alone exalteth a nation. Oh, thou Sovereign Architect of the Universe, have respect unto the prayer of Thy servants, and to their supplication, and enkindle, we beseech Thee, in our hearts a flame of true devotion and reverence for Thee, brotherly kindness for each other, and charity for all mankind. And unto the King, eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

The brethren responded, "So mote it be."

Additional Worship and Ceremonies.

After appropriate music by the band, the Grand Master directed the Grand Treasurer to place the documents, coins and other valuable articles in the corner-stone, which included a subscription list of members of the Masonic Fraternity.

The Grand Master then notified the brethren through the Deputy Grand Master Wardens that the corner-stone was ready to be laid. After an examination of the stone by these officers with the plumb, level and square, the Deputy

Grand Master, addressing the Grand Master, said:

"I find the corner-stone of the new Methodist Episcopal Church to be plumb, level and square, and that the Grand Officers have approved the work."

After the Grand Master had performed the ceremony of laying the corner-stone, he said:

"I, Wilson I. Fleming, Acting Grand Master of Masons in Pennsylvania and Masonic Jurisdiction Thereunto Belonging, declare this corner-stone to be plumb, level and square, and so duly laid, according to the ancient usages, customs and landmarks of Freemasonry; and may the Great Architect of heaven and earth bless the work here begun, and make it memorable to the latest generations."

A band selection followed.

The Grand Stewards then proceeded to the corner-stone, one carrying a vessel containing corn, the other vessels containing wine and oil. The Deputy Grand Master, with the Grand Wardens, then proceeded to the corner-stone, and the Grand Steward presented the cornucopia to the Deputy Grand Master, who dropped the corn on the stone and said:

"May plenty be showered down upon the people of this ancient commonwealth, and may the labors of the craft be refreshed by the Great Giver of every good and perfect gift."

The Senior Grand Warden then poured wine on the stone and said:

"May health and safety be vouchsafed to the craftsmen employed in the erection of the new Methodist Episcopal Church, and may the Supreme Architect bless and prosper all their labors."

The Junior Grand Warden then poured oil on the stone and said:

"May the Supreme Ruler of the world vouchsafe unity, peace and prosperity to the people of Pennsylvania and to the nations of the earth; preserve and protect the Fraternity of Freemasons, make the virtues of the craft a lesson to the world, and the labors of the craftsmen easy and their burdens light."

After music by the band, the chairman of the Building Committee presented the architect, Mr. Robinson, to the Grand Master, who handed him the plans and tools and entrusted him with the work.

A band selection followed.

The Grand Master then advanced to the center of the platform, faced the East, and, after commanding silence, made proclamation three times in the following manner:

"Brethren, take notice, that Wilson I. Fleming, Right Worshipful Grand Master of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in Pennsylvania and Jurisdiction Thereunto Belonging, has this day, at this place, laid the corner-stone of the new Methodist Episcopal Church."

After repeating it the third time, he added: "Wisdom — Strength — Fraternity."

Bishop Charles H. Fowler then delivered a brief oration.—The Punxutawney Spirit.

Comments by Rev. M. W. Knapp.

The above awakens in the writer's mind the following thoughts:

This worldly Order can not be blamed for improving so rich an opportunity to advertise itself.

Every Christian, and especially every Methodist, should mourn that Jesus has again been thus crucified among His professed friends.

Who can estimate the influence of such compromise on the part of the church over the unsaved and young Christians?

Is it any marvel that there is such destitution and barrenness of the church when one of its chief shepherds is guilty of participating in such a farce?

Could Paul have said, "Follow me as I follow Christ," if he had been guilty of such complicity?

Is primitive Methodism and Christianity to be thus outraged by its professed guardians and no one offer a protest?

In the light of such compromising with the world, is it any wonder that the church languishes, and that multitudes of her people are perishing upon the burning sands of formality and worldliness?

Shall the prestige of persons officiating, or fear of a great secret Order, restrain God's true messengers from protesting against such an outrage to Christianity and from rebuking those who are parties to such a crucifixion of Christ?—The Revivalist.

The Question Answered. By Rev. Dr. Buckley.

Q. 4786. Should the Masonic fraternity be invited to appear in its official character and lay the corner-stone of a Methodist Episcopal church?

A. The Masonic fraternity is one of several secret societies established pri-

marily for the aid, protection and association of their members. It professes to have originated at a very ancient time, among practical masons, but after a while a distinction was established between practical and speculative Masonry, and everybody could be invited to join it who was considered a desirable acquisition. It has a liturgy of its own which recognizes the being of God, but which does not recognize the Deity of Jesus Christ.

Neither it nor any other secret society should be invited to lay the corner-stone of a Christian church, for these reasons: 1. It is secret. From the very nature of the case the Christian Church can have no intelligent judgment concerning the organization. Individual members of the church, by being members of that body, may judge, but a secret body of which the church as a whole cannot judge, should not be officially recognized in any of the services of the said body. Besides, there are in the aggregate many members of the Methodist Episcopal Church who do not believe at all in secret societies. The church as such has not pronounced an adverse judgment on the propriety or otherwise of secret societies, but the fact that it has not done so does not justify the bringing forward of a secret society as such to perform one of its solemn ceremonies.

There would be just as much propriety in inviting the regular trades unions of masons to lay the stone, and perhaps more, as speculative Masonry can have no bearing on the laying of a stone, and everyone would object to inviting the trades union of masons to lay the stone, if for no other reason, that the church in its official capacity ought not to decide between union and non-union workmen.

Another reason is that a secret fraternity, parading with its music and regalia and acting under its own forms, tends greatly to diminish reverent attention to the solemn ceremonies of the Church of Jesus Christ; all connected with it makes it, and not the Church of Christ, the central figure of the occasion.

Still another objection is that it tends to destroy the sense of the supremacy of the Christian Church to every institution of human origin.

Through the political influence of its

members the Masonic fraternity has often laid the corner-stone of a courthouse, school buildings, and other societies, but this is no reason why it should be introduced for such purposes in connection with the services of the church. It contributes to the idea, already too common, that a secret society, if it has a liturgy, may be made a substitute for church membership.

That the corner-stones of churches have been so laid, and that sometimes high dignitaries of the church have marched in the procession, performing their functions as Christian ministers and at the same time wearing the regalia of a secret society, is true, but it was an aberration of judgment on their part, and has usually brought religion into contempt and left a deep and permanent feeling in many minds. Indeed, in one community it caused a withdrawal of one hundred and fifty members from our church, most of whom were members of the order of Masons; but who considered the church ignored, and the introduction of an outside organization of strictly human origin and limitations an imposition.—*The Christian Advocate*, Oct. 12, '99.

This is the sort of astronomical information that the Indian Territory Masons are getting from the "Indian Mason."

"The silvery moon that shines so placidly from the star of night catches its poetic gleam from Helion's burning face. The myriads of stars that bestud the concave heavens, throwing their convergent rays upon the dewy bosom of the earth, borrowed their beauty and brightness from the sun."

Ministers belonging to the Methodist, Congregational and Baptist churches fraternize with the Universalist, the Unitarian and the infidel on the floor of the Masonic lodge room, and assume the very obligations administered to the rumseller, the profane swearer, and the libertine.—*Master's Carpet*.

Those that have an organ are advised to try the piece of music advertised on the fourth page of the cover, this number of the *Christian Cynosure*.

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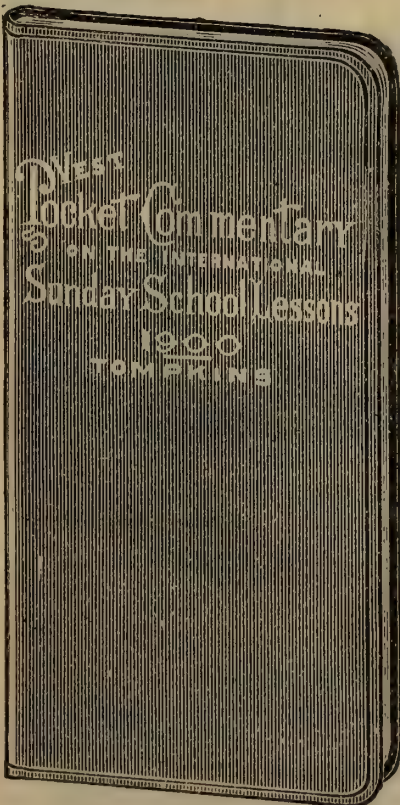
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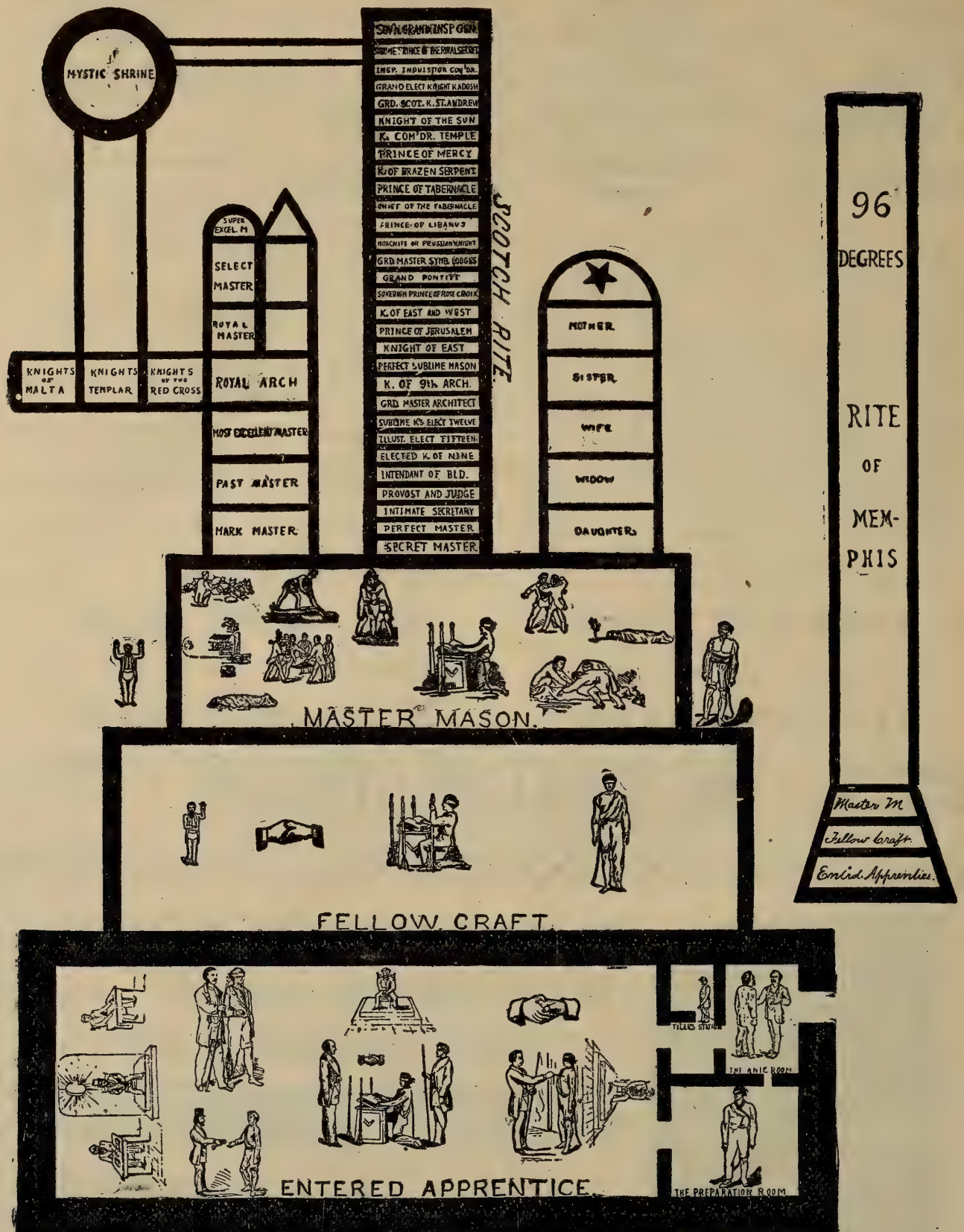
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MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

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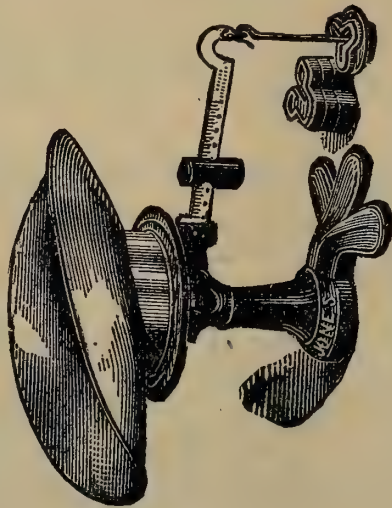
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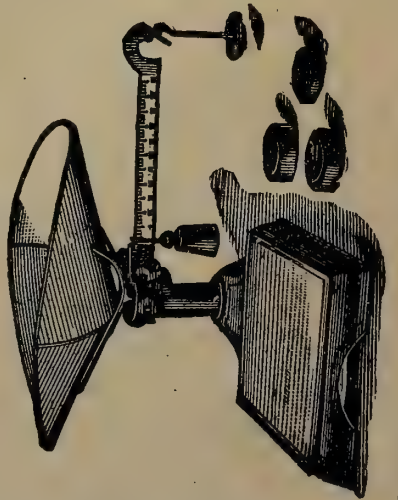
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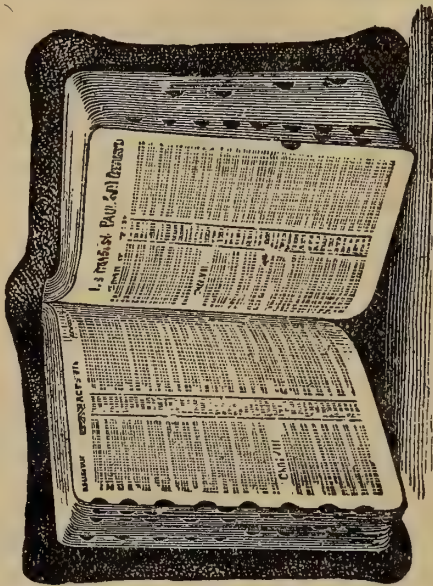
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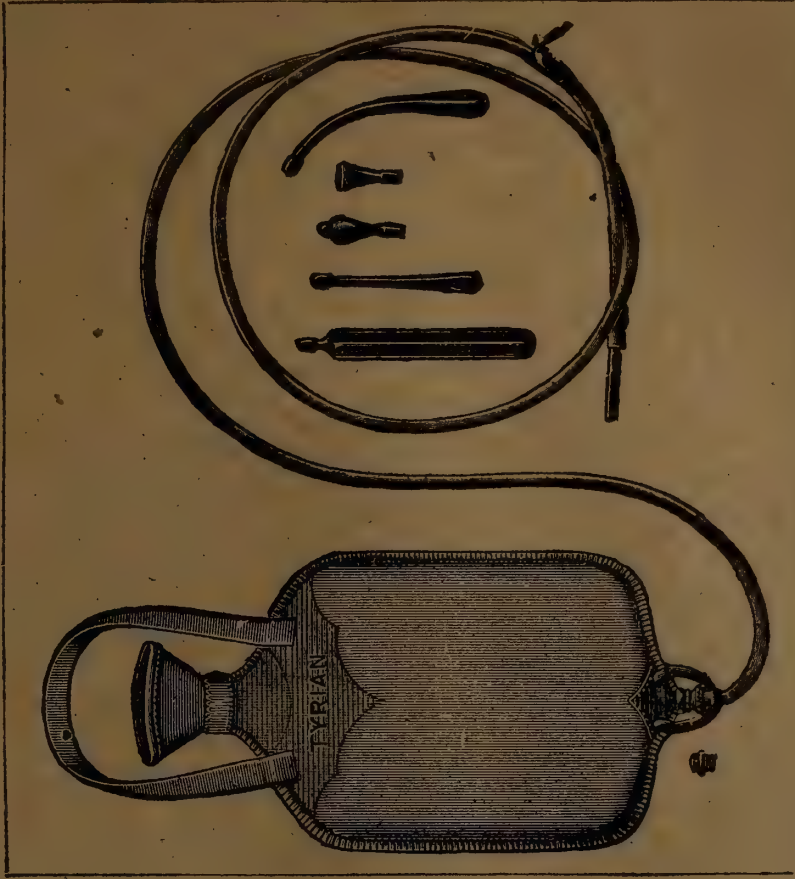


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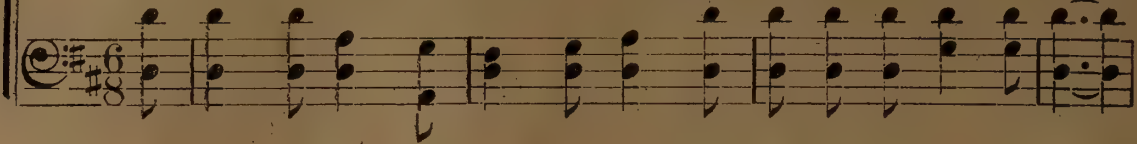
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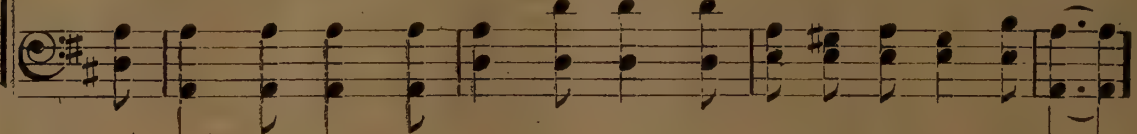
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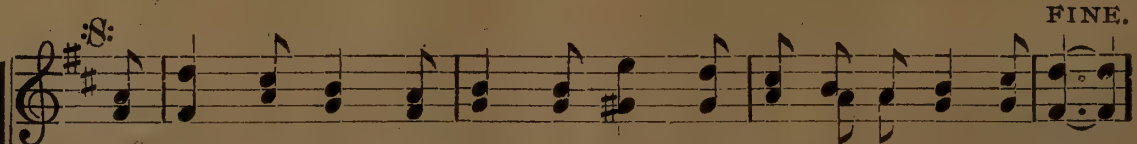
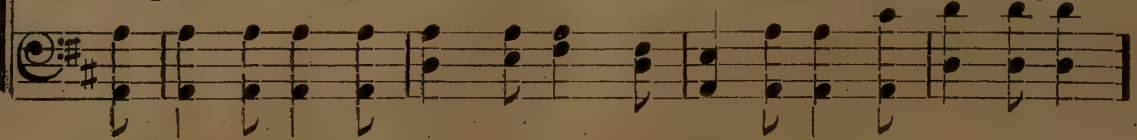
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Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

Pennsylvania State convention at New Castle, Feb. 26 and 27. Read Secretary Stoddard's call in this number.

Arrangements have been made for an all-day convention at Monmouth, Ill., where the United Presbyterian college is located. The Swedish Lutheran Church has been offered to the association as a place for holding the meetings. Rev. Dr. Johnson, pastor, has a strong church, which will stand by him and the convention. Rev. W. T. Campbell, D.

D., Vice President of the N. C. A., is pastor of one of the United Presbyterian churches, and we are assured of the co-operation, both of the United Presbyterians and the Lutherans.

An all-day convention will also be held in the Swedish Lutheran Church at Galesburg, Ill., Rev. Peter Peterson, D. D., pastor. The exact time for these conventions cannot be given at this writing, but notices will be sent to all the friends in the vicinity, and a helpful convention, with the blessing of God, may be expected. Rev. P. B. Williams, of Salem, Oregon, now in the West, is expected to be present, as well as a number of other well-known speakers.

Rev. P. B. Williams addressed the morning congregation of the College Church of Christ, Wheaton, Ill., Sabbath, Jan. 28, at which time a collection was taken by the church for the N. C. A. work.

There are said to be 20,000 voters in this city belonging to one denomination—the German Lutherans of the Missouri Synod—that are solid against the lodge, and there are a multitude of others. On Dec. 18, at the Chicago Ministerial Union of the Congregational pastors, the statement by one of the speakers of his renunciation of his lodge affiliation was roundly cheered. But suppose there were no encouragements. God is faithful and every lodge tree is to be rooted up, because he says so. And in no way can we please Him better than to renew our strength in Him, and to show as great an enthusiasm during this closing year of the century as we have ever shown for the glory of his name against the Ma-Hah-Bone god of the lodges.

Rev. J. R. Wylie has been laboring during the past month in Iowa and Mo. Brother Wylie will continue his lecturing through February, March and April, at least, and we hope as many as possible will write him at his home address at College Springs, Page County, Iowa.

Among the volunteer workers that have been doing valiant service during the last month are: Messrs. G. F. Woodward of Michigan and A. J. Loundenbock of Iowa, S. A. Scarvie of Minnesota and Rev. S. A. Templeton of New York.

Before slavery was abolished those writing obituary notices of deceased abolitionists often omitted to mention their opposition to slavery. Why? Is it not often the case that one's opposition to secret societies is omitted for the same reason?

Question asked the Grand Lodge of Michigan, 1899:

"Is a lodge still at liberty to give the sections descriptive of rhetoric, music and astronomy in the middle chamber work of the second degree, as set forth in the Webb Fenton monitor?"

In answering this question, it might be remembered that "rhetoric," as exemplified in lodge oratory and lodge publications, is sometimes almost past description.

Scribner's Magazine for January, which begins the new year and volume, also marks the opening of two of its important serial features for 1900.

Theodore Roosevelt begins in this number his monograph on "Oliver Cromwell," which is to be a feature of the magazine for six months. Governor Roosevelt's activity in public affairs, combined with his long historical study of the period, has given him a practical grasp of Cromwell and his times that enables him to vividly reproduce that exciting epoch which had so much to do with the development of liberty.

The illustrations for the Cromwell serial are elaborate and sumptuous. They represent the best work of a corps of artists who have been working for many months in England to give the subject the best artistic setting that is possible.

AN OLD-TIME SECRET SOCIETY DISCUSSION.

When the Athenians urged Diogenes to be initiated into the Mysteries, assuring him that in Hades those who were initiated have the front seats, he replied, "It is ludicrous, if Agicelaus and Epimondas are to abide in the mud, and some ignoble wretches who are initiated are to dwell in the Isles of the Blest."—Christian Nation.

"A Tragedy in High Life" is a story of twenty-one chapters, by our well-known correspondent, Rev. Simpson Ely, of Kirkwood, Missouri. It is essentially a temperance story, but deals with dancing and gambling as well. Whatever Bro. Simpson Ely writes has an unselfish and a noble moral purpose.

The United Clan-na-Gael of Philadelphia, Nov. 15, observed the thirty-second anniversary of the death of the Manchester martyrs—Allen, Larkin and O'Brien—by a monster entertainment in the Academy of Music. Before the exercises were over the assemblage resolved itself into an indignation meeting against England's war against the boers. Strong resolutions were adopted against an Anglo-American alliance. It was the Clan-na-Gael that murdered Dr. Cronin in Chicago. It is a strong secret Catholic political association.

Held Civil Oath Superior to Oddfellow's Obligation.

The Chicago Journal of January 20th publishes in its Washington news the testimony of a witness in the Senator Clark controversy who is charged with violating his oath as an Odd Fellow.

The Journal says: "A letter of Cason to Root, in which the former held the latter responsible for the making public of the written statement of Cason, which was to have been held as sacred between them, was offered in evidence. In the letter Cason declared his intention of making a clean breast of the whole transaction and accused Root of violating his oath as an Odd Fellow in betraying him (Cason).

"In another letter Cason reiterated the statements made in the Root letter declaring that Mr. Clark had said he would hold his seat if it cost him \$1,000,000."

Contributions.

CONSERVATIVE VS. AGGRESSIVE.

"The majority of the ministers acknowledged the wrong of slavery in comparing it to concubinage, but said it was to be worn out by preaching principles. These brethren were negative, conservative. The slave power was positive, aggressive, and wore out these conservative ministers, and their churches. When sins are gross and incorporated into the organic law of the land, nothing short of unqualified condemnation and refusal to support will be sufficient. Ministers must speak out as Nathan to David, 'Thou art the man.' 'The blood of a murdered man lies at your door.' 'Put away the evil of your doings.' Nothing short of such faithfulness will ever succeed."—John G. Fee's Autobiography, page 38.

CHURCH STATISTICS AND LESSONS.

BY REV. H. H. HINMAN.

The Independent of Jan. 4 publishes statistics of the religious denominations in the United States for the last year or two, together with the comments of leading members of those bodies.

These statistics teach some important lessons.

I notice that almost the entire religious world (in the United States) has suffered a spiritual collapse, and during the past two years has not kept pace with the increase in population. The average increase is given as one per cent. Our population has probably increased from one and a half to two per cent. a year.

COLORED CHURCHES.

That the gain (where there has been a gain) has been mainly with the colored churches of the South and with the newer and smaller denominations.

THE LARGER DENOMINATIONS.

That the falling off, either in growth or in membership has been in the larger and orthodox religious bodies—the Methodists, Baptists, Presbyterians, and Congregationalists. The M. E. Church suffered a net loss of 24,000 members. The P. E. Church, which has heretofore

grown rapidly in our cities, has but kept pace with the general growth in population.

Of the larger religious bodies, the M. E. Church (both North and South), which has heretofore been most active and aggressive, and had the most rapid development, seems to show the most marked spiritual decline. Next to these, the Presbyterians and Congregationalists (which if more conservative in their methods are not less potent as factors in Evangelical religion) are but little more than holding their own. I quote from the Presbyterian report: "The gain for the year ending April 1, 1899, was about 9,000, while for the year ending April 1, 1894, it was 40,900. Many reasons have been given for this check in the increase of members."

"The real reason appears to be the lack of spiritual vigor in all the Christian denominations." Of the Congregationalists the report says: "The latest statistics are for the year 1898. They show that the denomination is making little progress temporarily, and in some respects is retrograding." This is quite apparent when we see that the increase was but three-tenths of one per cent., that the Christian Endeavorers had fallen off 13,000 and their benevolent contributions \$552,405—about thirty-three per cent.

Of the Baptists, the growth of the whole is about equal to that of the population, but as the colored Baptists of the South seem to have had a large increase in ministers and churches there is reason to think that the white Baptists of the North have but little more than held their own. Like their brethren, they have participated in the general decline. The United Brethren (Liberals) report a falling off of about seven per cent.

ONE OR TWO REASONS.

The reason for this sad decline in spiritual activity is not hard to find. There has for a good many years been a gradual letting down of Christian discipline. The standard of Christian living has been sensibly lowered, and many things which have been clearly shown to be un-Christian have come to be regarded with tolerance, if not with complacency. Among them is Freemasonry and the entire secret lodge system.

There is a remarkable relation between

the attitude of the churches towards palpable iniquities and the blessing of God upon them. No body of Christians can for any length of time condone any system of wickedness and enjoy the Divine favor. Faithfulness to God, now as always, secures his blessing. The second quarter of the present century marked the rise of the temperance, the anti-Masonic and the anti-slavery discussions. It was characterized by marked revivals, the last of which was in 1857-8 and made possible the overthrow of American slavery. Voluntary rejection of the truth has always brought Divine disfavor.

THE LIBERAL UNITED BRETHREN.

Perhaps no body of Christians has had so much light on the lodge system as the United Brethren denomination. Committed to opposition to secret societies by its very constitution, and for half a century waging a successful battle, it finally turned its back on its former teachings and joined with those religious bodies which it was thought would prosper because they did not antagonize organized wickedness.

Alas, the mistake! Within two years their flourishing foreign mission has been practically destroyed and their home churches almost decimated. "Woe unto them that call evil good and good evil."

THE M. E. CHURCH.

No religious denomination has had in its ministry so many Free Masons as the M. E. Church. While professing to teach Christian holiness it has connived at the greatest abominations and consented to a religious fellowship from which the name of its Divine Master was purposely excluded. Its bishops bore the emblems of the lodge and glorified the order at the funerals of its deceased members. Alas! shall it be said that this great and good people, to whom the world owes so much, are passing away?

PRESBYTERIANS AND CONGREGATIONALISTS.

These are pre-eminently people of culture. They affect a high tone of morals. Comparatively few of their ministers are in the Masonic lodges. Most of them have read President Finney's testimony and know what an unspeakable wickedness is this lodge system, and yet they have allowed this brood of vipers to nestle and propagate in their midst, till they

at last are eating the life out of their churches.

Where much is given, much also is required, and these great denominations that are so rich in their privileges will surely suffer unless they respond to the claims of God's truth.

There are doubtless other causes that have contributed to this spiritual decline, but this one must not be lost sight of if we would recover our lost ground.

Oberlin, Ohio.

FOREIGN FIELDS.

West Africa.

Dear Sir—We have organized a West African Anti-secret Society, of which I am President. We need all the assistance you can render us in the way of supplying us with anti-secret society literature. Our financial strength is small, but the need of such a society is urgent, hence its formation. We shall thank you for help and encouragement.

The name of the new society is the West African League of Enquiry, and trusting in God we hope to do our own share in enlightening and guiding the public on these secret societies.

Trusting to hear from you soon, I remain yours faithfully,

Mojola Agbebi, M. A., Ph. D.

Fellow Royal Colonial Institute, Patron African Association, London; President Native Baptist Union, Lagos, West Africa.

Norway.

Stavanger, Norway, Nov. 14, 1899.—Dear Bro. Phillips: Your request to give some items of the working of secret orders in this country has not been forgotten, but as opportunity offered I have looked into those "mysterious" letters and numbers occasionally advertised in the secular press. We see but little of the bombastic parade or demonstration such as attract so much attention in America.

In conversation with an ex-Mason of several years' standing and who had an intimate knowledge of the workings of Masonry in Norway, and whom I knew personally to be a man of honor, who had left the lodge in disgust over the growing drinking and other indescribable

proceedings, he volunteered this: "The Free Masons are not numerous in Norway. The lodges are mostly made up of the military and official classes, some business men and sea captains are induced to join to insure friends in foreign ports. Masonry is opposed to the development of free institutions, is very conservative and aristocratic, a devotee of royalty, and is best known for great entertainments and drinking.

"It is my deliberate conviction, after being twelve years a Mason, that were I on a committee to revise our country's constitution, I should insert a clause making oath-bound secrecy a crime. Masonry professes to be non-political, but there are groups and cliques within, scheming and plotting for political ends under cover of secrecy. I was led into it without knowing what it was, and kept in it by promises of coming glory that always failed to reach me. I therefore became disgusted with its growing hypocrisy and debauchery."

The Good Templar order came into this country and divided the temperance forces when they were in good working order. I find the order was started by Free Masons and organized on the principles of Masonry. It is, however, claimed not to be a feeder of Masonry, but just being a better organization for temperance work. Having shown its cloven foot so often, this last clause should be taken with a grain of salt. Respectfully as ever your friend,

John F. Hanson,
Lecturer for Peace Association of Friends.

JEHOSHAPHAT'S AFFINITY WITH AHAB

BY L. N. STRATTON.

Mankind lacks logic. Under certain conditions the reasoning faculty seems to be a failure. "Crows can't count," as the poet argued, "because when the man with a gun went into his cornfield booth to shoot crows, they would not alight; but if they saw him from their lofty look-outs in the grove return home for his breakfast, they would return to the cornfield for their own timely repast; but if two men went out across the field to the booth with guns, and one returned home,

the crows, watching from the woods, would come back and get shot, 'because crows can't count.'"

Men are often like crows. They go by impulse, and can't stop to count, and get shot. "A prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished." Prov. 22: 3. The fool learns nothing from the words or experience of the wise, but the wise man learns from the froward fool ahead of him and so refrains from blowing into the muzzle of a loaded gun. Man when unrestrained by want, and sometimes unbalanced by the sudden acquisition of wealth, is inclined to feel no need of divine dependence, and often forgetting to reason, "goes it blind."

In 2 Chron. 18: 1, we read: "Now, Jehoshaphat, king of Judah, had riches and honor in abundance, and joined affinity with Ahab."

That was a good reason for not joining affinity with anybody. He was abundantly able to live without it. He did not stop to count. He did not consider where it would be likely to lead him. If he had remained "poor but pious," he would not have sought any such "affinity," nor would Ahab, king of Israel, have reciprocated with him in that case. The ends to be gained were doubtless considered more of a social and personal character than a matter which pertained to the God they served or the peoples over whom they reigned, and that was dangerous. When rulers pass neglectfully by the God of Nations, and the wants of the people, to whom they owe their positions, and give themselves and their offices over to selfish enjoyments or emoluments, then their days of usefulness are past, and they had better be elsewhere than filling such a post of duty.

What was the use of any unholy alliance between this prosperous and pious king and the wicked Ahab, a Baal worshiper and an assassin? It is as when a minister of heaven, a vicegerent of his Almighty Jehovah, who is doing business with and for the Kingdom of Heaven, and who is blest in his deeds, descending from his lofty eminence to join the mixed multitude which includes the profane and the pure, the intemperate and the debauchee, the man of honor and the incorrigible, and all together going into a "secret chamber" where they

"meet upon the level and part upon the square." Does such an affinity elevate the standard of purity and the power of the Holy Ghost for which that minister stands in that community?

Would it not count for more for such a minister to stand like as did the three Hebrew worthies who would not bow down to the golden image, though faced by the fiery furnace, or to pray on, as did Daniel, who dared to confront the lion's den, rather than neglect his thrice repeated daily open-window prayers, with his face toward his longed-for Jerusalem? Parade before me the martyrs of the ages. Air their grimy clothing, and give to sun and wind the musty smell of the haggard heroes and heroines who have, with unwearied hearts and hopes outdone the deadly doom of dungeons, and tell me if this is not infinitely more noble and glorious than some "bauble reputation" gained from the "goody-goody people" who may simply smile as villains may?

It is true that not Jehoshaphat nor any other man should seek isolation for the sake of notoriety. No one should seek martyrdom for its own sake, nor to attract human eyes and earthly consideration. Let the Pillar saints pass with the middle ages. But God's man should stand for Christ's sake, kindly but firmly aloof from "every false way," and every secret affinity, though it lead him to death. The spirit of martyrdom is as greatly needed to-day as it ever has been. He may know that he is left out of many a friendly circle, and dropped from the list of many a home friend, and the tongue of falsehood and infamy may embitter his life. But let him keep his eye of faith continually and clearly lifted to the Eternal Gates of the City of Light, for the crown of martyrdom awaits not only those who soak beheading blocks in gore, and whose limbs are strung to cities' gates and castle walls, but those as well who have sought to assuage the ravages which men have sought by selfish action to bind as yokes upon their brethren, or struggling with burdens not their own, until their very life-blood has seemed to waste away. These, too, are martyrs. As John Keble said three-quarters of a century ago:

"The writhings of a wounded heart,
Are fiercer than a foeman's dart.

Oft in life's stillest shade reclining,
In desolation unrepining;
Without a hope on earth to find
A mirror in an answering mind.
Meek souls there are, who little dream
Their daily strife is an angel's theme,
Or that the rod they take so calm
Shall prove in heaven a martyr's palm."

Wheaton, Ill., January, 1900.

BENEVOLENT AND PROTECTIVE ORDER OF ELKS.

Its origin is given in Allen O. Myer's history of the order as follows:

"In 1866 the Legislature of New York passed seven excise laws that closed up all the saloons, theaters, etc., on Sunday. Actors are a social class, and this law deprived them of friendly intercourse and recreation on the only day in the week they could call their own. They looked round to find some way to evade this law and enjoy themselves as they saw fit on the day of rest. A few of them raised a purse by small contributions to pay for a room and buy refreshments and a lunch for the company. They met first in a room over on Fourteenth street, in New York City, and afterwards they met in a room on the Bowery. As the members increased they saw the necessity of having some sort of an organization to prevent confusion in their social sessions and to transact the little business necessary. An organization was formed, called the "Jolly Corks." There was a social organization in England called the "Buffaloes." It was a convivial society, and as there were a number of English actors in the company, the first ideas of organization were doubtless suggested by that society, and the name "Jolly Corks" was given the new body, either from the flying corks that came from the bottles, or because of the connection of the members with the theatrical profession.

"The secret society affiliations of the earlier Elks, the original 'Jolly Corks,' in addition to the Benevolent Order of Buffaloes, an English friendly society, cannot be ascertained; but the real founders of the Elks, those who so shaped its destinies as to make it one of the leading brotherhoods among the few not founded on political or financial considerations, may be safely classed as Freemasons.

"In 1898 there were about 300 lodges

at as many cities throughout the country, with 35,000 members. The notion that the order is made up exclusively of members of the theatrical profession is erroneous. While many actors are Elks, the order contains members from all leading walks of business and professional life.

"Elks' Memorial Day occurs annually on the first Sunday in December, when the memories of departed brethren are revived and fittingly referred to."—Cyclopedia of Fraternities.

It was in 1896 that Edward W. Curry, chairman of the Democratic State Central Committee of Iowa, was killed while being initiated into the Elks lodge at Des Moines. He was seated in an electric chair and horribly burned. "His trousers were burned off and he was fairly cooked in the torture chair."

SONS OF IDLE REST.

This society was organized four or five years ago by prominent members of the Benevolent and Protective Order of Elks. None but Elks are eligible. Its objects are largely recreative and for the elaboration of the "side" degree ceremonial, but its place seems more than likely to be taken by the rapidly growing dramatic Order of Knights of Khorassen.—Cyclopaedia.

EX-PRESIDENT FEE ON SECRECY.

Just about this time (1848) the occasion for another protest came—a protest against secret orders. We had a Union Temperance Society, into which all, young and old, rich and poor, could come; "without money and without price."

It was proposed that there be formed in our schoolhouse a society known as "Sons of Temperance." I was requested to join and give my influence. I declined the invitation to join, and in a public discourse gave my reasons for so declining.

First, impracticable. * * * Second, the secret principle is wrong. * * * Third, dangerous. * * * Fourth, such societies are selfish, and, as such, contrary to the spirit of Christianity.

It was then said: "The amount of secrecy is small." I said, the principle is just as certainly vicious when small

as when large; a poison is the same, little or much. I said the devil tempts not to vice in its gross form; at first only in small proportions, and that veiled by some assumed good; "he comes as an angel of light." I said: "Some of you know that it is just in this way Jesuitism now works. It does evil that good may come." I said: "I have traced the history of your movement. It was concocted almost exclusively by Freemasons and Odd Fellows." These men know that temperance is a good and reputable thing, and that if the youth of the land could have their minds familiarized with the secret principle, * * * then it will be easy, after a time, for such to step into other orders with larger measures of secrecy, even those associated with blasphemous oaths." * * * "I said to my hearers: "Beware of those stepping stones that lead to institutions that are blasphemous, delusive and perilous to society and republican institutions."

The "Sons" did not live long in that region. Afterwards, when I had moved to Madison County, Kentucky, where I now live, I was told by an influential friend, who was a Freemason, that if I would join the Masons I would be protected from the mobs. I replied: "If my protection and immunity from violence is to be secured by connection with orders at once delusive, selfish, perilous to society and treacherous to Christ, then I cannot have protection from such men." Before I came to Madison County I was waylaid, shot at, clubbed, stoned; by force kept out of church houses; and since I came to Madison have been in the hands of six regularly organized mobs of violent men, yet have I not shown the secret sign of distress, nor muttered the words, "Is there no help for the widow's son?"

I have by these persecutions been brought into deeper sympathy with Him whose judgment was taken from Him and who said: "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake." His gracious benediction was more than the maledictions of men. I yet live, and live to praise Him for that abundant grace which, like the red thread, has run through the cordage of my life.—Autobiography of John G. Fee, pages 51-55.

Our Symposium.

President Rogers, of the Northwestern University (M. E.) and President Harper, of the Chicago University (Bapt.), have been trying to scare the fraternities which infest these universities into some kind of a reform. It was difficult to tell from the press report just what was expected to be accomplished by the warnings from the presidents. President Harper is really opposed to the fraternities, but is unable to keep them out of his university. President Rogers' attitude may be inferred from his issuing an order last May forbidding notices of the N. C. A. Annual meeting being given to the students on the college campus or posted on the bulletin boards of the university.

At the beginning of the fall term of the University of Wisconsin President C. K. Adams cautioned the students against having class rows, and hastily joining fraternities. President Adams declared that it was easier for a man to get divorced from his wife than become separated from a college fraternity once he had joined it, and it was therefore wise to be cautious in joining. He criticised the students because they were good dancers but poor singers, the majority neglecting music.

COLLEGE ROWDYISM INEXCUSABLE.

Such rowdyism as was displayed at Rutgers College last night, when a freshman was taken out into the woods and stripped, and after being made to dance for the amusement of the sophomores was compelled to climb a tree to get his clothes, is utterly inexcusable. It is also regrettable that the antics of the students at the University of Chicago last evening were not exactly what might reasonably have been expected after the sensible address made to them by President Harper a day or two ago. It is true the Rutgers students went to far greater lengths, but there was too much rowdyism on the Midway campus nevertheless.—Editorial, Chicago Evening Post.

We have a card from a young brother who is a faithful United Brethren, but says he is young, and he meets with many

jeers from his associates as to our anti-secrecy views. He needs to be informed on the subject and he can put to silence all opposers. It is strange that the orders that boast of charity only return to their members from one-third to one-fourth of what is paid into those secret societies. If a bank would return but a third of its deposits, it would be prosecuted for dishonestly withholding the money of the people. The hazing, blind-folding, tantalizing and tampering with men who are initiated, would seem better suited to exercise on monkeys than men, and would be an imposition on them.—Christian Conservator.

PRINCETON STUDENTS RESPONSIBLE FOR THE DEATH OF A FRESHMAN.

Princeton, N. J., Nov. 23.—Martin V. Bergen, 22 years of age, a freshman, of Lawrenceville, is dead at his father's home here from injuries received last Friday at the hands of some of the older students who were hazing him. The hazing was of the sort called "piling" and one of the boys on top of Bergen jumped on the latter's stomach. Peritonitis set in and death followed.

CORNELL PROFESSOR TALKS.

Recalls Many Incidents in Initiation Horse-play.

The Eastern college world has been talking a great deal about hazing and "horse-play" in connection with initiations since Edward Fairchild Berkeley of St. Louis was drowned near Geneva. A Cornell professor, who has always been a strong fraternity man and who has had much experience with "swings" and the fun that usually goes before, said in speaking of the matter:

A mistaken idea prevails that the play indulged in before a fraternity initiation is a part of that interesting ceremony. It really has nothing to do with it and could be left out as well as not. The fun is usually of a mild sort, and the prospective "frat." man seldom suffers more than temporary annoyance. A few serious accidents due to carelessness and misunderstanding have done fraternities a great deal of harm, but has this resulted in modifying the character of the fun indulged in to a great extent?

It is usually the desire of those in charge

of the horse-play to make the victims foolish and uncomfortable. There are many ways of doing this. A certain fraternity not long ago sent one of its new men to New York. He was instructed to occupy a front seat in a big theater where a popular play was on the boards. According to instructions, just as the second act approached he arose in his seat, yawned, and said in a voice loud enough to be heard all over the house: "This show is rotten. You'd better go home!" He walked out slowly, amid the hisses of the crowd, was arrested, paid his fine, and returned to college for his initiation.

Many of the Cornell fraternity houses are situated near the Ithaca Cemetery, and the gravestones and vault doors have been used for years in connection with horse-play. I found a miserable, gloomy crowd of four prospective "frat." men sitting on a lonely grave only a few nights ago. They said they had been waiting for several hours. They were expecting something to happen every moment, but didn't have the slightest idea what form the cause of their fright would take. They were so sure they would be frightened that when an ordinary ghost appeared suddenly around the corner of a nearby tomb they were really badly upset. They fled from the spot, with the ghost in pursuit. A rope stretched across the path ambushed them successful into the arms of the waiting "frat." men. They were rolled up in blankets before they recovered from the fall and were carried away for the real initiation.

Another fraternity has all its horse-play in public, and the crowd adds to the victim's discomfort. A man who joined a well-known fraternity last year will never forget the experience he had in a small town near Ithaca. For two hours his tormentors kept him doing "stunts" of various sorts for the edification of the villagers. From the top of a high telegraph pole he was forced to sing:

"Nearer, my God, to Thee,
Than ever I'll be again."

He followed this confession of faith by an elaborate attempt to sing the chorus of a popular song in bass, tenor, soprano and alto. He was lined up on a big box with several other candidates for the purpose of holding an impromptu prayer meeting. At its close cigarettes were purchased at 50 cents each. The quartet were finally ordered to fight a crowd of town boys that had gathered around. Numbers were against them, and by the time the village marshal arrived the college men had received a severe beating.

Mock athletic meets in the country at midnight are another form of horse-play. The victim is blindfolded, placed before a high bank and told to jump. If he obeys with a will he bunts into the bank with a crash.

The candidate may be led in front of a ditch of muddy water and told to run straight ahead. He goes into the ditch, and usually has to be helped out. Serious accidents have happened through directions being misunderstood.

Thoughtlessness and carelessness are the dangers of this horse-play. The fact that one man can stand with safety what another can not undergo is sometimes overlooked. This fact was painfully brought home to a California chapter of a certain fraternity not long ago. They were initiating a fine young fellow, the son of a rich Western politician. The ceremonies had been under way several hours, when the young man was locked up in a dark room while the fraternity went into council. After spending an hour in solitary darkness the boy was led out. The spokesman informed him that they had judged him unworthy of being admitted to the brotherhood. They explained, however, that too many of the fraternity secrets had been disclosed and that he must be killed. He was to have his choice between quick poison or being cut to pieces under a train. The boy took the matter seriously and begged piteously for his life. He offered to make any kind of promise to keep secret what he knew. The boys told him to hurry up with his choice, as he had but a quarter or an hour yet to live. He then started to fight, but was quickly overpowered and bound. He still refused to choose the manner of his death; so a coin was tossed, "heads" meaning poison and "tails" the carwheel route. According to the program it fell "tails" up, and the boy was carried across the fields to a railroad track. His eyes were blinded, his arms and legs tied and fastened with ropes to the rails of a switch immediately alongside the main line. The unfortunate initiate thought he was on the main track. He knew a train was due to pass in a very few moments. Soon it whistled. The boys in the ditch heard the one on the track praying. As the train drew nearer they could see him straining with frenzy at the ropes which bound him. The train passed, and they hurried to release him. The body was limp; he had fainted through fright. Water dashed over his face and whisky poured down his throat brought him back to life, but not to reason. His mind was utterly gone. The "frat." men put him to bed and sent for a physician. A week passed without improvement, and his parents were sent for. The boy was sent to an asylum, and for six months raved constantly. He is now slowly recovering mental vigor.

I know of one fraternity that sends every candidate to a physician before the initiation. Weaknesses of the heart, back and limbs are searched for, and the initiation is

graded accordingly. In this way serious accidents are guarded against.

Many students who have been pledged to different fraternities this year have received instructions from home to withdraw their applications. Parents all over the country have been frightened at the Geneva accident, and many of them will listen to no explanation.—The Rochester Herald.

Editorial.

ARE PREACHERS PARTIAL?

A recent number of the Advance contains an able and timely article from Dr. Charles E. Jefferson, of New York, on "Church Fairs." He makes a strong case against their mercenary and often fraudulent methods of getting money for church purposes.

We quite agree with the article and think that every thoughtful Christian has been impressed with the evil of making the house of God a place of worldly traffic, and of appealing to the selfish and sensual instincts of unregenerate humanity to support the work of the Lord.

But while many see these and kindred evils quite clearly and are not afraid to speak against them, yet by a strange moral blindness they fail to see, or, at least, fail to rebuke, the greater iniquity of the Secret Lodge System.

The church fair, the theater, the card table, and the dance, though patronized by many church members, are all wrong. They are all manifestations of the selfish impulses of unregenerate humanity. They have no place in the truly sanctified heart. They belong on the same side of the line with theft, lasciviousness and murder. Relatively there are great differences in the amount of evil; yet with none of them has the true Christian any right to partake. But while saying this, why ought these able Christian teachers to be so strangely silent about the Lodge System?

As between a lodge of Free Masons, Odd Fellows, or Knights of Pythias and a social dance or a card party, there is relatively far less evil in the latter than the former.

This will be seen (1) in the nature of the associations. A dance or a card party

brings those thus occupied into a temporary association, which though evil is transient. Lodge membership is by perpetual covenant. In theory, he who is once a Mason is always such. He is sworn "to always hail" the entire system of iniquity. The corrupt man who has been met there for the first time has become a "brother," to whom he is perpetually bound, and from whose fellowship there is to be no escape till death. To him he is under peculiar and special obligations.

(2) The lodge is removed from the restraints of public observation and criticism. The theater, the dance and the social card party are to a large degree, at least, open to public inspection, and restraint. This is one of the most powerful of the corrective influences in society. The lodge is hidden and much is doubtless practiced behind tyled doors that would shun the light of the public eye.

(3) The nature of the ceremonies of a social dance or a card party bear no comparison in folly and wickedness with the initiatory ceremonies and death-threatening oaths of the lodge. Indeed, were it not that these ceremonies were always behind closed doors there is every reason to think that they would be suppressed as destructive to public morality.

(4) The life-long bondage to which the lodge member has sold himself, the sworn secrecy (even from the wife of his bosom) to which he pledged and the Christless religion in which he has become a partaker are all far greater evils than the dance or the card table.

A Christian surely should not consent to his sons engaging in any of these questionable amusements, but between such follies and the abominations of the lodge it is not hard to see where the balance should be struck.

We are thankful to God and to our brethren that there is a true testimony against the smaller evils, but why, we ask, should not the lodge iniquity be rebuked?

General Ballington Booth, of the American Volunteers, was raised to the sublime degree of Master Mason last week in the presence of a large number of brethren in Montclair Lodge, New Jersey. In speaking of the work of Masonry, subsequently, the general said: "I had

previously understood that there was much in Masonry that was commendable, but I had no conception that its principles were so noble, its work so instructive and beautiful, or its pledges so sacred and helpful. I no longer wonder at its surpassing strength and influence as a society, and I can now safely and ever challenge any man of honor or integrity to find anything in the work which does not harmonize with the highest form of truth and righteousness."

We wrote the general asking if the press report as above was true, but have received no reply. His father, the old general of the Salvation Army, is strongly opposed to Masonry.

"A GOOD ENOUGH RELIGION."

"If Freemasonry is a good enough religion and a sufficient system of morals, of course its professors will answer the following description:

"They will not use profane language in conversation, and they will reverence the Sabbath and all things sacred. They will be attentive to religious observances; violations of the law of chastity as recognized by civilization and Christianity will not be allowed; and drunkenness, particularly in connection with lodge meetings or Masonic celebrations, will not be tolerated. Masons will not manufacture nor sell intoxicating drinks, and and they cannot be found in a saloon or any infamous resort. In speech and conduct they will indulge no inconsistency with Bible religion or morals. Is this paragraph a good general description of real Masons?"—Christian Cynosure.

The writer of the foregoing calls for nothing but his own measurement. His mind moves in a limited circle beyond the limit of common logic and common sense.

The principles of Freemasonry are divine, its membership is humane; therein lies the divergence between Masonic precept and practice. The same has ever been true of the church of the living God.

The real Free Mason fills a higher standard of worth than even the Cynosure limns; he is all that is asked above; and further, thinks no evil of his fellow—is never a cynic.—American Tyler, Sept. 1, 1899.

Yet after all, Neighbor Tyler, isn't that "divergence"—if it is a divergence—peculiarly frequent and remarkably wide? We are referring to the actual and practical working of the system, and we think it still true that a tree is known by its fruits. Is not that test within "the limits of logic and common sense?" Was Masonry ever yet able to bear that test?

PRACTICAL METHODS.

An efficient method of work is necessary as well as zeal, and an active disposition. A good cause does not deserve the drawback of a bad plan, but it does merit the service of a wise, applicable and effective method.

There are some things which can be done to render efficient help to that cause which is served by the National Christian Association. Among these is making a subscription to the Cynosure for some one who has not read it before. By keeping up one such subscription, while changing the address annually or oftener, one could enlarge the service of this journal, and perhaps increase the list of voluntary subscribers. Of course such work can be anonymous if that is desired.

Books can be ordered from this office and thus sent to any address selected.

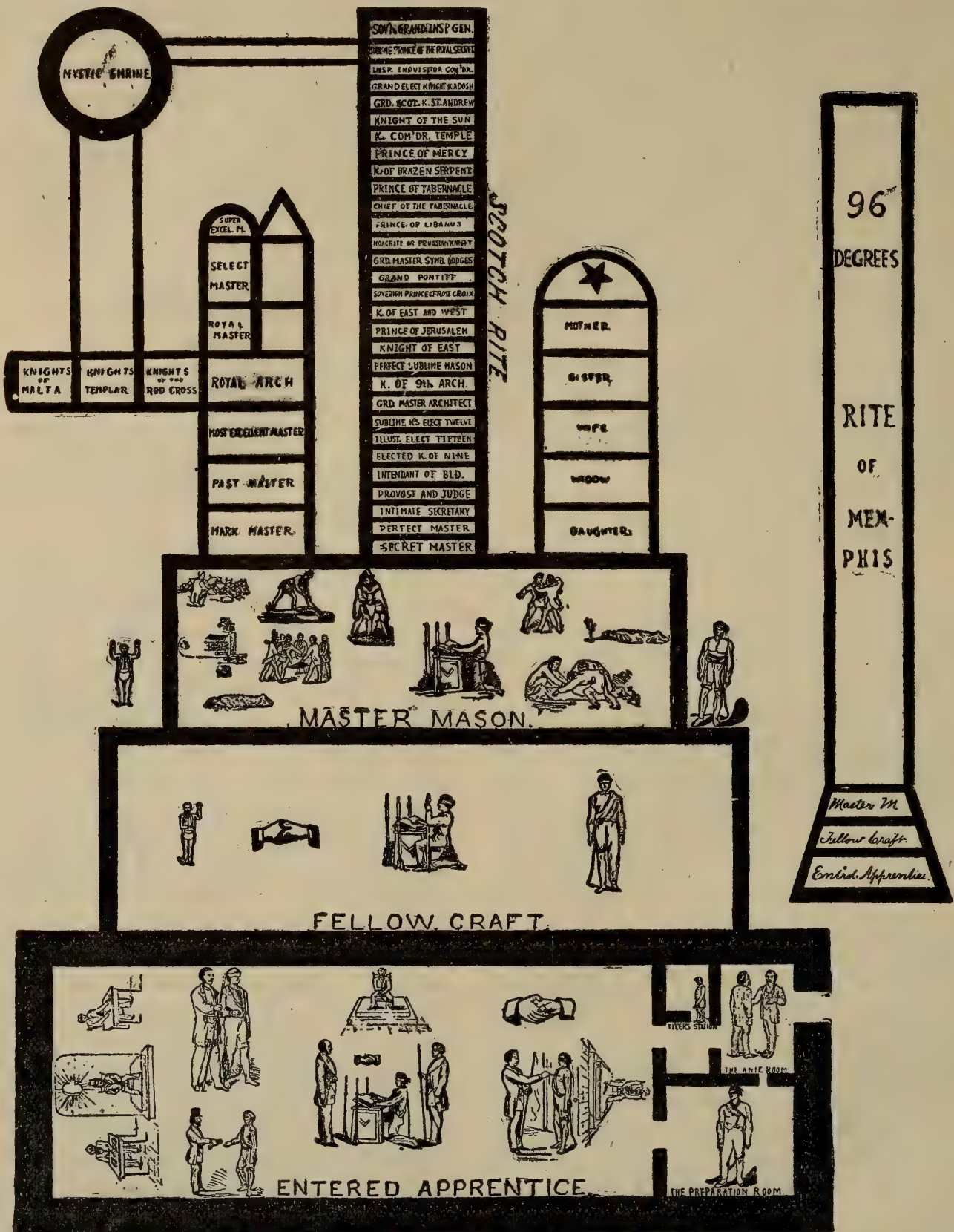
Tracts can be rolled in newspapers and sent at trifling expense. These not only do their direct work, but also make the N. C. A. known. One of our earnest helpers learned of the existence of the N. C. A. by tracts bearing our imprint.

Tracts can be dropped here and there where they are likely to be found. This is an inexpensive method, but used discreetly seems liable to be an effective one.

Lending the Cynosure, or books like Finney on Masonry, or Freemasonry Illustrated, or The Broken Seal, not to mention others, would no doubt be feasible in many cases where it has not been tried.

Sample copies of The Cynosure can always be scattered at slight expense, and the method seems that of scattering seed.

For work of the type we have here suggested there is more than a mere opportunity; there is real need. Some of it can be done with almost no expense, most of it quietly, and much of it anonymously.



MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection, and so full of religious significance to Freemasons.

THE MASONIC CHART.

The chart often given in *The Cynosure* is useful to arrange the knowledge of degrees possessed by those who have studied Masonry. The notes appended to the chart afford a brief explanation. A little additional information may be of service to some who have never studied Masonry and to whom its elements are as yet unknown or at best bewildering.

It will simplify the whole plan to separate once for all from the rest the part represented by three large spaces at the foundation. These are named in order: Entered Apprentice, Fellow Craft, and Master Mason.

These are three degrees which belong to what is called the Blue Lodge, and the third is the one in which an "initiate" becomes a real Mason. The first starts him on his road, the second advances him a stage, but it is the third that brings him to the goal.

Blue lodge Masonry is the real Masonry. All sorts of degrees have been associated with it, but real Masonry itself is in the Blue Lodge, and the Master Mason is the real Mason. His being a Mason prepares him, for example, to become a Knight, but his becoming a Knight does not make him a Mason; if even it can with any propriety be said to make him more a Mason.

The Blue Lodge is the real garment to which the various rites are fringes and tassels.

As a general rule but one degree is conferred in one night. For a time the aspirant is an Entered Apprentice, and may imagine himself a Mason, though he is not. Then for another short period he is a Fellow Craft. At last he reaches the third degree, and is finally made a Master, upon which he becomes a Mason.

Now he is qualified, being a Mason, to proceed by an analogous method through as many degrees of the set composing the Scotch Rite, or any other system, as he can. If, however, he is expelled by the Blue Lodge, his qualification of Masonry is nullified and he cannot be in the Scotch Rite or other organization. The same is true of his qualification for other degrees.

The York, or American, Rite in like manner receives Masons and passes them

to the Royal Arch degree, from which they can go into the Cryptic degrees, represented above this in the chart, and into the Commandery degrees, represented in the horizontal section beside the Royal Arch.

Persons who are in the last degree but one of the Scottish Rite system are qualified to go into the Mohammedan degree, called the Mystic Shrine. The same is true of Knights Templar. Thus Masons who are not in the Commandery—represented at the left—and Masons who are not in the Scotch Rite degrees, can both join the Mystic Shrine if they have gone far enough on their respective lines.

Master Masons can also pass into the Eastern Star system, shown in the chart with a black star at the top. No man can enter this except one who is qualified as a Mason. But a woman can enter it directly, beginning with the lower degree shown in that column.

Of course it is Masonic in the sense that all the men in it have already been Masons and are so still. The women have not been and are not Masons.

The real Masonry is in that third degree from the bottom. No one who has not reached it is a Mason; no one can be made a Mason beyond it. No man can enter anything beyond that is represented on this chart, who has not been there. No one can remain in any other who is not there.

Retracing these lines then, we find the initiate beginning from the bottom of the chart and working upward. First, he takes two preparatory initiations and a third actual one. He thus joins the Blue Lodge. Then he can go into either or all of the rites for which he is qualified by being a Mason. By taking the York rite degrees up to the Royal Arch he becomes initiated into the chapter consisting of four degrees. Thence he proceeds into the Cryptic degrees if he chooses; and, if he wishes, turns into the Commandery, consisting of three Knights' degrees. The best known is the Knights Templar. Thence he can pass to the Mystic Shrine.

He can in the same way proceed with the Scottish Rite, and, if not already there, go thence into the Shrine. Or he can go out and join the women's Eastern Star society. He can begin with either

rite and proceed in any order, with Scotch rite first, or last, or anywhere. The Egyptian rite of Memphis is also open only to Masons.

But whatever rite or degree a Mason is said to take, let it be borne in mind that, after all, he is primarily and intrinsically the Master Mason, which he became when he took the third degree of the Blue Lodge, and his essential Masonry resides there, whatever else he joins.

BEGINNER'S BOOKS.

A person to whom Masonry is new can begin his study and proceed far enough to understand the subject fairly well with very few books.

Finney on Masonry (cloth, 75c; paper, 35c) might answer all purposes sufficiently for many readers.

Freemasonry Illustrated—first three degrees—gives a full and reliable exposure of the Blue Lodge ceremonies common to all Masons. Many take no degrees beyond those fully shown in this book.

Odd Fellowship and the Rebekah attachment are shown fully in Revised O. F. Illustrated.

Ex-President J. Q. Adams Letters on Masonry are, of course, written with the masterly skill of the first professor of rhetoric in Harvard College.

Dr. Finney, mentioned above, was president of Oberlin College and a writer and speaker of eminence. Joseph Cook's tract, "Disloyal Secret Oaths," gives in small compass the treatment of a great subject by a well-known orator.

A POSITIVE CURSE FOR A NEGATIVE FAULT.

"The curse causeless shall not come," and the curse of Meroz, who was to be cursed bitterly, had for its cause nothingness. He did not help.

The blight of secretism rests on the land whose sons have failed to help. The time was when men knew Masonry, yet they failed to resist it fully and permanently. The evil has returned like a flood and even now men do not help. How many are there on whom we can depend to help us distribute literature; how many

who show interest enough to encourage us and our helpers; how many who care to be in any but the most general and indirect way a help?

To Jerusalem he said, "Ye would not," who also foresaw its house left desolate. His predicted judgment had this condemning clause, "Inasmuch as ye did it not."

Patrick Henry's war challenge rang out: "Our brethren are already in the field; why stand we here idle?" And now is this century to close upon a lax, indifferent, helpless people, who see the enemy spoiling and taking captive, and lift neither voice nor hand to help?

THE DEVOURER.

If an insect attacks crops, or even foliage, the State, if need be, appoints a commissioner, and pours out treasure to destroy the destroyer.

If a blight is on the trees it creates an office, and evokes laws. If on beasts of the field, it awakens alarm and stirs men to action.

But the caterpillar is hungry only for leaves. The worm destroys only vegetation. The insect is hungry for grain.

Even the cruel disease that destroys breathing life gnaws only at the heart of a beast.

But the things that are hungry for men, that devour our sons, that greedily swallow up lives as precious as they are dear, who rises up against them? Against some of them some do. Let us be patient and struggle on; let us help even when unhelped, and "by all means save some."

"Masonry is the oldest human institution in the world. It lived when the prophets lived. It lived when the exiled Jews hung their harps upon the willows, and refused to sing the Lord's song in a strange land. That John, who lived in the wilderness, and whose meat was locusts and wild honey, was its patron, as well as was that John, the beloved, who saw those wonderful visions in the lonely Isle of Patmos."—Robert White.

The above is a pretty fair specimen of the vapoing that makes sensible Masons tired. It also has that shocking quality which intensifies the opposition of anti-Masons.

How a man can look an audience in the face and hear himself talk that way, is a mystery.

BUT EVEN SO.

It may be conceded that a secret order offers certain apparent, or even real, advantages which make it attractive to those who join and valuable in the estimation of some members; but this does not nullify the charge that these advantages may be more than offset by greater disadvantages. Dr. Franklin's opinion was that in his boyish trade he "paid too dear for the whistle." He may have had the same principle in mind when he answered his nephew, who had asked whether he had better join the Masons: "One fool in the family is enough."

The petty offices and bombastic titles of a little lodge do not compensate for loss of dignity, compromising fellowship, and discounted public confidence.

A few words in praise of a few virtues do not adequately replace round and full moral and religious teaching or profession.

An objectionable, clannish, artificial and, under some circumstances, immoral federation, is a slender substitute for honorable friendship or genuine humanity.

The shadow of a moral and religious system, made acceptable to an ordinary pagan and unobjectionable to an ordinary infidel, is a meager basis for a profession made or a religious and moral system accepted by a Christian.

Whatever is gained through a secret order is purchased by the loss of something too valuable to be lightly sacrificed.

MASONIC PROOF.

The genuineness of publications showing the inner life of Masonry is attested by Freemasons themselves in more than one way. Masons have often given the same rendering or affirmed that the rendering was correct.

Again, they have condemned the authors of exposures, thus admitting the genuineness of their work. They could not denounce fictitious stories about Masonry as exposures of real Masonry, involving perjury. To tell something else

instead of Masonic facts would not break the Masonic oath.

They also recognize the genuineness of such publications when, as Masons, they buy and use them. If the books were very incorrect, Masons unfamiliar with the ritual could not study from them in order to be ready for work in the lodge.

In these practical ways, as well as by direct and outspoken admission, adhering Masons join seceding Masons and outside anti-Masons in declaring plainly that Masons have betrayed the secrets of Masonry, that the books are genuine, and that Masonry became an open secret long ago.

THE HEATHEN KNEW.

Three men who had once been classmates in a theological seminary were riding in a New York street car from downtown. The route took them through Park Row and the Bowery. One of them was a pastor in Brooklyn, another in New York City, while the third was a missionary from an Asiatic field. The New York pastor spoke of the character of the section the car was passing through, and mentioned one or two phases of the life which was not at first glance obvious to a stranger. Presently the missionary exclaimed: "I would not be willing to have the heathen know that such things exist in America."

It is necessary for the missionaries to be men of unexceptionable character and conduct. No laxity or carelessness is admissible. The heathen must have solid ground for the conviction that the white strangers believe and practice what they teach, and that they reject and avoid everything that they condemn.

Every white man who attends Christian worship in a foreign country, but lives an incorrect life as a merchant or government officer, antagonizes the influence of a missionary. So, one would think, must every one, who, in the presence of pagan Masons, joins in Sun worship in a lodge and accepts the Masonry which, in its religion and its morals, is agreeable to pagans. The saloon and the lodge have gone on a mission to the heathen. The heathen know the principles and practices of white men who are in both of them.

News of Our Work.

PENNSYLVANIA STATE RALLY.

Washington, D. C., Jan. 19, 1900.

Dear Cynosure: I am just home from a trip in the western part of Pennsylvania. I never meet with anything but success in this section. The friends are aggressive and earnest. Four addresses were given in U. P. and F. M. Churches, Mt. Washington, Pittsburg. There were many evidences of good being accomplished. In Johnstown and vicinity I spoke in German Baptist Brethren churches: I found an increasing interest there. Time did not permit my accepting many invitations to preach and lecture. Meetings are in progress in the Lutheran Church, Hooversville. Two addresses were given there. As there are several lodge men connected with this church, I did not expect that they would want to hear from me more than one evening. I referred to the evil character of the lodge in my sermon. The pastor and many members urged that I remain a second evening. The attendance was much larger, although the night was quite dark.

I have not met with anything uncommon this trip. The great mass of humanity are deceiving and being deceived, more interested in the leeks and garlic of Egypt, than the joys of Canaan. The truth has its effect. More and more there are those glad to leave the Egyptian lodgery when told of the joys of Canaan. Two started to live Christian lives at my meetings. The entire effects of the truths uttered God alone can know.

At New Castle I engaged the U. V. L. Hall for the anti-secrecy State convention, to be held Feb. 26 and 27. This is the largest hall in the town. Is centrally located and will accommodate about 500 people.

As New Castle is a noted secret society center, interesting and profitable discussions may be expected. We will gather on Monday at 2 p. m. The sessions will extend through the evening of the second day. An interesting program is being arranged. There will be the star speakers for the evenings, while many phases of the question will be considered in the day

sessions. Those wishing programs will receive if they write making request. The State convention is the State rally. It comes but once a year. It gives every friend in the State a chance to enroll him or herself with the right. Let all in reach plan to attend. Let all who cannot attend write a brief letter expressing sympathy, or some sentiment you may wish to convey to the friends who meet. Send a contribution toward meeting the expense, if able, but write anyway. Those who expect to attend should write me that arrangements may be made for entertainment. Address all letters (general delivery) New Castle, Pa. Pray much and expect much. God can make this gathering a help to many. Shall we not all co-operate in making it the best yet held in the State? Friends who are near in Ohio, come over and help us. I shall, D. V., be in and about New Castle before this reaches the friends. Yours as ever,

W. B. Stoddard.

WORK IN MINNESOTA.

1329 Hewitt avenue, Hamline, Minn.,
Jan. 10, 1900.

Wm. I. Phillips, General Secretary, Chicago, Ill.:

Dear Sir—Monday evening, Jan. 8, I delivered a lecture against secrecy in the Norwegian Lutheran Church at Belview, Minn. I was informed before going there that the lodges, "Workmen" and "Woodmen," had had special meetings and proposed to send a man there to refute my statements. Of course, the minister there, Rev. O. A. Aasen, told them that we were looking for just such a man, and he advertised it thoroughly, that a discussion would take place. We learned that a letter had been sent to Grand Recorder Olsen, of Willmar, Minn., but, alas! he could not come. So we had our meeting, but no discussion, as not one word was uttered in defense of the lodge. There must have been between 400 and 500 persons present, and the discourses were given in the English language, so that all could understand them. After my speech, Rev. N. Giere, of Renville, Minn., made one of his witty, eloquent addresses. Rev. Anderson of Montevideo also made some telling remarks.

It was a very successful meeting and

the anti-lodge people were very jubilant over the outcome.

Wishing you and the Cynosure a successful new year, I remain yours against secrecy,
S. A. Scarvie.

REPORT OF REV. J. R. WYLIE.

Burlington Junction, Mo., Jan. 23, 1900.

Dear Brother Phillips: I started out in the work last Friday, Jan. 19. Stopped at Elmo, Mo., a lodge-ridden town. Found that the two ministers in town were not lodge men. Had no difficulty in arranging to preach there some Sabbath in the future. Came to this place the same day. Found that the lodges had been in a contest for six months to see who could get the most members. The Odd Fellows came out ahead, getting between sixty and seventy members. They had a big drunk over it, and have gone into another contest for the next six months. In this way they are pressing everything in the community into their ranks. They even pay the way of some men, and then swear them to the lie that they have not been influenced by anyone.

The only two ministers in town, the M. E. and the Disciple ministers, have both joined. The lodges are well attended, but the churches are dead, especially the prayer-meetings. The U. P.s have a mission here, but haven't the backbone to testify against the lodge. The way for the truth looked dark, but I found the Disciple minister and found he was beginning to tire of the lodge, hence was willing to hear. He had a member of his board who was opposed to lodges. He sent me to him, and by 8 p. m. we had arranged for a lecture here Jan. 22.

Saturday, the 20th, I went to Mound City, Mo., where a Free Methodist brother had invited me. This is another lodge-ridden town, with the Masons in the lead. The Presbyterian minister and I started out and, after six hours of hard work, we had arranged for two services on Sabbath, the 21st, one in his own church and one in the Disciple church. We did this although every member of the official boards was a lodge man, the Presbyterians being all Masons. It was the first work of the kind they had ever had in the town. The news spread; the day was fine, and we had crowded audiences. They

listened with earnest attention. The Presbyterian minister endorsed all I said before his people. The Disciple minister did the same privately. Many came forward to endorse the work, and the lodge men had nothing to say, but were not apparently angry. Monday morning we met all the ministers and addressed them. They asked questions, and in two hours we were all of one mind, and they gave me the hearty endorsement, a copy of which I send you. On my way up here I stopped at Maitland and had no trouble in arranging for a meeting there in February.

Endorsement.

Mound City, Mo., Jan. 22, 1900.

We have heard Bro. J. R. Wylie's explanation of his work and commend it to all Christian ministers, and workers. We regard his presentation of his peculiar work as being fair and kindly put. All ministers should hear him and afford him a chance to speak.

Rev. J. A. Brock, M. E. N.

Rev. I. C. Kindred, M. E. S.

Rev. J. W. Mallott, C. P.

Rev. W. E. Boulton, Disciple.

Rev. A. D. Wolfe, Pres.

Rev. B. P. Crawford, F. M.

(All these are, or have been, in the lodge except Bro. Wolfe, and know whereof they speak.—Wylie.)

Burlington Notes.

I reached here just in time for the meeting that had been appointed, and was surprised to find from 150 to 200 people assembled, although it was lodge night. The Disciple minister was the only pastor present.

I spoke as the Lord gave me utterance; many approved but the Disciple minister found much to object to privately. He has only been in the lodge a little while, and is either ignorant or else lied. He says that Masonry honors Christ; he said it might not be in the books but was in the unwritten work. Is it possible that Masonry, like the Roman Catholics, has a false Christ? If so, it is anti-Christ.

This is the second minister only that I have met who has attempted to uphold the lodge. They have both been Disciples. But I must say for the Disciple church that it is one of the easiest for me to get into, and has some of the best anti-lodge men in it.

My next point is Maryville, where Bro. Rufus Smith used to live. J. R. Wylie.

From Our Mail.

"GOD WAS WITH US."

Eggs Used to Close Eyes, but Truth, with God's Blessing, Was Mightier.

Bluffton, Ohio, Jan. 23, 1900.

Dear Bro. Phillips—In a meeting here last night exposing secretism in a large hall packed full of people, eggs were thrown, the electric light was turned off, so that we could not turn it on again. But God was with us. The meeting did not disperse. God was with us in added power, and many eyes were opened. On the way from the meeting our carriage was attacked and we were struck with eggs thrown by cowards in darkness. Your tracts were a great help. I inclose an order for more, and will pay you on my return to Chicago soon. With Christian love, yours truly,

(Rev.) G. L. Mason.

VERMONT VOICE.

Dummerston, Vt., Jan. 19, 1899.

Editor of the Cynosure—Opposition to secret societies is slowly but surely getting a deep and thorough hold in the hearts of the Christian people of New England. The stand which so many of the ministers of Boston took at the last New England anti-secret convention was indicative of the growing feeling among the ministers and church members everywhere.

At the last Fellowship meeting of the Congregational churches of Windham County, Vermont, one of the pastors, speaking of the hindrances to aggressive church work, used these words, which were heartily seconded by others: "Clubs, orders and secret societies, with altars to unknown gods, such lines of cleavage mutilate and kill the spiritual life of church members." It was my privilege in the same meeting to follow with an address on the Holy Spirit, in which the above facts were emphasized by showing that the Holy Spirit would not manifest himself with power until

there was entire separation from all sinful things.

(Rev.) Lucien C. Kimball,
Pastor Congregational Church.

Belview, Minn., Jan. 14, 1900.

Pubs. Christian Cynosure:

Dear Friends: On Jan. 8 theological student Scarvie, of Minneapolis, spoke in the Lutheran Church, at this place; subject, "Secret or Oath-bound Societies." He spoke to a crowded house, and his lecture was well received. Sincerely yours,
C. C. Enestwedt.

PARKER COLLEGE.

Winnebago City, Minn., Jan. 15, 1900.

Mr. Wm. I. Phillips, Man. Ed. Christian Cynosure:

Dear Sir: A letter from you last June was unintentionally overlooked. Lest it may give the impression that Parker College is no longer exempt from Greek letter fraternities, I wish to say that we neither have any secret societies in connection with our school nor do we expect to have under its present management. Yours truly,
R. M. Lawrence,
President.

ENCOURAGING.

Boston, Jan. 9, 1900.

Dear Bro. Phillips: I received the January number of the Cynosure, and read it with more than usual interest. It is characterized by marked ability, and an instructive, pleasing variety, while "sticking to the text," "What ye hear in the ear that preach ye upon the housetops."

I am especially gratified to see the names of young men among your contributors. "Secret Political Associations," by Paul B. Phillips, merits attention both as a prophecy and for its intrinsic worth. If our young men, who are to decide the living issues of 1900, could have a course at Wheaton College, we should see the lodge, the liquor and other curses of society greatly mitigated, if not wholly abolished. James P. Stoddard.

MASONS EXPOSE MASONRY.

Upon one occasion a Free Methodist preacher at this place, touching upon se-

cret societies, said in the course of his sermon: "There is a secret society in which the candidate is brought in in a half-nude condition, with a rope around his neck," or words to that effect, not calling the name of the particular lodge; but several of the Masons in the audience arose at once and left, one of them being the Methodist pastor, who said in anger: "A man that never belonged to the Masons doesn't know what they do." Now there are about six other secret orders in the place, but none became angry except the Masons.

Guy Snow.

Rockwall, Texas, Jan. 4, 1900.

Obituary.

ANOTHER PIONEER GONE.

Captain Arthur O. Howell was born Nov. 16, 1819, and died Jan. 8, 1900, aged 80 years last November.

His father was a pioneer of Ohio, born at North Bend, in 1790. His mother, Jean Lyall, was of Huguenot extraction, born in Charleston, S. C., in 1801.

Arthur was the oldest of a family of nine children. He was instrumental in leading the family to Jesus. He moved to Champaign, Ill. (where he died), some forty odd years ago. He was one of the original founders of the Congregational Church of Champaign. He was an all-round reformer; an abolitionist of the Lovejoy, Phillips and Weed stamp; a prohibitionist all his life. He was a strong anti-secretist, so much so that he requested that Eph. 5: 11, 12 and 13 be used on his funeral occasion, and that some member of the National Christian Association should preach his funeral. He left a bequest to the N. C. A. He wrote and published a few tracts, and tried by word, spoken and written, to be faithful to the souls of his neighbors. He was a friend to the poor.

Early in the war for the Union he enlisted in the 72d Illinois Volunteer Infantry, it being "The Chicago Board of Trade" regiment, and the one in which Evangelist Whittle was Major. He served until the close of the war, returning home as Captain of a company. He was at the siege of Vicksburg, where he

received severe wounds, from which he never fully recovered.

He was married three times. His first wife was Louisa Lee Hastings, of Cowan, Conn., by whom there is one surviving child, Walter S. Howell, of Cincinnati. Many years after the death of his first wife he married Rebecca Barnes, of Champaign. By her he had two daughters, Louisa L. Ashmore, of Louisiana, and Miss Carrie B. Howell, who lives at home. After the death of his second wife, Mr. Howell married Mrs. Anna Wiswell, of Champaign, who survives him.

The deceased was an upright, honest, conscientious, Christian man. He had strong convictions of duty and was bold and fearless in proclaiming them. He was radical for the right as he understood it. Living on the border of Kentucky, he aided many a slave to escape, whom he believed as soon as his feet touched free soil by right became a free man.

On the temperance and secrecy questions some denounced him as "fanatical," an appellation which he neither courted nor dreaded. His funeral was conducted by the National Christian Association's Secretary for the Pacific coast, Rev. P. B. Williams, of Salem, Ore., and was attended by many of his old neighbors and comrades.

We hope to meet him again, where all is real and where there are no tears.

Capt. Howell was raised a Presbyterian, and was well taught by his mother, in the Westminster Chatechism, and for many years was an elder in the Presbyterian Church in Cleves, Ohio, and the efficient superintendent of its Sunday school. But he seemed to like better the form of government of the Congregational Church—"as more democratic"—and so, when he removed to Champaign, Ill., he, with a few other kindred spirits—"thoroughists" they called themselves—organized the First Orthodox Congregational Church of Champaign, Mr. Howell himself writing mostly "the declaration of principles" which should govern the new church, and among them was the taking of God's word as the only infallible rule of faith and practice—practical opposition to the manufacture and sale of all intoxicating liquors; and open and active work, through the church, without the

"aid" or incumbrances of any secret societies, for the salvation of men.

It was the complaint of Capt. Howell that in the later years of his life this church had departed from their radical principles, and it grieved him greatly. He protested, spoke and wrote against it. The pamphlets which he wrote and distributed to his brethren in the church doubtless did contain some harsh statements, and these, with other things, helped to disrupt the fellowship which should exist between brethren of the same church, but in and through them all, as in his consistent life, there was exhibited the fearless declaration and the practical exhibition of the strict and radical principles upon which the church was founded.

Not only during a long and useful life did Capt. Howell strive to do good in these directions, but by his will he made a liberal devise from his small estate to the National Christian Association, which stands to-day as the especial champion of the same radical principles and practice as Brother Howell believed in, for "the publication and dissemination of Christian Literature," upon said subjects, to which said money will be faithfully applied.

MRS. MARY R. BISSELL.

On the 10th of January Mrs. Bissell passed through the gates into the new life and was reunited with the loved ones that had gone on before. We have only received notice of her departure and that her death was apparently without much pain and that she was conscious to the last. She died at her own home in Humboldt, Neb., from which her husband, Rev. William Bissell, preceded her not many months ago. Mrs. John Holman was with her and ministered to her in her last hours.

Mrs. Bissell was a remarkable woman. Mr. Elsdon, one of our best Chicago attorneys, was present at the great trial in Falls City in which Brother Bissell's good name was attacked as well as his estate, and both of which were grandly defended and vindicated. Mrs. Bissell was a witness, but too frail in body to walk, she was carried from the hotel to

her seat in the witness box, and it was not only the testimony of Attorney Elsdon, but of many others that they never heard a woman on the witness stand that was the equal of Mrs. Bissell. Self-possessed and showing an unusual intelligence, she was more than a match for the five attorneys on the side of the prosecution.

It was at her home, while Brother Bissell, was living that she welcomed many of our friends and co-workers—Rev. J. P. Stoddard, Elder Rufus Smith, Rev. M. A. Gault, Secretary Phillips and others. "She hath done what she could."

"And when the sun in all his state,
Illumed the western skies,
She past through Glory's evening gate,
And walked in Paradise."

WM. J. ROBINSON, D. D.

In the death of Dr. Robinson, the United Presbyterian Church has lost one of its efficient pastors. Endowed by nature with many gifts, the labors of a long pastorate, together with close study, developed in him those qualities that made his life a blessing to many. He was prominently identified with the various institutions and interests of his denomination. The church of which he was pastor was noted for its liberality. He was the spiritual leader of a warm-hearted, generous people.

His interest in reform seemed to increase with years; while the reform advocated by the Cynosure was evidently not the one nearest his heart, yet it is well known that he disapproved of secret societies, and advocated his belief. At a meeting of the Young People's Christian Union, held at Saratoga Springs, not many years since, he gave a most clear and convincing address in opposition to the lodge. Those who attended the recent anti-secrecy convention in the Reformed Presbyterian Church, Allegheny, will recall his presentation of the lodge's false idea of brotherhood. In union with other pastors in his ward, a petition was prepared and presented to school trustees protesting against the laying of the corner stone of a new school building with Masonic foolishness. As he has been ac-

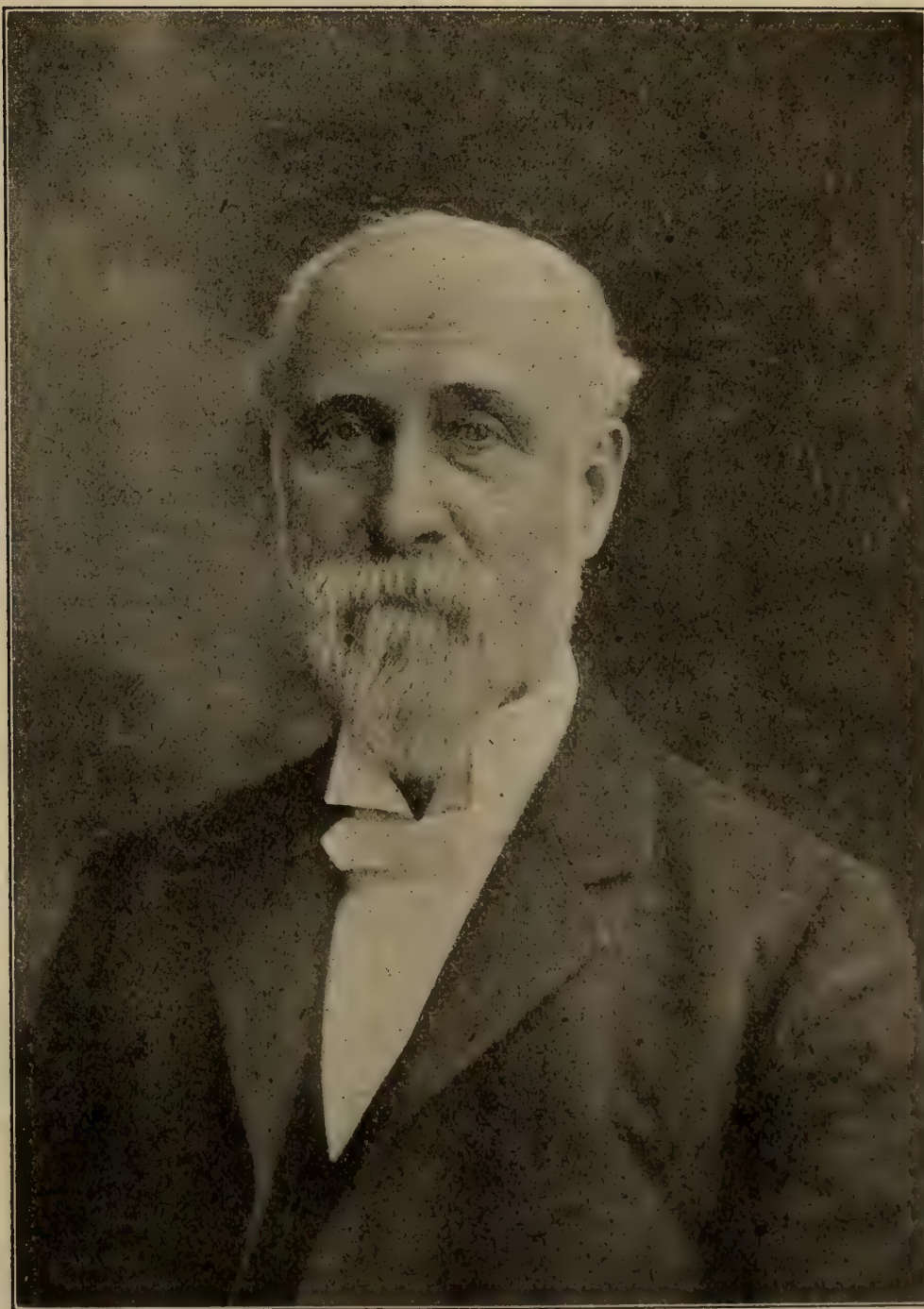
tive in advocating the anti-secrecy, as well as other reforms, it might seem strange that the obituary notice appearing in a church paper failed to mention this when enumerating the various reforms in which he was interested.

The Doctor has for years been a reader of the Cynosure. He always had words

of cheer and helpful counsel to offer your representative.

The high esteem in which he was held by those who knew him best was evinced in the large concourse of people attending his funeral. Probably not less than one hundred and fifty ministers were present.

W. B. Stoddard.



THE LATE WM. J. ROBINSON, D. D.

ELDER JOHN HUNTER.

Elder John Hunter, of Sterling Valley, New York, was born of May 29, 1828, and died on November 29, 1899, aged 71 years and 6 months.

The first thought which came to my mind when I received the telegram announcing Mr. Hunter's death was this: that God had put the high honor of His seal of approval upon Father Hunter's life by permitting his last public act to be a testimony for the Sabbath. Our readers will recall that in our Thanksgiving number we printed a letter from Rev. G. M. Robb, of Syracuse, telling of the success of Mr. Hunter's set purpose to demonstrate the practicability of running a creamery profitably without desecrating the Sabbath by handling the milk on that day.

On my way from Crocketts to Sterling Valley, to attend the funeral, I fell in with a man over 70 years old, who had come fifty miles in the driving rain to pay his last tribute. He and Mr. Hunter had played together as boys. Waving a hand over the far-reaching fields, he said: "John Hunter has put the print of his character over all this country; and it will be long before the Valley can fill his place."

Rev. W. B. Stoddard visited Mr. Hunter early in November, and in course of conversation asked him if the running of his many farms yielded any profit. His reply disclosed the reason for his continual accumulation of land. It was as follows: "They just about pay me for their running; but see the numbers of families for whom their running furnishes employment!"

The funeral was on Friday, December 1, from the home, and the remains were laid in the little cemetery nearby.

Under date of December 5, John Hunter Jr, wrote to us as follows:

"Of course we know that those who knew father best loved him best. He was a remarkable man in a great many ways, but his house was eminently in order; although practically unconscious from the first of his sickness, yet there was no troubling on that account, because we knew that it was well with him. There is infinite consolation to mother and to all

of us on this account, and we, too, realize that it is well, indeed.

"As we look over the last few months we can see that beyond any question father knew that the end was near, and it is a beautiful thing for us now to realize that he was so ready."

His children rise up and call him blessed.—From the Christian Nation.

The National Christian Association has had the liberal support of Elder Hunter in its New York State work. One of his very latest, if not his last contribution, to Christian work, was \$20 to the expense of our late convention in Rochester.

The Home and the Lodge

BY NORA E. KELLOGG, WHEATON, ILL.

HUMILITY.

"The children of Israel prevailed, because they relied upon the Lord God." 2 Chr. 13: 18.

Perhaps no trait of character is more beautiful in woman than true humility that "ornament which is in the sight of God of great price," and none is more conducive of peace and good will in the home, for "only by pride cometh contention," though like other choice things, this has its base counterfeit which should be shunned.

A very good definition of humility may be gathered from St. Paul's charge "to every man—not to think of himself more highly than he ought to think, but to think soberly."

A perusal of the partial list of woman's lodges given below may be useful in several ways; but, perhaps, in none more so than as a warning to those who aspire to be Christ-like. How out of harmony with the precious invitation, "Come unto me * * * for I am meek and lowly in heart," is the invitation to join a secret lodge and become an "Eminent Lady," or one of the "True Blues of the World!"

List of Woman's Lodges.

Eastern Star, Woman's Relief Corps, Ladies of the Grand Army of the Republic, Loyal Ladies' League, Patriotic Daughters of America, Daughters of Liberty, Daughters of America, Daugh-

ters of Columbia, Daughters of the Republic, Silver Ladies of America, Loyal Women of American Liberty, Lady True Blues of the World, Woman's Loyal Orange Association, Alpha Beta Tau, Alpha Phi, Kappa Alpha Theta, Beta Sigma Omicron, Gamma Phi Beta, Relta Gamma, Delta Delta Delta, Kappa Kappa Gamma, P. E. O., Sigma Kappa, Pi Beta Phi, Knights and Ladies of Honor, Loyal Knights and Ladies, Knights and Ladies of the Golden Star, Knights and Ladies of the Fireside, Knights and Ladies of the Golden Precept, Rathbone Sisters of the World, Rebekah Lodge, Pythian Sisterhood, Sisters of the Mysterious Ten, Daughters of Temperance, Ladies of the Maccabees, Royal Neighbors of America, Eminent Ladies.

The Falling Away.

The following is from an editorial in the Christian Conservator:

"For a while the men only went into the lodges and the women carried on the prayer meetings. Then the Eastern Star, the Rebeccas and a host of women's lodges came forward and the women got lodged. The churches went into the cold storage and the preacher became the ice box and when they looked for prosperity, behold the spirit had been grieved away, the machinery slowed up. The remedy is as plain as it was with ancient Israel. When they strayed away, God demanded that they return to him, separate from all their idols and abominations that grieved him and give themselves into complete obedience to God. Unless this is done the churches will hang their harps on the willows and go songlessly into Babylonish captivity. We must have spiritual life from God and yield a complete, cheerful obedience to him in order to prosper."

WHAT GOD REQUIRES IN CHRISTIAN MARRIAGE.

God requires in Christian marriage the joining of one man to one woman with an undying love and devotion to each other until death parts.

God commands the tenderest love one for the other.

"The kindest and the tenderest pair
Will find some reason to forbear,
And something ever day they live,
To pity, or perhaps forgive."

There must be kindness and consideration.

When you are marrying a man, you are not marrying an angel.

When you are marrying a woman, you are not marrying an angel.

Sometimes you will find that she has bought her complexion in a paint shop. Sometimes you will find that her very fine form is all made up of padding. (Laughter.)

Sometimes you will find that her sweet temper was all put on when you came to see her, but that she was quite another creature when you were not there.

But where you will find one bad woman, you will find ten bad men. You are a bad lot, you men, the great majority of you.

You call yourselves husbands.

Do you know what husband means? Husband means house-band, an old Anglo-Saxon word.

A Member of Secret Societies Is Not a True Husband.

Now, what kind of a house-band is he who on Monday night is an Elk, and on Tuesday night is a Buffalo, and on Wednesday night is a Red Man, and on Thursday night is an Odd Fellow, and on Friday night is a Mah-hah-bone, and on Saturday night goes down town to see a fellow, and comes home drunk? (Laughter.)

You infernal liars said: "Oh, Bessie, if you will only marry me, your society will be the dearest thing in my life," and, you scoundrels, you belong to every society except Bessie's society! (Laughter.)

Some of you women are not angels in that respect. What are you doing in the Eastern Star? What are you doing among the Maccabees? Why do you not attend to the children? Why do you not attend to the home? What have you got to do with outside places like these? You ought to be at home; and, if your husband neglects home and your children are neglected by you—oh, my God in the heavens, what will become of them?

Oh, what a terrible home it is where the man comes scurrying in at night: "Hurry up, Bessie. Give me my supper. I am in a hurry. Give me my Masonic apron."

I am told that secret society men are

very mad at me. May they be madder. May the good Lord make them to see what Jesus Christ himself said: "In secret have I said nothing."—Leaves of Healing.

FEMALE FREEMASONS.

"You want to know why we started a lodge for both sexes? There is no greater apple of discord in a family than Freemasonry. The husband goes to his lodge and returns late. The wife wishes to know what has taken place there. Nothing has taken place, most probably, that she should not know, but the oath we take forbids us to divulge certain secrets. Very well.

"The wife and husband become disunited. It is a little rift within the lute which leads to misunderstanding and discord. Then the priest steps in. You who have lived in France and know the life here, know that the priest hates Freemasonry. The doctrine of Freemasonry is essentially different from his. In fact, to put it upon a broader basis still, religion, as the word is understood, has nothing in common with our doctrine.

"Religions divide the human race. Mixed Freemasonry wishes to unite the whole human race in one vast brotherhood."—From Masonic Chronicle in American Tyler.

Query: Would it not have been far better to have done with secret lodges?

WORD FROM CHINA.

Rev. Geo. S. Miner writes from Foochow, in a letter dated Dec. 8, '99, that he will send a letter from the "Christian Cynosure Day School" in Foochow, as soon as he can find time to translate it into English.

Mr. Miner says: "We have three less missionaries here now than last year, and we are worked nearly to death."

It will be remembered that in a former letter Mr. M. said he would gladly distribute tracts against secret societies, as these societies were very strong there and a great hindrance to Christian work.

With the letter came two hundred silk bookmarks. There are five colors, white, purple, crimson, green and yellow. These are made by pupils in the Christian day

schools there, and the proceeds are to help support such schools.

I hope many more will send contributions for the Chinese tract, showing reasons from the Bible for opposing secrecy; and any who would like to help send the good news of salvation through Jesus Christ to little children in that far heathen land can do so by selling bookmarks. These are very pretty and have worked in them the Chinese words which mean, "Come over and help us." The price is 10 cents. We will send one, or more, postpaid, at that price to any who send for them.

Young Folks.

THE NEW DEPARTURE, AND WHAT CAME OF IT.

BY ELIZABETH E. FLAGG.

Ned Norris sat disconsolately on a stone, like Dick Whittington, but unlike that hero, heard not the prophetic chimes of Bow ringing in the distance—only the faint tinkle of a far-off cow bell. He did not want to be Mayor of London, it is true, or of New York, or Boston, or even President of the United States—just then. Such ambitions were to come later if they came at all. At present his one supreme, absorbing wish was to belong to the new secret society for boys which had just been started. To "join," to be in the possession of secrets known only to a favored few, and perhaps become in time the Highly Exalted Supreme Commander thereof!—mayoralties, presidencies, "powers and principedoms, all"—what were they beside such lofty eminence?

Then the objects of the order as set forth in the papers and circulars sent out from headquarters through the local post-office—"to teach self-control, fortitude, charity, manliness"—were they not the very virtues always preached to boys? He had one of the papers in his pocket now, with its heading representing a mailed and helmeted horseman going forth to conquer—of course, in an allegorical sense—and nearly exhausting the English language in an effort to show what a grand thing the order was for the future men of America. So why, when

he asked to join this school of manliness, should his mother look grave disapproval and his father speak such a decided "No?"

For if the boys themselves were vastly taken with the idea, the majority of the parents either looked upon it favorably or indifferently, though there were a few old fogies who did not believe in this royal road to all the virtues, and declared that to expect a truly manly character under a system of secrecy was about as reasonable as for a gardener to expect his plants to put forth buds and blossoms in a dark cellar.

But sitting there on the moss-covered stone, and pitying himself greatly for a very ill-used boy, somebody came up behind him and clapped a pair of strong and firm yet gentle hands over his eyes. Then the hands were withdrawn, and looking up he saw it was his Uncle John with whom he had enjoyed since infancy the distinction of being his favorite nephew.

Uncle John was not young now, but he had been a boy once, and never forgot the fact. So in a moment he knew the whole story; that the "joiners" in the new society laughed at Ned, and called him a "milk sop," and said he was tied to his mother's apronstrings, and both his father and mother were "cranks" and "fanatics," with other observations of like tenor.

"Well, Ned," said Uncle John, who had meanwhile been running his eye over the paper, "I see one of the great objects of this society is to teach a boy to be manly, and I don't think I need to tell you that among manly qualities respect to parents, and especially for one's mother, has ever held a foremost place. True men will not say such things, nor hear them said without resentment."

Ned blushed. Uncle John pulled a spear of grass and slowly chewed it. Evidently the process gave him inspiration.

"Come, Ned, I have a proposal to make. Perhaps the amount of secrecy in this new society is as small as the amount of alcohol in a glass of beer, but it is enough to make your parents' prohibition a wise one. They know what is good for their boy better than he does. But suppose we start an open society of our own, with all the secrecy left out."

"But who will we get to join it?" asked

Ned, discontentedly. "All the boys have gone into the other."

"Are you quite sure?"

Ned thought a moment.

"Oh, I forgot. There's Willie Ferguson. His folks don't believe in secret societies. And there's Benny Parks. But he's a cripple, and they didn't want him."

"Quite Masonic," said Uncle John, with a twinkle in his eye. He can never be made a Mason when he grows up, and I see by this paper that the founders of the order are Masons. They want it to be a kind of school from which a boy like you, when he is twenty-one, will be ready to graduate into the Masonic lodge. But he 'must be free from any physical defect or dismemberment.' Put down Benny. Now who else?"

"There's Tommy Giles. His father drinks, and he goes to school in patched clothes. He couldn't pay his dues. They wouldn't want him."

"Just the one we want," said Uncle John, triumphantly. "How about your sister Sadie?"

"O, she's a girl."

"To be sure. That settles it. No woman can be made a Mason. So, of course, she isn't wanted in this Masonic training school; but we'll invite her into our society, and two or three of her best girl friends, so she need not feel lonely. Then there is that nice, bright little colored boy, Ralph—I have forgotten his other name."

"Ralph Simmons? Oh, he's colored."

"I believe I mentioned that fact," said Uncle John, coolly; "but I hear he is a nice boy and a good scholar. So the color of his skin sha'n't bar him out from our society if he wants to join. Of course, the other side will have no use for him. Colored men can't be Masons. They sometimes set up lodges of their own, but they are always treated as 'clandestine,' having no right to exist. Ralph would get black-balled sure."

Ned began to feel quite interested. This would be fun, indeed, to start a new society on an altogether opposite plan, and as Uncle John promised to act the part of general organizer he had little doubt of its success, for when was Uncle John known to fail in anything he undertook?

They talked over the constitution of the

new society. Every member must pledge himself never to say or do what he would be ashamed to have known, strive for the development of manly traits in themselves and others, and do all the good they could to everybody without respect to class, sex, color or skin, or "previous condition of servitude." In short, the new society was to be the exact opposite of Masonry.

Uncle John smiled to himself, thinking how cleverly and originally a scheme he had long had at heart for establishing an anti-secret society among the young people was opening up, even though he had to start it entirely with what the lodge would call refuse material.

Ned arose from his lowly seat on the moss-grown stone. The cowbell tinkled nearer. Though a belated clover bloomed in the sere, thin grass at his feet, there was snow on the tops of the distant mountains—a sure sign that they would soon have it in the valley.

"Old Storm King has got his white cap on," said Uncle John. "The long winter evenings will soon be on us. Just the time to start our society."

How it was started, and what success they had I must leave to tell in future numbers.

Pacific Coast News.

REV. P. B. WILLIAMS, SALEM, ORE.

Since my last report to the Cynosure, I have held some interesting and I think beneficial meetings in this reform, among which I will mention Bay Center, Tacoma (Norwegian Lutheran Church), and Buckley, Wash. At the latter point I held forth ten days in the Free Methodist Church, Rev. Jas. Eva, pastor. We had a splendid meeting, in which a number were converted; some were sanctified, and a few were awakened to the enormous evils of the lodge, some of whom agreed to sever their connection with it.

For the benefit of those who think that the discussion of secret societies will hurt a meeting, I mention that while making the opening prayer one day at Buckley, preparatory to presenting the lodge evil, a lady came forward to the altar and be-

gan to cry for pardon. In a few minutes she was genuinely saved, after which we went on with the discussion.

At Tacoma we had fine congregations and an excellent interest in Rev. E. B. Slettedahl's church. At Bay Center and South Bend Rev. W. W. Dexter is the pastor. He is a true man of God. He gives the gospel no uncertain sound. We had fine audiences at Bay Center and good attention. At South Bend the crowds were very small. The editor of one paper said: "Any man coming to this place to speak against secret societies better have his appointments in the day time, for at night all the people are at the lodges." The other editor thought "The time for such agitation is past." The world to these worldly editors, I suppose, is South Bend, Wash.

As I leave the coast for a while, to take up work of some sort in the East, I wish to thank my many friends for their kindness and bid all an affectionate farewell. I hope the dear Lord may put it into the hearts of those who could do so to give enough to create a fund so that the anti-secrecy work may in the near future be resumed on the Pacific coast.

Let all who know themselves to be indebted to me for The Cynosure send to me, care 221 West Madison street, Chicago, Ill.

P. B. W.

TROUBLESOME MAN.

"That man," said the walking delegate, "gives me more trouble than all the rest of the union put together."

"What's the matter with him?"

"Why, if he isn't constantly watched he is sure to work hard and fast."

Our Question Drawer.

If you do not see what you want ask for it.

Q. What does Dr. A. J. Mackey mean in his Masonic jurisprudence, pp. 45, 46, 47, where he says: "Every Mason shall cultivate brotherly love and the love of God and frequent Holy Church." What church does he mean? N. Keyser.

A. Dr. Mackey is referring to what is called "the charter of A. D. 926," a charter which never existed, and which is de-

clared by the highest Masonic authority to be "pure fiction" (Master's Carpet, p. 201). The quotation has reference altogether to the stone mason's guilds or unions, controlled prior to the Reformation by the Church of Rome, the "Holy Church" alluded to. The pagan "Mysterics" were revived in 1717 and Christian "Freemasonry," such as we have it to-day in the Blue Lodge. The oldest constitution of that system is the "charges of a Freemason," written by James Anderson in 1723, and according to which all members of lodges are "obliged to be of that religion in which all men agree" (Charge 1). The devil is old, so is sin and Romanism, but antiquity does not make the latter to be Christian, nor does it change the nature of the devil and his works, while it goes to show that Masonry is identical with the secret worship of the pagans.

What connection, if any, has the order known as the "Mystic Shrine" with Freemasonry? J. Cole.

A. A man must be a Mason before he is made a Knight Templar or a member of the Scottish Rite, and a man must be a Knight Templar or a 32° Scottish Rite before he is made a Shriner. What the Danites were formerly to the Mormon iniquity, the "nobles of the Mystic Shrine" are to Freemasonry. The Danites took vengeance on those who violated Mormon law, the "Shriners are exponents of a vigilance inquisition to promptly execute and punish the violator of obligation and the desecrator of Masonic vow" (Ritual Mystic Shrine).

Q. Which is the most harmful to the public weal, Freemasonry or trades unions? S. K. G.

A. Both may be said to be equally pernicious, only in different spheres of action, and in different directions. The influence of Masonry is mostly felt in the administration of law corrupting the witness stand and jury room—in the work of the nominal church by muzzling the pulpit, depleting the prayer meeting, paralyzing spirituality, besides dishonoring God by its total rejection of Jesus Christ. And in National, State and municipal governments, by protecting corruption, shielding dishonesty, supporting improper officials, and by its myriads of awe-inspiring oaths, which are never kept, les-

sening the sanctity of an oath and thus producing a sort of moral anarchy or lawlessness. The trades unions operate in all other departments of human enterprise—in building, manufacturing and mining interests, and even in commerce, so that no man can really buy or sell unless he has "the mark of the beast or the number of his name"—the grip and sign of anti-Christ—and trades unions are also the soul and inspiration and parent of the trusts now cursing the country. Having sown the wind by the octopus of secrecy, the public can reap the whirlwind in a hurricane of trusts.

Q. Has any change been made by which the third point of fellowship has been confined to the third Blue Lodge degree? Has the obligation ceased to be mentioned in chapter degrees, and particularly in the Royal Arch? Is the R. A. "right or wrong" obligation also withdrawn? Is there any change in the R. A. later than that from "murder and treason not excepted" to "without exception?"

Investigator.

A. The third point of fellowship—"breast to breast"—meaning that a brother's secrets shall be kept inviolable within the breast—holds good whatever degree is taken above the third degree, or whatever oath is administered. Having once sworn the third degree oath you are bound by it, no matter how many oaths you may take besides.

(2) Whether it has or has not ceased to be absolutely mentioned, the Master Mason is bound by it. He is first of all a Master Mason before taking the chapter degrees or any other. In the chapter degrees he wears the cable tow four times around the body in the fourth degree, six times in the sixth degree, seven times in the seventh degree—the reason being as he is informed that as he advances in Masonry his "obligation becomes more and more binding." Hence it is not necessary that the actual words "right or wrong," "not excepted," "with exception," be mentioned in the oath; the Master Mason is taught his duty by the coils of the cable tow. Bear this in mind, for it is important.

Q. Will you give the true reading of the "Sealed obligation" of the Commandery? Uncertain.

A. We would suggest that a seceder

who has left the Commandery within the last few years, answer this question, but whatever the "true reading" may be, the whole thing, "sealed obligation" and all, is a direct insult to Almighty God.

Q. Did W. McKinley reach the Mohammedan degree by way of the York rite?

Anti-McKinleyite.

A. He did not. There is nothing quite so low and so vulgar, even in the Master Mason's degree, as that which McKinley witnessed when being initiated into the Mystic Shrine. The York Masons knew nothing of the Knights Templar or the alleged 32°.

Q. Is the Bible used in the lodge?

A. Only where it is not offensive. A Masonic clergyman and zealous advocate of Masonry once assured me that were he initiating a Mohammedan, he should substitute the Koran in its place.

Q. Can atheists, agnostics and infidels be admitted?

A. A Methodist minister was being initiated in Saranac, Mich. When asked, "In whom do you put your trust?" he did not answer according to the lodge formula. One of the members took him to task, and, pointing to a star shining through the lattice, said, "That is my God." A Mason can manufacture his own God—be a star-worshipper, or anything else he chooses—but he must believe in a God of some kind.

Q. Is it true that Catholics cannot be Masons?

A. The Pope has on two occasions given Masonry his benediction. When it became a dangerous rival in order to get control of it, other degrees were manufactured by Jesuit priests at the College of Claremont in Paris, as shown by Rebold. Dr. L. T. Townsend once said publicly, before a large audience in Music Hall, Boston: "I can take you to lodges in Mexico where the principal officers are Jesuit priests."

Seceders' Testimonies.

FREE, INDEED.

Kenton, Okla. Ter., Dec. 30, 1899.
The Christian Cynosure:

I have been a member of two different

secret societies and have no time or use for any of them. God bless you in your work!

T. B. Paramore.

FROM THREE LODGES.

Convinced beyond all doubt that secret societies were detrimental to my spiritual welfare and true citizenship, I have withdrawn from and renounced all those of which I was a member, viz.: A. F. & A. M., Knights of Pythias, and Modern Woodmen of America.

T. R. Evans.

Le Sueur, Minn., Jan. 4, 1900.

Varying Voices.

"A man has discovered that if a bug, a cat or a dog is drowned, even though it may have been in the water an hour, it may be resuscitated by covering with salt. In a few minutes life will return to the apparently lifeless body. An Omaha lady drowned a fly, which lay on the bottom of the bowl an hour and twenty minutes. Removing it, she covered it with dry salt. In a short time the fly began to flutter its wings, and then, rubbing its legs together, flew away. The experiment, it is reported, has not yet been tried on a human body. Physicians recommend that, after the usual appliances fail it is well enough to try this new remedy. Tidings waits with bated breath the result."—Woodman Circle Tidings.

Try it on Hiram Abif.

There was a man in Detroit, says a contemporary, who was taken sick. He sent for a doctor. The doctor told him he was all right. "What you need," he said, "is a little whisky." The man nearly collapsed. "Whisky!" he gasped. "Good heavens! The folks wouldn't stand that. I'm a prohibitionist." The doctor said: "Ah! that's all right. I'll send around a jug, and you must take it hot with water." The patient lay back. "But if I send for hot water," he said, "they'd suspect." The doctor scratched his head. "Well, you shave, don't you? Just send down your mug and get hot water in that." This was on Saturday. On Monday the doctor called. "Well," he said to the friends at the house very much excit-

ed, "what's the difficulty? How is the patient?" The whole family, talking at once, said: "He's all right physically, but he's out of his mind completely. He's been shaving once every seven minutes all night and day."—Amer. Tyler.

Probably he was a Mason; he knew how to combine labor and refreshment.

"Attention of the Tidings has been called to the fact that Pat McKinley, president of the Home Forum, copied a year-old circular issued by a Chicago society signed 'Quo Vadis,' page for page as his biennial report to his society. At least this constitutes a considerable portion of the report."

Probably Pat thought it pat and pertinent, and considered its use as little in the line of humbuggery as some other things found in that piece of woods.

"The headquarters of the National Fraternal Congress, August 2d, is to be at the Auditorium in Chicago. Nothing like shooting at the moon. We shall note with interest delegates sneaking out of the Brevoort, Saratoga, Grace and other \$1 hotels to pick their teeth at the Auditorium, hob-nob in its lobby and look wise while participating in the brain-racking deliberations of the congress in one of the Auditorium gilded parlors."—Tidings (fraternal organ).

Did you see anything like that in the Cynosure? If you had!—

"It has been but a short time since we heard of a lawyer who approached a criminal in jail, and used as an argument in 'soliciting his case,' that he was a prominent Mason, also Odd Fellow and Knight of Pythias, and that he would see that he got the right kind of a jury."—B. F. Price in Amer. Tyler (Sept. 1, '99).

Mr. Price condemns the lawyer, but admits the story, and adds: "We have seen a counterpart of this great wrong practiced by designing men in politics." Mr. Price is a Mason.

The first reliable information regarding the burial of Tom Baker at his home on Crane creek, Kentucky, came to-day. No minister could be found to preach his funeral sermon, nor would the Masons turn out or take charge. Baker was a Master

Mason, and stood well not only in this country, but had been the guest of large lodges in the State.—The Inter Ocean.

"Stood well" with Masons in county and State. But that was when he was alive.

TROUBLE AMONG PYTHIANS.

The "rural members," as they were called when the Grand Lodge was in session here, charge that there is too much politics in the Grand Lodge, and that more attention is paid to getting an office in hopes of securing political preference than looking out for the cause of Pythianism.—Ohio State Journal.

"Tidings acknowledges receiving the proceedings of the first biennial session of the Grand Circle, Pacific Circle, Women of Woodcraft. It contains the portraits of the very handsome lady officers and very homely contingent of men officers. It is a creditable report and shows substantial progress made. The portrait of the grand clerk does him an injustice, the expression is similar to that of his face when his bicycle coasted down the mountain to a general smash-up. Possibly he has not yet recovered from the fright."—Tidings.

Any man looks that way when he sees a woman try to use an ax.

A SLASH WITH A SCIMITAR.

Sov. S. M. Scruggs is now publishing Scruggs' Scimitar at Denver, the successor of Harpoon. His pen is often dipped in venomous fluid, but usually it is deserved. He pays his compliments to Blanchard, the anti-secret society crank, in the following chaste words: "He knows he lies when he derides the secret orders. If he knows anything about them he simply makes an uncouth, unmitigated ass of himself, steps upon his own ears and wallows in his own putrid puerility." Again he says: "During the war of the rebellion Blanchard left Illinois and came to Colorado, then a territory, and became a cowboy, preferring to rough it out West, be it ever so rough, rather than be compelled to fight for the country that protects such cowardly curs as he in life, liberty and happiness. * * *

Blanchard hates an old soldier like the devil hates holy water. * * * If Blanchard had been a bird, he would have been a buzzard. If he had been a snake, he would have been a copper-head."—Tidings.

That must finish Blanchard; yet
 "The man recovered of the bite;
 The dog it was that died."

The American Tyler of May 15, 1899, contained a long and grave article consisting mostly of an extended quotation from "Review of Arkansas, by P. G. M. W. M. Cunningham, Chairman Committee on Foreign Correspondence, Grand Lodge of Ohio."

The heading is "Manner of Wearing the Apron." A certain Grand Lodge decision is "courteously regretted."

Now, brethren, why don't you call in a few ladies from Easter Star and ask them whether the apron ought to be worn "with a corner tucked up?" Or why not have a joint Grand Lodge meeting that all the light possible might be thrown upon this grave question?

I have often wondered why so many of those who are seeking "further light in Masonry" skip the Council degrees. They shed much light upon the mysteries of the Royal Arch and the "long-lost Masonic word." No Masonic student (and every Mason ought to be a Masonic student) can afford to be without the Council degrees.—A. N. Lewis, Sec. Conn. Masonic Veteran Assn; Chaplain King Solomon's Chap., R. A. M., and Montpelier Council, R. S. M.; Prelate Mt. Zion Com., K. T.; G. P. G. Com. K. T., Vermont.

We have condensed the addenda to his name and omitted one non-Masonic title. If what we have left carries conviction, you can send us half a dollar for Knight Templarism Illustrated, and get the ritual of these wonderful light shedders and the Commandery secrets into the bargain.

SPREAD-EAGLE FLATTERY.

"Again, no woman can be made a Mason—neither can many a man—and the fair sex complains on man for excluding his 'better half' from the bonds of the mystic tie. The ancient craft who fixed the landmarks immovably did not consider it

prudent or profitable, or even pleasant, for her to toil in the quarry, the lodge or on the wall, and hence excused her from such a laborious undertaking—and for ample reasons she will ever remain excusable—yet she should cease all murmurings and repinings, since, in consideration of her supreme excellence as an 'helpmeet', she has been raised, and even exalted to the starry heavens, above the clouded canopy, where that brilliant galaxy of Eastern Stars constitutes the brightest constellation in the Masonic firmament; and from which lofty height she can look down with complacency on the laudable undertakings of the craft, and cheer them as they toil onward and upward toward that place where all good Masons hope at last to arrive—the starry-decked heavens—and so mote it ever be."—Gilbert Small in The American Tyler.

"Weep no more, ladies; weep no more; men were deceivers ever."

WOODMAN OF THE WORLD.

"Hit his perfectly hawful," ejaculated the Salvation Army girl from England, after reading the expose of the ritual of a secret society recently published, and she nearly fainted when she read of the man who had his hand crushed so amputation was imminent at a Modern Woodmen initiation at Kansas City, and that it was true he had sued that order for \$10,000 damages. One man killed and several wounded in recent Modern Woodmen initiations makes the matter a serious one to those contemplating joining. It is such outrageous proceedings that induce so-called religious societies to publish the rituals and exposes now on the market. The W. O. W. and Woodmen Circle rituals do not give opportunity for horseplay, maiming and killing of novitiates.—Monthly Tidings (organ of Woodmen of the World).

Don't you mean "so-called" outrageous?

Will Carrington Painfully Injured at a Lodge Meeting.

Brownsville, Tenn., Dec. 13.—Will Carrington, of this place, will have good cause to remember his initiation into the order of the Woodmen of the World at Brownsville last Monday night.

It was a part of the initiation that the

candidate was to walk a stage-plank, and dive into an imaginary river at the end. Just as he steps off the plank a big, stalwart brother, with a double board in his hand, is supposed to land on him. Between the planks is a blank cartridge.

In loading the board the last time the cartridge was turned the wrong way, and when it struck Carrington it exploded and blew a large hole in his hip. He is now confined to his bed.

The accident occurred during the most solemn part of the initiation, and it was several minutes before the lodge men were aware that Carrington had been injured. It was thought that he had fainted from the scare, but when he was picked up in a semi-conscious condition, covered with blood, the terrible truth dawned on them.

"It is said that women will quarrel and that a church society, a 'literary' circle or any kind of club will, sooner or later, have dissensions and split-ups. Two or three years ago the Home Forum, composed of men and women, and officered by 'old grannies' in trousers, split, and the Court of Honor was evolved. Recently comes a secession in both Forum and Court of Honor, and two more societies are born, leaving the parent orders weakened and decimated thereby. The Woodmen Circle has passed such vicissitudes, and under efficient management is so constructed that the danger of disintegration has been reduced to the minimum."—Tidings.

Don't be too sure until you get further from your "vicissitudes." You may yet find you are worsted.

ROME'S AWAKENING.

The London Chronicle, of London, England, has, for some time past, given over its columns to Roman Catholic correspondents who discuss Freemasonry and the ban placed upon it by the Romish church.

While a few of the letters have been written in the intolerant spirit we have been accustomed to expect among Romish writers when dealing with the subject of Freemasonry, yet the greater majority of them most certainly display a more rational sentiment, and would seem to call

for a friendly and courteous consideration at the hands of members of the craft, who, for the first time in the history of the opposition of Rome to our doings, appear to be regarded more as fellow-men and brothers, rather than infidels intent on the overthrow of religion—or a society solely aggressive to Romanism.

The Tyler is much gratified at the apparent awakening of these progressive Romanists. The old-fashioned arguments of Roman Catholic writers—that Freemasonry is bad, because it is bad, and that it is terribly wicked because the heads of their church have said so—have, for the first time in our experience, been challenged by Catholics who appear to have an opinion of their own, and do not hesitate to express it; and we can but acknowledge a feeling of satisfaction that it is so—for we are firmly convinced that once Roman Catholics have the pluck, or secure the necessary permission, to examine Freemasonry for themselves, they will soon find it is by no means the "bogey" they have always been taught to consider it, and a better understanding all round must necessarily result.

This correspondence has brought to the front members of the Romish church who boldly ask why they are prohibited from joining an institution which has the support and patronage of the highest in the land, and which professes and practices the best principles of their religion; and more than one of the writers has evinced a determination to override priestly interference in this particular, and go straight to the head of their church for an explanation of the prohibition, and, it may almost be expected, a thorough inquiry into the whole matter under the admitted altered conditions of the age.

It seems to us so absurd that two great organizations, both professing to work for virtually the same objects, should be so widely separated as Freemasonry and the Church of Rome have so long been, and it is only on the principle that religion has been the cause of the most bitter and terrible disputes in the history of the world, that one can even excuse the gulf which exists at the present day between them. Are we on the verge of a reconciliation? We sincerely hope so, but if it does not come just yet we can but regard the candid expressions of opinion on the

part of many of our contemporary's correspondents as a most gratifying step in the right direction. We only ask for a fair and free consideration of our position—as opposed to the fanciful picture conjured up in the minds of our rabid opponents in the Romish Church.—Amer. Tyler.

The "much gratified" Tyler thinks it "absurd that two great organizations" so much alike as the Masonic and the Papal "should be so widely separated." Possibly there may be an element of absurdity.

Newspapers and Reform.

SPARKS FROM THE ANTI-SECRECY CONVENTION.

An Anti-Secrecy Convention was held at Temperance, Mich., Nov. 11 and 12, 1899, by the National Christian Association of Chicago, Ill., better known as the Christian Cynosure people.

Three Leading Motives in Joining a Lodge.

1. Fear of punishment for some crime either committed or intended to commit.
2. A desire for power or patronage, politically, fraternally or financially.
3. Love of fun and fast living.

The two great lodge movements of to-day:

1. Fraternal insurance.
2. Women lodges.

Fraternal Insurance—What It Does for Men.

1. Makes men doubters of God's promises.
2. Makes men idlers, depending on the lodge to care for their widows and orphans.
3. Makes men spendthrifts, spending what is not needed to live and keep up dues.
4. Makes men criminals, murderers in heart, wishing the insured would die, and often murderers indeed to get the insurance money.
5. Robbing the churches of money, members, and influence.

Oh, Lord, how long. Even so come, Lord Jesus.—A. H. Kauffman, in the Gospel Banner. (Mennonite.)

El Paso Lodge laid the corner stone of the Jewish Temple recently in that Texan city.

CONSISTENCY.

Bishop Hortsman, at the convention of the Catholic Knights of St. John, of which mention was made in our last week's issue, speaks thus: "One great object in your joining together is independent of your own self-interests. It is that Catholic men should become acquainted with each other and be united in Catholic interests."

Bishop Hortsman said: "We think the church ought to be kept out of politics, and we do thank God that we are the only church that has kept out of politics." And then he proceeded to laud the Catholics of Germany: "And you know to-day that King William has to hold out his hand to the Catholic Center or otherwise he cannot hold his power. They thought the last election would settle it, but the Catholics sent back not only their own power, but increased it by ten. They have now a surplus of one hundred and thirteen, and nothing can be done without their consent. That is what united Catholic Germany can do. If the Catholics in France would drop their envy and all unite together they would have full control of everything, in spite of Masonry and liberalism."—Register-Review.

"FACING THE TWENTIETH CENTURY."

We desire to call attention to this book, to suppress which the Roman Catholic organs have proceeded to the length of boycotting the journals that advertise it.

It tells how the Republican national platform of St. Louis was secretly changed on a telegram from Archbishop Ireland (giving copy of telegram). It tells how an organized Romanist lobby is maintained at Washington to secure appropriations, and to influence legislation (giving their names and portraits). It tells how the Knights of Columbus are designed to be the forerunner of a distinctive Roman Catholic political party in America.—Christian Standard.

In Cincinnati the charges for the Scottish Rite degrees are to be: The fourteenth degree, \$30, to the sixteenth degree, \$20; to the eighteenth degree, \$20; to the thirty-second degree, \$40; total, \$110.

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Duncan's Masonic Ritual and Monitor. Cloth, \$2.50.

Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Richardson's Monitor of Freemasonry. Cloth, \$1.25; paper, 75c.

Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester. Cloth, \$2.00.

Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or the Handbook of Freemasonry at a quarter the price.

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Nobles of the Mystic Shrine. Revised and enlarged edition, 40 pages, paper, 25c.

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Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 16 pages, 5c.

Freemasonry Contrary to the Christian Religion. By "Spectator," Atlanta, Ga. 16 pages, 5c.

Hon. Thurlow Weed on the Morgan Abduction. 16 pages 5c.

This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario.

Freemasonry a Fourfold Conspiracy. 16 pages, 5c.

Address of Pres. J. Blanchard. This is a most convincing argument against the lodge.

Mah-Hah-Bone; 589 pages; \$1.00

Comprises the Hand Book, Master's Carpet and Freemasonry at a glance.

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Odd-fellowship Judged by its own utterances; its doctrine and practice examined in light of God's Word. By Rev. J. H. Brockman. Cloth, 50c; paper cover, 25c.

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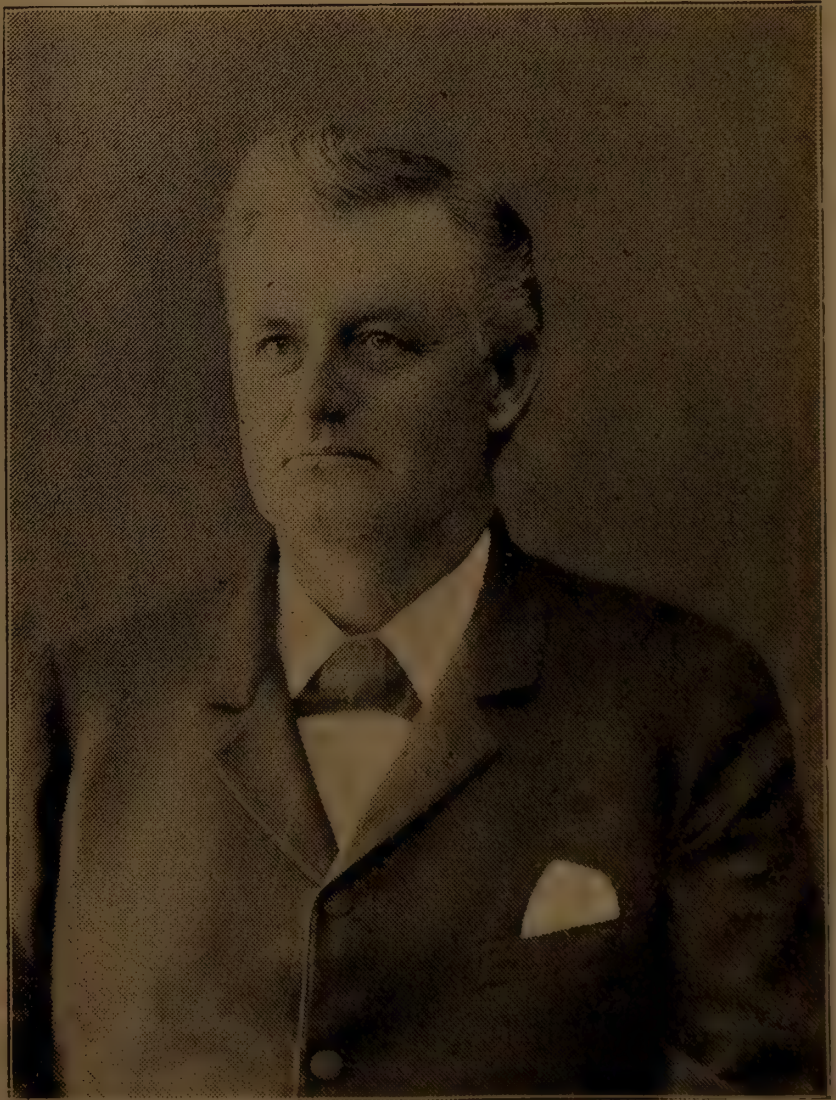
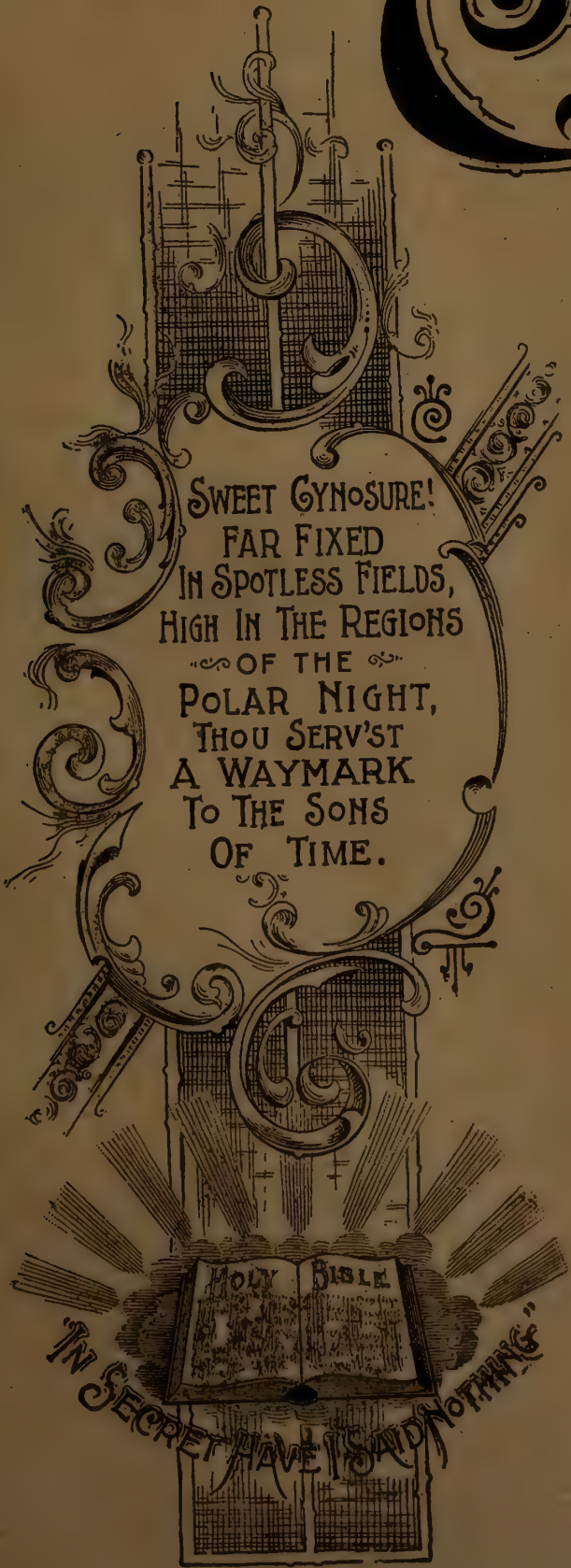
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CHICAGO, MARCH, 1900.



CAPTAIN J. D. TAYLOR.

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Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

The "White Man's Burden" in Italy seems to be the Mafia, as the "Boxers" are the Yellow Man's Burden in China.

An interstate convention will be held March 26th and 27th, at Kansas City, Mo. This convention will include Kansas and Southeastern Nebraska, as well as Missouri. Rev. J. R. Wylie, field agent, will give the whole month of March to this meeting in the Southwest. Full particulars will be sent to the friends in the different States in time for them to at-

tend. Meanwhile let there be general prayer for this coming convention and plans made for being present.

Miss Elizabeth E. Flagg, loved by all the readers of the Cynosure, has been taken suddenly and seriously sick. She may rest assured that she has the prayerful sympathy of every reader of this magazine. May God spare her life and enable her to continue her very helpful work.

Every one will be interested in the first chapter of her new story, "The New Departure," as they doubtless were in the Introduction published last month.

The address of Rev. Dr. Campbell in the forenoon at Galesburg is published not because it is an abler one than that of the afternoon, but because it came first and is the only one of the addresses that Secretary Phillips secured. It is well worth a second reading.

As a rule, when one dies who has been faithful in warning his brethren against the deism and sins of the lodge, care is taken that his published obituary shall make no mention of his honorable though unpopular views, hence it was especially pleasing and creditable to the Advance, in its notice of the death of Deacon Jabez T. Burrell, that it should publish that he was a strong opponent of secret societies, and that he gave largely to the National Christian Association.

Rev. G. S. Miner, of Foo Chow, China, who has oversight of the "Christian Cynosure School," writes that none of his teachers are members of the Masonic lodge. He says that in China there are scores of secret societies. Donations are

being received for the purpose of translating a tract into the Chinese language that can be distributed by Brother Minor and other missionaries. Such a tract is greatly needed in China.

Read the article in this number on the Mafia and its battle royal with the Italian government. The trend of American society to-day is rapidly towards the same kind of a conflict.

As you read the article on the national gathering of the Mystic Shrine in this Cynosure note that it was not written for the Cynosure, but by an editor of a Texas paper who seems to have been a member and present at the gathering.

And yet, the Italian is that Catholic who is nearest Rome.

Francois Carry in the Correspondent, a Paris paper, says: "The Italian is more ready to serve a secret society than any other man. Nowhere else in the world could the Camorra and the Mafia terrorize the people so completely."—Home Light.

Are you a young man, just joined the order?—then think what the Endowment Rank furnishes. From 25 to 30 years of age you can have your life insured in the insurance branch of the order, for 80 cents a month, and the rate never increases with age. Yes, think of it—by paying 80 cents every month you make sure of those dependent on you getting \$1,000 in case of your death.—Pythian Knight.

What kind of man is "a young man, just joined the order," or an old man, "joined the order?" But are you sure that by insurance thus planned you can "make sure" of the whole \$1,000? Read the contract. Does it make increased demands impossible, or reduced payments impossible? Assessment insurance commonly has a loophole somewhere, and if it did not might reach the breakup even earlier.

It takes time, it takes money, and third, it takes social power. I believe that the social power of our churches is too often diverted from its normal channel. It is fair to say that those who devote their evenings to secret societies are not likely to find companions and entertainments as elevating and helpful as they would find in the church. It

is to be feared that some secret societies offer attractions to young men who are not very particular about their associates or their amusements. I do not know the character of these gatherings, but I should not be surprised if they indulged in games, and entertainments of various descriptions such as Christian people ought to eschew. The church ought to be the center of the social life of the community.

This recalls the remark of a young lady about another young member of the same church, who had died: "The last time I saw her she was playing cards at the Grange."

Captain J. D. Taylor, evangelist, writes: "I have belonged to four of those man-made secret orders, which I now believe to have emanated from the devil. In 1875 I came out of the Erie I. O. O. F. Lodge, No. 28, in Cleveland, Ohio. I was one of the charter members of Black Eagle Lodge of the Junior Order of United American Mechanics at Great Falls, Mont. I also belonged to the A. P. A. Lodge, No. 11, which was a regular political machine. I was also a member of the Good Templars' Lodge, which I regard as the boss hugging society. I can testify that all these societies go hand in hand with the saloon, the theater, dance and card parties. They are the chief instruments in the devil's hands to lead young men and women away from the church and prayer meeting. I am sorry so many of our pastors belong to these pest houses and uphold them with their influence."

The examination of the jurors was quite rigid. The State asked as to their knowledge of the case, and opinion in reference to the same. The defense questioned as to whether they had any objection to acquitting, on the grounds of insanity, or acquitting or convicting on circumstantial evidence. This would seem to indicate that they proposed to claim that Hough was insane at the time the crime was committed. They also examined every witness as to his connection with the order of American Mechanics. Mr. Culver explained his motive for this line of questioning by stating that Chadwick belonged to that society and the Chester council of American Mechanics had taken a great interest in the case.

The above extract from the Connecticut Courant's report of the opening of a

murder trial at Middletown shows an attorney's opinion of secret society jurymen.

Contributions.

IN HIS STEPS, OR WHAT WOULD JESUS DO?

BY REV. H. H. HINMAN.

Perhaps no book since "Uncle Tom's Cabin" has so touched the hearts of Christian men and women as the little volume written under the above title, by Rev. Charles M. Sheldon. It is not its literary merit, for this is by no means remarkable, nor is it because it is above criticism in its doctrinal teachings, that it has had this power. But it is because it brings the Christian world face to face with this very obvious truth, that our divine Lord is not only our Savior from the legal consequences of our sins, but His human life is set forth as the Divine Model for all human conduct.

What would Jesus do if circumstanced as I am? is the one first practical question that should present itself to every mind, and from which it cannot escape. No social custom, no tolerance, or even mandate of the church can come between me and my personal relation to Christ. I am always to answer that the way of duty is the way of safety, and that following in His steps will always lead to the highest and best results both to myself and to all mankind.

Our author makes this sufficiently clear, but I have often wished that he had pressed its application to some other prevalent and deplorable forces of iniquity. For example, what would be the attitude of our Lord towards aggressive war, or even towards any form of militarism? What would be His feelings and conduct towards the secret lodge system as it prevails to-day? Is it possible to conceive of the Holy Savior consenting to the abuse and profane mummeries of the lodge? to taking their horrid oaths, and consenting to their exclusive and selfish spirit? How would He as a preacher of righteousness regard an intimate fellowship with men who were moral lepers, and whose busi-

ness in life was to make gain out of human suffering and degradation? How would He as husband and father regard the dissimulation and hypocrisy involved in the oath "to always conceal and never reveal" the secrets of Masonry to his wife or sons, who might ask Him in loving confidence whether the testimony of seceded Masons was true? What would be His attitude as a preacher toward those who flaunted their lodge regalia in the house of God and sought every opportunity to use the funeral of a deceased lodgeite as an advertisement of the lodge system, and as a declaration of salvation without repentance, and with no other new birth than the so-called birth into Masonry? All this is plain enough to those who are willing to see, and it is only necessary to ask, "What would Jesus do?" to secure a unanimous verdict on the lodge question.

But our Lord was more than a man of negative virtue. He was an active, uncompromising reformer. He who said to the Scribes, the eminent religious teachers of His time, "Ye hypocrites, ye generation of vipers," would, if standing in our pulpits to-day, as pointedly condemn these bishops and doctors of divinity, who wear lodge emblems, and who, by their silence, if not by direct words, "call evil good and good evil. Put light for darkness and darkness for light."

What would Jesus do if a considerable part of His flock habitually united in a worship in which there was no Mediator and no atoning sacrifice for sin? Would he excuse this on the score of ignorance, or would he not rather say that "no man cometh unto the Father but by me." "He that shall confess me before men will I confess before my Father in heaven, and whosoever shall deny me before men, him will I deny before my Father in heaven." —Matt. 10: 33.

Suppose that he should find that certain of His flock in their secret worship took out of the sacred Scriptures all mention of His name? Would He not say, "Whosoever shall take away from the words of the prophesy of this book, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written therein." —Rev. 22: 19.

Oberlin, Ohio.

RONAYNE'S REMINISCENCES.

BY REV. THOS. S. CHALMERS.

Mr. Edward Ronayne has done humanity a service in writing this book. It is a plain yet interesting account of a life rescued by God from the toils of Romanism and lodgery. We are sure it will do good wherever read, and we wish it could be read by every Romanist, lodge member and Protestant in America. It would open the eyes of multitudes to the evils and dangers of these false systems. We like the style of the book—simple, clear, straightforward, and as interesting as a novel. The multiplicity of incident throughout the narrative is a pleasing feature, and holds the reader's attention unflaggingly to the end. We could not easily lay it down, and we advise all Cynosure readers to get it and circulate it among their neighbors. It will be good missionary work for Christ and the truth to keep this book going around among the young people.

Mr. Ronayne gives a touching account of his early experiences and struggles in Southern Ireland. Those were the days of the O'Connell agitation for Home Rule and of the famine and plague that followed, and, as Mr. Ronayne strikingly points out, providentially ended that attempt to bring Ireland under the rule of Rome. The glimpses given of Irish life and character and of Rome's blighting effect thereon are interesting and instructive. Mr. Ronayne was trained as a strict Romanist, yet God in his singular way led him out of that system of error and avarice. He soon gained a clear knowledge of the truth, and, having a keen, logical mind, when once his eyes were opened he saw clear to the end of Rome's absurdities and false pretensions.

But he had as yet no spiritual knowledge of the truth. God, we believe, was preparing him to bear witness against two systems representing all false worship in connection with and apart from the name of Christ. So he must experience the hollowness and danger of each that he may lift up a warning voice against both. The scene now changes to Quebec, where he entered the Orange and Masonic lodges and found the same credulity, hypocrisy

and blasphemy with which he had become familiar in Rome.

Later in Chicago Mr. Ronayne had a large experience with Masonry, and widely portrays the general ungodliness of the lodges, their false "charity," and flagrant overriding of justice. At length, utterly disgusted, he left the lodge forever and in 1875 began his public testimony against its impious oaths and initiations. In 1877 he was found of Christ, and in His strength bore faithful witness to the blessing of many hearts. Mr. Ronayne's work was singular. It is beautiful to see God's providential care over his life, and also Mr. Ronayne's continued acknowledgment in his narrative of that singular care. May God bless the testimony of these "Reminiscences." Published by the Free Methodist Publishing House, Chicago. For sale at the office of the Christian Cynosure. Price, \$1.00.

HISTORY ROMAN PAPACY.

BY REV. J. M. FOSTER.

The rise of the Roman hierarchy was gradual. Paul's "let" or hindrance to its appearance being removed in the fall of Pagan Rome, the Bishop of Rome began to assert his supremacy over other pastors.

In 606 the Pope (papa) was declared universal bishop. In 756 Pepin, the French pretender, declared Pope Stephen III. a temporal prince on condition that he would crown Pepin emperor of France. The Pope henceforth wore two swords, one on each side, emblematic of civil and ecclesiastical power. He removed kings and set up kings. He transferred kingdoms from one prince to another. He compelled monarchs to hold his stirrup while he mounted his horse. He changed laws or abrogated them as he chose.

Take Italy, for example. Arnold of Brescia preached free, republican principles in Rome. For his temerity he was arrested and executed at the stake by fire. But the truth did not die. And when Victor Emanuel entered Rome in 1870 and the Pope retired to the Vatican stripped of his temporal power, Arnold triumphed.

Take Great Britain: King John was an unpopular prince in 1215. The Pope took

advantage of this to comply with his demands. The Pope's ablegate appeared in the palace. King John prostrated himself and laid his crown at the ablegate's feet. But the barons were not ready to surrender their rights. They marched up to London, besieged the king in the Tower, and at the point of the sword compelled him to sign the magna charta, the foundation of British liberties. They have enjoyed a constitutional government ever since.

Take France: Pope Gregory IV. became greatly provoked at the Emperor. He went to France and joined Lothaire, the son of King Louis, in a plot to dethrone his father. The army was stolen from the Emperor by bribes. The Emperor was seized and executed and Lothaire crowned. A black deed of perfidy—St. Bartholomew, the Reign of Terror, another perversion of justice in the court-martials of Dreyfus are its fitting sequel. France is the eldest son of the mother of harlots.

Take Germany: King Henry IV. incurred the displeasure of Pope Gregory VII. The king hastened across the Alps in midwinter to placate his wrath. He appeared at the gates of Canossa. The Pope kept him standing outside the gates four days, barefoot in the snow, before admitting him. In 1872 Bismarck said in the German Parliament: "We are not going to Canossa." But the ultramontane party soon retired the iron chancellor.

Take Spain: In 1479 the Inquisition was inaugurated. A dispute arose between the King of Spain and the King of Portugal about their colonial possessions. The question was referred to Pope Alexander VI. for arbitration. He was a dissolute Pontiff, having an illegitimate child by an incestuous connection with his beautiful daughter Lucretia Borgia. He drew a line from the north to the south pole through the Azores. All beyond the line belonged to Spain and all this side the line belonged to Portugal. All the Pope required was a purse of gold and the conversion of the natives to Christianity, by force if necessary.

In 1540 the Society of Jesus was organized by Ignatius Loyola. Its most fruitful field was France. Jesuit priests

organized an order called the Illuminati all over France. The only condition was that they must be three degree Masons. They prepared to overthrow the government. The day came and they precipitated the Reign of Terror. Napoleon III., after holding France under his iron heel for twenty years, thought the Celt should outdo the Teuton. The French troops were withdrawn from Rome and he marched to Sedan. But Bismarck, Von Moltke and the schoolhouse were too much for Jesuitical ignorance. France was humbled in the dust.

Again the Jesuits tried conclusions with our free republic in the Hispano-American war. But the men behind our guns on land and sea were more than a match for Rome's vassals. Spain suffered humiliating defeat. In our war in the Philippines the conditions seem to be changed. It seems to us undeniable that the exigencies of war have placed the sovereignty of the Philippines upon our government, and we cannot refuse to accept it without dishonor. But to allow the Archbishop of Manila and the friars to counsel Gen. Otis as to his campaigns, and Archbishop Ireland and Cardinal Gibbons to go to the White House and advise President McKinley as to his policy in those islands, is highly reprehensible.

In the War of the Rebellion the Pope sided with the Southern Confederacy. He employed the Jesuit Napoleon III. to carry out his plans. Napoleon sent an army to Mexico under Maximilian. The design was to overthrow the Republic and set up a monarchy and annex the Southern Confederacy. But before the ink had dried on Napoleon's letter to Jefferson Davis, the Emancipation Proclamation was made by President Lincoln. Napoleon threw his letter in the waste-basket and withdrew his troops from Mexico. But Pope Pius IX. sent his letter to Jefferson Davis. It is dated Dec. 3, 1863. It is treasonable.

Benedict Arnold was held in scorn and derision because he betrayed his country. To betray our country into the hands of the Jesuits is a worse crime. May the God of nations save us from such a calamity.

OBLIGATIONS IMPOSED BY SECRET SOCIETIES.

Address by Rev. W. T. Campbell D. D. at the Galesburg, Ill., Convention, Feb. 16, 1900.

In discussing the merits or demerits of organizations, as well as in placing a just estimate upon the individual, I know of but one standard by which we are to reach right conclusions: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

It is to this standard that we desire to submit in our investigation of the obligations imposed by secret orders. We have no thought just now of selecting a text, or of preaching a sermon, yet there is an old law which so clearly outlines the sum of what I may have to say, that it will not be altogether inappropriate to quote it as an introductory motto. I do this the more readily as it is a very ancient law, and if there is any one thing which the advocates of secret societies love to emphasize it is the ancient feature of these orders—extending back, as they would have us believe, into the old Jewish economy—so we cannot go far astray if we take them at their own word and make application of a law, which, in accordance with their own claims, must have been in full force during the early history of some of these orders.

The Principle Announced.

The principle to which I refer you will find in Leviticus 5: 4, 5: "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."

The principle announced is so general in its application, and at the same time so definite and particular in giving an outline of the methods of initiation into modern societies, as well as in presenting the nature of the obligations imposed, that there can be no mistake made in using this passage in order to illustrate and enforce present duty respecting the obligations and penalties which are fixed as conditions of membership.

A literal rendering of the old law would

be something like this: "If a person swear, babbling with his lips—that is, rashly assuming or uttering a vow—and it be hid from him—that is, if he does not rightly and fully understand the thing about which he is swearing—or, if he rashly and unwittingly takes upon himself an obligation to do evil, or to do good, whatever it is—if the future requirements are unknown, and the after course of action is hidden from him—then he shall confess that he hath sinned."

The Principle Applied.

What now is the application of this principle to the act of administering, and assuming, the oaths of secret societies?

To begin, the oath is an ordinance of God, and its administration, by rightly constituted authority, is at times proper and necessary. So there is no objection interposed in regard to the oath itself, when properly understood, authoritatively administered, and the obligations assumed are within the range of known possibility.

Webster defines an oath as "A solemn affirmation or declaration made with an appeal to God for the truth of what is affirmed." It will be admitted by those who assume the obligations of an oath, that the appeal to God implies, on the part of the person, an imprecation of his vengeance, and a renouncing of his favor, if the declaration is false, or if he should fail to discharge the obligations assumed.

The Standard Dictionary defines an oath as "A solemn attestation, or imprecation, in support of a declaration, promise, or vow, by means of an appeal to some personage, or object, regarded by the person swearing as high and holy."

Bailey in his Moral Philosophy states the facts very clearly as to the nature of an oath, when he says, "Whatsoever be the form of an oath, the signification is the same. It is calling upon God to witness, that is, to take notice, of what we say. And it is invoking his vengeance, or renouncing his favor, if what we say be false, or what we promise be not performed."

Another recognized authority says, "A lawful oath is a part of religious worship. Neither may any man bind himself by oath to anything but what is good and just, and what he believeth to be so, and

what he knows he is able, and resolved to perform." Now if these and similar declarations give the real signification of what is meant in the imposition of an oath, then the claims of every organization should be judged in accordance with this standard.

The very first essential is that there must be a person properly authorized, and duly invested with lawful power, who shall have undoubted right to impose the obligation.

The Authority Delegated.

So far as I know, it has never been questioned that an oath taken is in the form and contains all the essentials of a religious asseveration. This belief is so universal that those who deny the existence of God, or who do not feel disposed to recognize their obligation to worship him, will refuse ordinarily to submit to the administration of an oath, and will claim the privilege and right of making affirmation. Now if this recognized principle be the correct one, that the administration and taking of the oath is a religious service, and that the calling upon God is an acknowledgment, on the part of the individual, of a religious act, then it follows that the only person having a right to administer the obligation must have the power, as the definitions say, "to impose it by lawful authority."

My firm conviction is that the teaching of the Bible authorizes the statement that such lawful authority can be derived only from the church, or the state. God has provided these institutions, and herein he has vested his authority for the performance of this duty. No others have been named; no mere human organization has a right to assume these high prerogatives, and thus seek to annul the appointments of God; and when any man, or any society, makes such an assumption, it is a manifest profanation of the ordinance of God.

It is claimed by some that the pledge given and taken is just a promise, and does not partake at all of the formality of an oath, but the methods of administration, and the obligations assumed in the initiatory rites of secret orders are sufficient answer to these claims.

Illegally Assumed by K. of P.

In the Knights of Pythias, the Prelate, in answering the question, What are your

duties? says, "My duties are to administer the obligations, to offer invocations to the Deity; and ask his blessing upon our brotherhood; and to perform all other services required of me by the laws of the order, and the by-laws of this lodge."

When it comes to the initiation proper, the Prelate says, Master-at-arms, require the stranger to kneel upon both knees, place his left hand upon his left breast, and his right hand, palm downward, on the book of the law.

While in this position the Prelate imposes the following obligation: "I solemnly promise that I will never reveal the password, grip, signs, or any other secret or mystery of this rank, except in a lodge of this order, recognized by, and under the control of, the Supreme Lodge, Knights Pythias of the World, or when being examined by the proper officers of a lodge, or by one whom I know to be a member of this rank.

"I further promise that I will not become a member or recognize or countenance any organization using the name of this order or any derivative thereof, which is not recognized by, and under the control of, the Supreme Lodge, Knights of Pythias of the World. I further promise that I will obey the laws, and, so far as possible, comply with the requirements of the order.

"I further promise that I will heed the teachings of this rank, and seek to profit thereby, and, as I meet the members of this order, I will endeavor to exemplify, in my conduct and my demeanor toward them, the principles of friendship embodied in the lesson of to-night.

"To the faithful observance of this obligation I pledge my sacred word of honor. So help me God—and may He keep me steadfast."

This the obligation for the rank of Page, while the obligation taken in initiation to the rank of Esquire, closes in this form: "To the faithful performance of this obligation I pledge by sacred word of honor. So help me God—and may He keep me steadfast."

The lodge itself does not by any means minimize the importance of this obligation, for after the candidate has arisen from his knees the Prelate addresses him in these words: "My friend, you have pledged your sacred word of honor—man

can give no higher pledge. You have called upon the ruler of the universe to aid you in keeping that obligation inviolate."

Now, remember that an oath is a solemn affirmation or declaration, with an appeal to God for the truth of what is affirmed. Remember, too, that this Prelate of the lodge, who declares that his duty is to administer these obligations, is but the agent of a human society which has cautiously excluded from its principles and professions all the essentials of Christian faith and doctrine; a man, too, who without the shadow of authority from either the church or the state, the only institutions in this world having the right to administer the oath, assumed the position of a self-constituted, and self-appointed, representative of the Deity.

Illegally Assumed by I. O. O. F.

The obligation prescribed for admission into the Independent Order of Odd Fellows is somewhat different in form from that adopted by the Knights of Pythias, and yet it contains very many of the same objectionable features. Two things are required of the candidate; he must be of sound health, and he must give an affirmative answer to this question, "Do you believe in the existence of a Supreme Intelligent Being, the Creator and preserver of the universe?" Having answered these questions satisfactorily, he is asked to take the following pledge: "I hereby pledge my sacred honor that I will keep secret whatever may transpire during my initiation." Following this, and constituting a part of the initiatory services, he takes a pledge, of which all that relates to moral obligations and duties is summed up in these words: "I further promise that I will never wrong a subordinate or Grand Lodge to the value of anything. Nor will I take part or share, directly or indirectly, in any illegal distribution of the funds or other property of the lodge; but will, to the best of my ability, endeavor to prevent the same. Nor will I wrong a brother or see him wronged without apprising him of approaching danger, if in my power to do so. Should I be expelled, or voluntarily leave the order, I will consider this promise as binding out of it as in it. To the faithful performance of all of which I pledge my sacred honor."

Now on what ground has the Vice Grand of any Odd Fellows' lodge the right to administer an oath or obligation of this nature? It may be said that this is not an oath, nor does it partake either in form or substance of that which is essential to an oath. But then to Christian men there are other features of this obligation which ought to make it quite as objectionable.

The candidate is informed that before he can share the blessings, and cherish the sentiments peculiar to Oddfellowship, he must pass through an initiatory ceremony which will "ultimately lead to primary truth." Grosh, in his Manual of Oddfellowship, represents all the uninitiated as "Bound in ignorance and fear;" and then declares that "they may marvel when assured that many, like them, are in darkness and chains which they—that is, the initiated—neither see nor feel." Page 104.

What is this marvelous change which is wrought by the act of initiation? Grosh undertakes to answer this question, and says (Manual, Page 100), "The lessons taught at initiation contain the germs which, after instruction and practice, develop and mature into blossoming and fruitfulness. In one word, what regeneration by the word of truth is in religion, initiation is in Oddfellowship." Now, if all this means anything at all, and is not printed for mere buncombe and braggadocio, it means nothing less than this, that every man initiated into the so-called mysteries of Oddfellowship is just as completely regenerated by that act as it is possible for him to be by the words of truth, and the appointments of Christ, as contained in the Bible. Yes, and the only logical conclusion must be that the Vice Grand of the lodge becomes the authorized agent of God in the communication and bestowal of this regenerating grace. Christian men, is it not the baldest profanity for the representative of any human organization to say to a man seeking light, "Take this obligation, and keep these secrets and you will receive all the benefits of regeneration, when the testimony of Divine truth is most explicit in putting the change of heart and life on a different basis altogether? In opposition to all such foolishness, listen to the Divine requirement: "Be it known unto you, and unto all men, that by the name of Jesus

Christ of Nazareth, doth this man stand here before you whole * * * neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." It is nothing short of a profanation of an ordinance of God when men are found engaging in such foolish and irreligious services.

Illegally Assumed by A. F. and A. M.

We now turn to some of the obligations imposed upon a candidate on being admitted to membership in a lodge of Freemasons. The Worshipful Master, before the obligation is assumed, addresses the candidate in these words: "Before proceeding any further in these solemn ceremonies, it becomes my duty as Worshipful Master of this lodge to inform you that it is necessary for you to take upon yourself a solemn oath, or obligation." It is well to remember that in Morris' Dictionary of Free Masonry, under the article, "Affirmation," it is clearly and distinctly stated, "An affirmation is not esteemed equivalent to an oath in Masonry, however it may be in common law." So you will find that the standard works of Masonry are careful to call it by the right name, oath. After the candidate has assumed proper position, the following obligation is imposed: "I, of my own free will and accord, in the presence of Almighty God, and this Worshipful lodge, erected to him, and dedicated to the holy St. Johns, do hereby and hereon most solemnly and sincerely promise and swear that I will always hail, ever conceal, and never reveal any of the secret arts, parts, or points of the hidden mysteries of ancient Freemasonry which have been heretofore, shall be at this time or any future period, communicated to me as such to any person or persons whomsoever, except it be a true and lawful brother Mason, or in a regular constituted lodge of Masons; nor unto him, nor them, until by strict trial, due examination or legal information, I shall have found him, or them, as lawfully entitled to the same as I myself." Then, after repeating the penalty to be imposed, if this pledge is violated, the candidate adds, "To all this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever;" and

then closes, "So help me God, and keep me steadfast in the due performance of the same."

It is a principle of common law that "The terms of a contract must be faithfully observed by both parties, or else the whole becomes null and void; for in contracts the obligation must be mutual, both must be bound, or neither." Now the terms of this contract, or obligation, on the part of the Worshipful Master, as the representative of the lodge, are clearly stated in these words: "I assure you, upon the honor of a man and a Mason, that, in this obligation, there is nothing which can conflict with any of those exalted duties you may owe to God." Let us see. If the principle announced is the correct one, and I do not believe that it can be successively controverted, that the administration of an oath by the irresponsible agent of a mere human organization is sacrilegious; and that the taking of such an obligation at the demand of any society, which is unauthorized by Divine appointment, to administer the oath is a profanation of the ordinance of God; then it follows that in this so-called act of swearing, both parties have been guilty of violating the Divine command: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

The Bible Degraded.

Again, in the obligations of Masonry, the Bible is placed on a level with the square and the compass; but more than this, if it is found necessary, the "Square and Compass" are retained while the Bible is superseded altogether. In Mackey's Encyclopedia, under the word Bible we read:

"The Bible is used among Masons as the symbol of the will of God however expressed. Therefore whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic lodge. Thus in a lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar. Turkish Masons make use of the Koran; whether it be the gospels to the Christians, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahmin, it everywhere Masonically conveys the same idea, that of the symbolism of the Divine will revealed to man."

The Moral Law Deliberately Set Aside.

Masonry deliberately sets aside the uni-

versal obligation of the moral law, and limits its prohibitions merely to those who may chance to fall within the relationship of the order.

The requirement of the Decalogue is all-comprehensive, "Thou shalt not steal." The oath of the Master Mason limits the binding obligation of this command to a chosen few—*Ecce Orienti*, page 111—"I will not cheat, wrong, or defraud a Master Mason's lodge, nor a brother of this degree, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger, if in my power."

The Sixth Commandment, "Thou shalt not kill," embraces the race, without regard to relative position and association. The oath of the Master Mason—*Ecce Orienti*, page 111—is, "I will not knowingly strike a brother Master Mason, nor otherwise do him personal violence in anger, except it be in the necessary defense of my person, family or property."

The Seventh Commandment, proclaimed for the government of the race is, "Thou shalt not commit adultery." The Master Mason's oath, set for the government of his life, is—*Ecce Orienti*, page 111—"I will not have illicit carnal intercourse with a brother Master Mason's wife, his mother, sister, nor daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent."

What more shall I say? When the moral law is trimmed to suit the carnality of men, when the Bible is mutilated so as to conform to a system which has grown out of the mysteries and practices of idolatrous worship; when the Koran and the Vedas are placed on an equality with the testimony of the Spirit; when Christ is rejected, and all reference to his person and his work is cautiously eliminated from the ritual of the orders; when initiation in one society is made equal to regeneration by the word of truth, and in another it is declared to be "a death to the world and a resurrection to a new life," is it not high time for Christian men to heed the exhortation of the Spirit, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Our Symposium.

There are Masonic lodges in the coast cities of China, but the membership is said to be confined to foreigners. It may or may not be true. For some reason Free Masons in this country dislike to acknowledge that there are Chinese Masons, and Masonic writers claim that the so-called Chinese Freemasonry is not Masonry at all.

There is no reason per se why the Chinese should not be Free Masons. Mohammedans are, and it is said that there is one lodge of Masons in Bombay with an exclusive Mohammedan membership. What is the matter with the Chinese? It is true that he is not a political factor in this country as are other nationalities, and hence is not subject to the same temptations to join the Masons as are others; yet it is fair to infer from press reports that there are regular Chinese Masons as well as Mohammedan.

CHINESE SECRET SOCIETIES.

Recent articles in the *Missionary Herald*, and particularly one from Miss Luela Miner, of Peking, China, in the *Advance* of February 15th, call attention to the fierce opposition to missionary work by the secret society known as the "Public Harmony Boxers."

The present field of operations is in the Province of Shutung, and their object is to drive out foreigners, and to suppress the Christian religion. They rob and burn the houses of native Christians, drive off the occupants and occasionally kill them. These acts of violence seem to be connived at, if not directly countenanced, by the local magistrates, and have only been held in check by an appeal to force. A wholesome fear of the European and American governments has hitherto kept them from murdering the missionaries, but how long they will be thus restrained none can tell.

Miss Miner, who has lived a good many years in Peking, says China is "honeycombed with secret societies," of which "The Boxers" is one of the newest. Verily, secret societies are the outgrowth of barbarism, and are as truly anti-Christian on this side of the globe as the other.

CHINESE FREE MASONS AT FUNERAL OF YING HING.

Ying Hing was Grand Master of the Chinese Masons of North America. His funeral was the greatest ever witnessed in Chinatown. Ying Hing's body lay in state all morning at No. 3 Mott street. The body was clothed in a green silk robe and cap, and the Masonic star and apron. On a table at the foot of the casket was a tray of burning joss-sticks. At the head were three yards of prayers on red paper setting forth the virtues of the dead. In the handles were tucked paper prayers. At the foot was a large yellow kite, decorated

yellow kite intertwined with preserved flowers, the meaning of which was withheld.

Around the room were long red streamers with more hieroglyphics, containing also, it is said, many recommendations to Hing's ancestors of his character and life.

At 10 o'clock a delegation of Chinese Masons in silken robes left the Masonic Hall bearing with them huge platters of baked pig, garlanded with flowers, baked chicken, casks of sakki, bowls of rice and preserved ginger, shark's fin and mud pudding. This they carefully laid upon chairs about the casket.



with artificial flowers, by which Ying Hing was to be wafted to paradise while the devil is busy reading the paper prayers scattered at the graveside.

Upon tables rested two large roasted pigs. Beside them lay bodies of skinned but uncooked rams. Bottles of rice wine, wine cups, an opium layout, sweetmeats and vegetables covered other tables.

Nearly 2,000 Chinese gathered to pay their respects to his remains. The old man died on Monday and preparations were begun at once.

The Masonic Hall at 16 Pell street was too small to contain even the small part of the necessary attendants at the funeral, so last night Undertaker Naughton removed the body to the large vacant store-room at 3 Mott street. There it rested in a fine mahogany casket during the night.

At his head were three yards of prayers on red paper, setting forth the virtues of the deceased. At the sides, tucked neatly in the silver handles, were guards against the devils.

At the foot of the casket was a large

At 11 o'clock the crowd began to arrive. By 10 o'clock the tom-tom and fiddle division crowded in the suffocating place and tuned up. Out on the street several Italian and German bands forgot the ceremony and played the Italian national hymn and "Die Wacht am Rhein" in rivalry. The street was impassable and the police were hard at work.

At noon the Chinese Masonic officers took charge of affairs.

Gong Hoar, of Baltimore, carrying a gold gavel, was the first official to appear. Taking his place at the head of the casket, he recited in a monotone the Masonic burial formula. The mourners clad in their yellow linen robes, with their foreheads bound in white, groaned loudly at intervals. After his oration Gong Hoar passed his manuscript among the mourners. After a lengthy and solemn inspection it was burned over the casket. So Tow, the high priest, pronounced a benediction.

There was an hour of this and then the funeral procession was organized. It was imposing.

At the head marched three policemen; behind them rode twenty Chinamen horseback. The horses were led by young boys not of their race, and in response to demands of the crowd bridle reins were twitched at times, making it decidedly uncomfortable for the riders.

Then came the casket in Naughton's finest hearse, by the side of which walked eight pall-bearers carrying more wall screens and tapestry. Then came the tom-toms and fiddles and a few bands. Then fifty carriages carrying the most influential.

After that, in a place all to himself, walked a man who scattered bits of paper on which were Chinese characters. He was the most important person in the procession, for it was his duty to deceive the devil.

The Chinese devil is very curious, and when he sees papers like that thrown away he stops to read them. Before he reads them all the body is buried and the soul ascends to happiness.

After him came the populace afoot bearing the banners and screens. Added to this gay procession were men who at convenient intervals set off packs of fire-crackers, the braying of six bands and the din of the Chinese music, and that is the procession that moved up Park Row, across to Brooklyn and buried Ying Hing.—New York World, Jan. 27, 1900.

CHIEF CHINESE MASON COMING.

Only 33d Degree Chinese in This Country.

Chin Tom, laundryman at 117 Main street, yesterday was notified that early next month the Worcester Lodge of Chinese Masons, of which he is worthy master, will receive an official visit from the highest member of the order in the United States.

Gong Hoar is the chief officer who is coming. Gong Hoar is Grand Master of the Chinese Masonic lodge of Baltimore, and incidentally he is describes as "Most Eminent Grand Worthy Master" of all the Chinese Masons in the United States. He is spoken of as the only Chinese 33d degree Mason in this country. He is wealthy and wise, almost 60 years old, and, Chin Tom says, has been regarded by his compatriots in this country as a

close friend of Li Hung Chang, the richest and most influential possessor of a queue in the world.

It is expected that in connection with Gong Hoar's visit to Worcester there will be a notable increase in the membership of the lodge. There are twenty applicants for admission, Chin Tom said yesterday.

Talking of this coming visit and the institution of Chinese Masonic lodges in this country, Chin Tom said yesterday, in effect, that Worcester as a stronghold for the order is regarded as a very important center. He said the chief officials of the order believe Worcester is destined to become one of the greatest and largest cities of the world, and it was with this idea that the lodge instituted in Foresters Hall, 109 Front street, in November, had set out to grow and acquire influence. The lodge, he said, started with sixty members. Now the membership is seventy-five, he said, and it is expected it would be surely 100 when Gong Hoar, the head of the order, had come and gone.

Throughout the United States, said Chin Tom, there are fully 20,000 Chinese Masons. Boston, he said, has about 250, with a total Chinese population of perhaps 2,800, including those in the immediate suburbs. In New York it is estimated there are 7,000 Chinamen, and of these 500 are members of the Masonic order.

Chin Tom says the other big cities referred to have made no such showing as has Worcester in regard to Chinese Masonry, for the membership of the Worcester lodge represents a total Chinese population of about 350, including those from all parts of Worcester County and from other towns close to the county line. Therefore, he argued, Worcester is regarded as a most important base, and one that in future will exert a powerful influence among the craft throughout this country and in the flowery kingdom.—Worcester, Mass., Telegram, Jan. 18, 1900.

What sort of influence it will exert on the craft as a whole might be fairly questioned. Masons sometimes, not always, try to claim that Masonry is "founded on the Bible," yet here are these hundreds of Chinese Masons in full fellowship with other Masons in the heart of Massachu-

setts. Gong Hoar has made his way through the Blue Lodge and the Scotch Rite without breaking fellowship with any "Heathen Chinese."

CHINESE MASONS MEET IN OSHKOSH.

Special to the Chicago Record: Oshkosh, Wis., Oct. 22.—Chinese Freemasons held a meeting in this city to-day and to-night. About sixty celestials were present from over the State—Oshkosh, Neenah, Menasha, Fond du Lac, Winnesonne, Pepere, Green Bay, Janesville, Watertown and Milwaukee. A Chinese band was present. The occasion was the conferring of the first degree in the Chinese Masonic lodge, there being twenty-two persons to take the degree. Teung Jong of Chicago, who speaks English and dresses in American style, acted as master of ceremonies. He was assisted by W. Moy, another Chicagoan.

THE MAFIA IN ITALY.

The recent arrest of two members of this order charged with the murder of an ex-officer in the Italian government has led to some discussion as to the character and history of the organization. It seems to have originated in Sicily about the beginning of the century, and was at first political in its character, but afterwards, like its phototype, Freemasonry, became an imperium in imperio, and was a terror especially to the Sicilians, who scarcely dared to give testimony in a court of justice where any of the Mafia were concerned.

It is sincerely hoped that the attention of governments will be directed to these secret conspiracies which can strike in the dark, and rule by intimidation.

MEMBERS OF MAFIA BOUND FOR NEW YORK.

Although Commissioner of Immigration is not lying awake o' nights on account of it, he has hanging over him a threat that seven desperate members of the Mafia are bound for this port, and that dire trouble will follow their arrival.

This information reached him two days ago in an anonymous letter. Since that

time he has been watching closely all steamships from Mediterranean ports, but as yet has been unable to apprehend the expected desperadoes or to learn anything definite regarding their sailing.

Mr. Fitchie has not displayed any symptoms of alarm, but nevertheless he has a sharp eye turned seaward, and should the representatives of the Mafia arrive a warm reception awaits them at the Barge Office.—New York Herald, Feb. 14, 1900.

HISTORY OF THE "MAFIA."

Few if any Americans are inclined to defend, in cold blood, the lynchings to which Italians have more than once been subjected in this country. Yet it is worth knowing that, even in this respect, we are not sinners above all the rest of the world. In France and Switzerland, and even in the cold climes of Northern Germany (during the building of the Kaiser Wilhelm Canal), workmen from Southern Italy have been killed by the enraged populace. Some explanation, if not an excuse, is naturally looked for in the character of those who have thus become victims of mob law in districts where Sicilians and Neapolitans are found in large numbers. A clew to this explanation is furnished by the investigation of the "Mafia" at present being carried on in Rome. In the Hamburg Correspondent a writer describes the "Mafia" to the following effect:

The "Mafia" is very old. In former centuries, when Bourbon misrule oppressed the Sicilians, its mission was to defend the weak against the strong, the people against their corrupt officials. When the revolutions against the Bourbons began, the "Mafia" became a political power. But after the establishment of Italian unity its comparatively honest occupation was gone, and it became merely a society for the protection of criminals. In 1876 universal suffrage was established, and as no candidate could be elected without the help of the "Mafia," its influence increased enormously.

To understand this it is necessary to study the Sicilian's character. He is by nature silent, morose, and the tyranny of centuries has made him more so. He believes that it is dishonorable to call in the aid of the law. He remains silent in order to revenge himself in person. "One tells the truth to one's confessor, to no one else," is an old Sicilian

maxim. All this is part of the Sicilian code of honor, the "omerta."

To-day it is not necessary to defend the innocent and the weak against unjust judges or tyranny in Italy. But, like the rapidly vanishing "bad man" of the Western States in America, the ambitious Sicilian has a desire to "kill his man," and does not mind "dying in his boots." To become a real, fine "Mafioso," you must commit a murder or two. Then you become a *giovane d'honore*, a young man to be respected. The "Mafia" is not a close organization with a written constitution. But the Mafiosi know each other at a glance, and assist each other, though they may be at enmity among themselves. Sometimes one group of Mafiosi demands the obedience of another. If it is denied an ordeal of battle follows. Three or four of each side fight the matter out with daggers and pistols, after the manner of Dumas' heroes.

After the foregoing, it will not be difficult to understand why the Notarbartolo case is dragging on so long. Notarbartolo was, six years ago, president of the Bank of Sicily. He was a man of irreproachable character, and refused to betray his trust. He was murdered in a railroad carriage for his pains, Palizzolo, member for Palermo, being in the conspiracy. De Felice, Radical member for Palermo, describes the influence of the "Mafia" as follows:

"There are three distinct sections—that of the peasants, the police, and the men in kid gloves. The peasants are not naturally criminals. But their endeavors to protect themselves against the Mafiosi make them such. The revolt of the *fasci* was nothing but a revolt against the 'Mafia.' Premier Giolitti at the time had to confess that theft had decreased where the *fasci* had the upper hand. The 'Mafia' has so much influence that no honest policeman, no honest judge, is sure of his life. An energetic public prosecutor, asked to order the arrest of persons suspected of complicity in the theft of \$125,000 from a bank, replied: 'I know the culprit. But I must have the assistance of private individuals. If I tell the police, he escapes.'"

According to the lengthy accounts in the *Gazette del Popolo*, which remind one strangely of the Lexow investigation, but are too long to be quoted here, Deputy Palizzolo belongs to the "kid-gloved" Mafiosi. He has protected every one connected with the dastardly murder of honest Baron Notarbartolo, and it is only since the matter has passed into the hands of the northerners that his arrest has become possible.

The "Mafia," "Camorra," and other equally baneful secret societies, we may add, flourish below the Monte Vettore, increasing in power as one approaches the regions where Greek and Phenician, Moor and Egyptian have battled for centuries to possess the most beautiful and fertile spots of the earth. The Sicilian differs as markedly from the Lombard as does the New Orleans Creole from the icy Vermonter.—Translations made for the Literary Digest.

FOREIGN NEWS NOTES.

The Mafia.

A prosecution which has just been initiated in Italy and now forms the subject of every conversation here and the daily theme of leading articles is of national importance. Sig. Palizzolo, a knight commander of the crown of Italy and the deputy for Palermo in the Italian parliament, has been arrested. Members of Parliament cannot be tried without the permission of the house, which is granted or withheld after an inquiry, generally consuming several days. The Sicilian deputy, therefore, considered himself safe so long as the police did not ask the permission to arrest him, and he walked about the streets of Palermo unmolested. He had taken precautions, nevertheless, and everything was ready for him to start for Syracuse and take the steamboat which daily crosses to Malta at the first notice that his case had come before parliament. His escape would have been a deathblow to the ministry, because Palizzolo's is not an ordinary case. He is said to be the head of the secret association called the Mafia, having ramifications all over Sicily, reigning supreme in the island and so powerful that late governments are said to have sought its support in electoral contests. But the Pelloux ministry was equal to the occasion. At a sitting of the chamber of deputies the minister of justice unexpectedly announced that the police "wanted" Palizzolo, and at the moment of this announcement orders were sent to stop telegraphic communication with Sicily. Baron Gounino, the leader of the majority, immediately proposed that the sitting be suspended for an hour, after appointing a committee to examine

at once and report whether the request for the prosecution of a deputy should be granted. At 7 p. m. the house agreed to allow the prosecution, and a telegram reached Palermo ordering the arrest of the Sicilian deputy. Palizzolo was found in bed when the police broke into his palace and he was quietly taken to prison, an undertaking which would have been attended with difficulties if the Mafia adepts had had the least inkling that the telegraphic interruption which isolated Sicily from 3 to 7 p. m. was not due to "the state of the weather."

Raphael Palizzolo, head of the Mafia, is 54 years of age and quite a fop in dress and manners, but remarkably clear-headed. He is a lawyer without clients and his landed property is very small, yet he is rich and influential. This is ascribed to two facts. He is one of the directors of the bank of Sicily and was the leader of the Mafia. The Mafia under his guidance became an institution, an imperium in imperio, against which public authority was powerless. He had everywhere, in the tribunals, in the police force, in the banks, in the government and municipal offices, employes devoted to his interests. Whoever resisted him was doomed and sooner or later came to grief. Government was carried on in the island, especially at Palermo, under the influence of the ever-smiling and elegant deputy. The defalcations in the Bank of Sicily increased to such an extent that one of the honest directors of that institution determined to interfere, notwithstanding the danger of such a course. This brave, upright man was Notarbartolo, a rich land-owner, who sent a report to the government charging Palizzolo with fraud and embezzlement. The report, however, did not reach the ministry. It was carried privately to Palizzolo by employes affiliated with the Mafia. A few days after, Notarbartolo, traveling in the Palermo train, was found dead, covered with wounds. Two railway guards and a man of dubious character living in a village where Palizzolo has property were arrested, but released after a preliminary inquiry. Three other attempts at judicial inquiry fell through. At last the case was carried for investigation from Palermo to Milan, in which latter city the Mafia of course is powerless, and then some of the witnesses, but not all, spoke, the mag-

istrates did their duty and the name of Palizzolo was openly mentioned for the first time as the instigator of the crime, which appears to have been committed by the three persons originally arrested. Gen. Pelloux is determined to make a clean sweep of the Mafia association. Arrests are daily taking place at Palermo and the neighboring cities, new police and judicial officers have been sent from the continent to replace others who have proved to be inefficient, a proposal for a parliamentary inquiry, which might have ended in either hushing or entangling the matter has been refused, and the minister declares that the government assumes the whole responsibility of dealing effectively with the Mafia.

Rome, Jan. 5.—Gen. Mirri, minister of war, in testifying recently at Milan, accused a magistrate of culpable remissness in failing to prosecute members of the Mafia. The magistrate immediately published a confidential letter written by Gen. Mirri when he was governor of Sicily asking the release of a prisoner charged with murder. The favor was asked of the magistrate in order that Mirri might obtain the Mafia's electoral support for the governmental candidate.

The publication of this letter roused popular indignation to a degree that made Gen. Mirri's continuance in the cabinet an impossibility. Accordingly this afternoon he resigned his portfolio, and the council of ministers will deliberate tomorrow morning on the question of the nomination of his successor.—Correspondence Chicago Record.

AKIN TO FREEMASONRY.

Mafia Fights All Italy.

Rome, Feb. 1.

The most dangerous secret society in the world, the greatest on the continent of Europe—the Mafia—is now fighting for its life. Its adversary is the government of Italy.

The present fight was precipitated by the Notarbartolo affair. This has given rise to the most famous trial held in Italy in recent years.

Recently scandals have taken place in the Bank of Sicily. M. Patizzolo, Deputy

to the Italian Parliament for Palermo, and the Duke of Verdura had bought with the money of the bank shares to the value of a million and a half lire in the Italian General Navigation Company.

The shares increased tremendously in value. Patizollo transferred them to his own account, paid back the 1,500,000 lire to the bank and appropriated the profits.

The government was apprised of the transaction. It ordered an official inquiry. Sig. Notarbartolo was appointed to make the investigation. He performed his task well. As a result he was assassinated.

Patizollo, it is alleged, fearing other disclosures, gave orders to one Fontane to make way with Notarbartolo. The order was obeyed. Patizollo was arrested. His trial is now in progress.

Law and Murder at Odds.

It is this trial which has ranged the Mafia and the government in deadly combat. Patizollo and his fellow-conspirators are members of the Mafia.

The society honeycombs the Italian nation. It perverts justice, nullifies the sentences of courts, controls juries, lawyers and judges. Hence the importance of the present trial. All its powers are leagued for the acquittal of Patizollo. All classes of people, holding all kinds of beliefs, are members. Republicans and Royalists, Catholics, Protestants, Atheists and Mussulmans embrace its creed; nobles and peasants are in its ranks.

Shield the Criminal.

If one of the members commit a crime all the other members must protect the criminal. All trades and professions are permeated with its influence.

The society originated in Sicily in opposition to arbitrary government. The Sicilians fought in turn against the Arabs, Normans, French, Spanish, and lastly the Bourbons. When they could not fight their foreign masters openly they resorted to assassination. When, as time went on, they had no foreign masters to wage war against, the baser of the Sicilians began to murder their fellow-countrymen.

The character of the society has changed somewhat of recent years, but its chief principle—to obtain its ends criminally—has never changed.

The Trial in Milan.

That is the greatest power of the Mafia—to commit crimes without the danger of being brought to justice. Even if a member is apprehended and convicted, the judge may acquit him or his jailers may permit his escape.

Thus the Notarbartolo trial, which should have been tried in Palermo, was, to destroy the influence of the local Mafiosi, removed to Milan. No less than five royal attorneys and four prefects are engaged by the prosecution.

Yet the prosecutors are working under circumstances of the greatest difficulty. The witnesses, in dread of the Mafia, commit perjury. The police lie. The verbatim reports have been burned, the police reports lost, the official documents falsified. Such is the power of the Mafia.

Akin to Freemasonry.

Here for the first time are given the inner workings of this extraordinary society. The Mafia is not a purely political organization, nor yet a criminal one; it has no paid officers, no definite committees, no elected chiefs; but what it has is a system somewhat akin to that of Freemasonry (without its formalities) by means of which a member can attain a certain position of eminence above his fellows by seniority or deeds accounted useful to the community.

How the Order Rules.

In each town there is an intermediary between the masses and the higher powers. The powers in important cases advise as to proper methods of procedure. In minor cases each member acts at his own discretion. Should occasion arise, assistance will be given him from headquarters. The headquarters continually change.

Nothing could be simpler than the initiation. But death is ever present at the ceremony. The new member swears on the cross that he will help his fellow-members "to the death itself."

That is the whole ceremony. His name is not even written down in the local records. Instead it is sent to headquarters, where, by mouth, it is given to the various "Mafiosi" in the locality where the new member lives.

They reveal to him the signs of the society. The last information they give him is that he will be killed by the dag-

ger should he fail to obey any and every order issued from headquarters.

The only bond that holds the "Mafiosi" together is the one of reciprocal liberality. —Correspondence Sunday World.

Editorial.

NEWSPAPER NOTICES.

Those who do not enjoy the benefit of the wonderful grammar, marvelous rhetoric and unfathomable philosophy, not to mention the attempted scripture quotation in lodge organs, can at least keep watch of ordinary newspapers and enjoy observing how the notices indicate the benefit the community must be deriving from lodge cards and lodge dancing.

MORAL STANDARD.

An Eastern daily paper gives in one of its January issues reports from quite a number of secret orders. One report is headed "Prizes of silver at a whist party," and gives the names of the winning gamblers at this party in an Odd Fellows' lodge in which both men and women participated. The lodge also received applications for initiation.

The same evening the Knights of Pythias played whist at twelve tables. Thus these orders cultivate the morals and ennoble the character of those who join them.

GOAT LEADS IN SILOAM MARCH.

Freemasons of Westboro Have a Concert and Ball.

(Special to the Worcester Telegram.)

Westboro, Jan. 19.—The promenade concert and ball of Siloam lodge, Free Masons, was in the town hall to-night, the attendance being large enough to insure a handsome profit to the lodge, but not so large as to interfere with the dancing. There were 800 invitations sent out and 100 dancing tickets were sold in advance. The hall was decorated with blue streamers, strung from the center of the ceiling to the corners of the room. At the head of the hall the national colors were hung with the word "Siloam" on them. Four sets of the square and compass, the emblem of the order, were on the walls.

The stage was occupied by Harry E. Brigham's orchestra of Marlboro, which gave a concert of an hour's duration. The grand march started at 9 o'clock and was led by Fred A. Fairbanks and Mrs. Herbert L. Warren, followed by eighty couples. The participants in the march went around the hall a few times and then formed parallel lines extending from the head to the foot of the hall, the ladies being on one side and men on the other, with an intervening space of six feet between. At this period, to the surprise of all, a goat, supposed to represent the initiation animal, was led through the lines to the head of the hall. The goat then led the rest of the promenade around the hall.

An order of twenty dances was begun, calculated to last until 2 o'clock.

It is obvious that Freemasonry is moral, not to say religious, when even its midnight dance is under the biblical word Siloam.

AN EXPERT EDITORIAL OPINION

The distinction between violence and force should be kept in mind by reformers. There is a temptation to seek sharp expression and indulge heavy denunciation. Vehement assaults on principles and systems seem natural, and with these go easily, severe attacks on men representing them.

There may be a lesson worth careful study by anti-secret workers in the following extract from one of the best known and ablest newspapers—a training school for first-class journalism—the Springfield Republican. It is taken out of a long editorial on "Mr. Bryan and the National Campaign." In the course of this editorial the Republican says:

"Profoundly convinced that he was called upon to lead and to voice the cause of the people, Mr. Bryan gave himself unreservedly to the service. The East met him with intolerance and a bitterness of sneer and attack that has seldom been exceeded in American politics, and never equaled in recent years. The comments of the press of this section telegraphed to Chicago after the nomination fairly shocked the correspondents, of whatever political faith, who had studied the delegates and witnessed the proceedings of the convention at first hand. The impolicy of such opposition was glaringly evident to trained students of politics, and there were those who recalled the Massachusetts assaults upon Gen. Butler, which finally led to his election as Governor of this State. "Nearly four years have passed since then,

and Mr. Bryan is still at the front. The mind goes back to the assaults upon Jackson in 1824, when he was defeated by John Quincy Adams, and four years later still retained his hold upon his party, and in 1828 was elected President. Is history to repeat itself? Nothing welds a political leader to those who follow him like attacks that awaken passionate resentment and defense. In this respect some of the assailants of President McKinley are serving him."

The last sentence has peculiar force as coming from an unusually able newspaper, which is recognized as one of the chief opponents of Imperialism. In the opinion of an accomplished editor, some of his allies are practically hindering the campaign by violence.

The question is at once a grave and a fair one, whether the anti-secret reform has not been delayed in a similar way. Anti-secret lectures and writers should seek all the advantages which courtesy, dignity, temperance in speech and due propriety confer.

FREE MASONRY.

The American Rite.

The American Rite consists of nine degrees, viz.:

1. Entered Apprentice; 2. Fellow Craft; 3. Master Mason. These degrees are given in symbolic lodges and under the control of grand lodges.

4. Mark Master; 5. Past Master; 6. Most Excellent Master; 7. Holy Royal Arch. These degrees are given in chapters, and under the control of grand chapters.

8. Royal Master; 9. Select Master. These degrees are given in councils and are under the control of grand councils.

10. Super-Excellent Master. It is conferred in some councils as an honorary rather than as a regular degree; but even as such it is repudiated by many grand councils.

To these, perhaps, should be added three more degrees, viz.:

11. Knight of the Red Cross; 12. Knight Templar; 13. Knight of Malta. These degrees are given in commanderies, and are under the control of grand commanderies, or, as they are sometimes called, grand encampments. The degrees of the commandery are also known as the degrees of chivalry.

The possession of the eighth and ninth

degrees is not considered a necessary qualification for receiving the degrees of the Commandery. Some claim that the true American Rite consists only of the first nine degrees—above enumerated, while others speak of the American Rite as including the thirteen degrees here named.

York Rite.

The York rite is the oldest of all the rites. It is the Freemasonry that was invented in 1717 in London, England. It consisted of three degrees—1, Entered Apprentice; 2, Fellow Craft; 3, Master Mason—but the third degree included the Holy Royal Arch, which is the seventh degree in the American Rite.

The Ancient York Rite as described above is not now practiced in any country. The Masons in England have made an independent order of the Royal Arch Degree, instead of retaining it in the Master Masons or third degree, as it was when York Rite Masonry was invented. Since 1813 York Rite Masonry in England has consisted of the first three degrees—entered Apprentice, Fellow Craft, the Master Mason and the Supreme Order of the Holy Royal Arch.—Compiled from Mackey's Encyclopedia of Freemasonry.

DANGER OF FRATERNAL INSURANCE COMPETITION.

In the second part of his annual report, just issued, Insurance Commissioner Cutting has this to say about fraternal insurance:

"Among so great a number of fraternal societies as are now in operation in this commonwealth, unless their operations are checked by law, there will naturally be, on the part of some of them, in the competition for growth and volume of membership, a reaching out for attractive features with too little regard to their safe and legitimate applicability to the fraternal plan. The field and mission of the fraternal is in fraternalism and not commercialism; and any departure from it, and especially in the direction of taking on business ventures, is sure to be followed with equal steps by discomfiture and disaster. The scores upon scores of failures in the most distant past from these causes is abundant corroboration of this word of caution and warning.

"The fraternal was never intended as substitutes for insurance companies, but, being formed for other and specific purposes, were permitted to attach, as a wholly inci-

dental and subsidiary measure, by means of fixed contributions, a plan of mutual relief to disabled members and to the widows and orphans of those deceased. There is no reason, if kept within the purpose and scope of the original intention, why they should not continue to meet in a very acceptable manner a need to which the regular life insurance companies are less conveniently accessible. Whatever grateful and gracious purposes may be intended by the fraternal system, and however fully and completely these may be carried out, there still remains the fact that they were never designed to be substitutes for or rivals of the regular life insurance companies."—Boston Transcript.

It is to be noticed that this State official, whose specialty is insurance, does not class the business of such associations with that of life insurance companies. They "were never intended as substitutes;" and, again, "were never designed to be substitutes for or rivals of the regular life insurance companies." Whatever they do, it is not equivalent.

THE DOUBLE EAGLE.

"Interest in Scottish Rite Masonry is growing rapidly and the desire is general among the fraternity to wear the double eagle of thirty-second degree Mason."—American Tyler.

It must be a great satisfaction to wear a double eagle, but we wish that interest in Scottish Rite Masonry, American Rite Masonry, and Blue Lodge Masonry might grow ten times faster. We wish it interested more patriots and more Christians. It is the constant aim and effort of the Cynosure to promote the growth of interest in Masonry.

Look in our advertising columns to learn how easily you can master this double eagle degree.

DISTRUSTED.

It is hardly worth while for a Mason to flatter himself that his Masonic jewelry wins respect for him or confidence in him. It is liable to have the opposite effect. There are men without number who have been inside the lodge at some time, but who now regard it with indifference at the least, and, in many cases, with aversion or contempt. Such men are liable to discount the intelligence or the virtue of a man who wears Masonic jewelry.

Besides these are others who were never in the lodge, but who know enough about Masonry to regard it with dislike or suspicion.

For the eyes that thus look askance it is good policy to keep badges of a suspected and distrusted order out of sight.

Probably no other order, commonly known as existing in respectable communities, is in worse odor than the Masonic. For this reason it is peculiarly out of taste and imprudent to wear the jewelry of that order in the presence of intelligent, virtuous and discerning people. It tends to create a suspicion of mental inferiority, of lack of breeding or refined taste, or of moral stamina and reliability. Where distrust is so general, badges may prudently be kept out of sight in public places.

CONTINUED TROUBLE AT CORNELL

Seven Are Injured.

Ithaca, N. Y., Jan. 29.—Seven or eight Cornell students, members of Delta Chi fraternity, were hurt this morning as the result of the burning of their fraternity lodge. Some jumped thirty feet to the ground. Little of the lodge property was saved.

Those most seriously injured are:

J. F. Lonergan, Albany, broken nose, compound fracture of the thigh and broken arm.

H. C. Brooks, Hartford, Conn., dislocated hip and left arm broken.

E. D. Toohill, Auburn, injured jaw, slightly.

R. V. Rhodes, Troy, heel crushed.

Thomas Downs, Albany, spine and leg injured.

R. E. Congdon, foot broken.

W. M. McCrea, Salt Lake City, Utah, burned, and back slightly injured.

This report is peculiar in not alluding to the cause of the fire. We are left uncertain whether it resulted from drinking or from something that occurred in an initiation, or in some other way. But this is unconcealed; namely, that the old story of grief and anxiety on the part of parents and friends of Cornell students has opened a new chapter.

Since the above was written news has been received reporting the death of Lonergan. Another is thus added to the lengthening list of sacrifices on Cornell's "Frat." altar.

ANDROGYNOUS DEGREES.

Over half a century ago Androgynous degrees were very popular, especially the two entitled "The Master Mason's Daughter" and "The Heroine of Jericho." Of the last named degree, its recipients were entitled to a silver medal, on one side of which were the letters F. N. D. O. Z. B. T. K. C., at the top, and surrounding the square and compass with the letter T on the right and K on the left of the points of the compasses; underneath were two hands joined over a sheaf of wheat, on one side of which were the letters A. M. and on the other Y. R. On the reverse side of the medal was a Delta, point down, with the name of its recipient on the top space, and on the side spaces were the letters L. Y. Y. N. O. and O. F. I. U. T., with the letter B. at the point. On the outside of the triangle, at the top was the month, and on the sides the date of the admission. A medal described as above belonged to the writer's mother, and is now in his possession.—Review, quoted by the Masonic Chronicle.

Androgynous means, according to the dictionary, Hermaphroditical. The Odd Fellows have an odd hermaphrodite degree called the Rebekah. Rebekah was the woman who taught her son to lie and deceive his father and cheat his brother. He was distinctively "fraternal." If the degree mentioned above was "founded on the Bible," as the cant phrase goes, the "Heroine of Jericho" must have been Rahab the harlot. In fact, we think we remember encountering her and the scarlet thread before in the Masonic labyrinth.

MASONIC HONOR TO M'KINLEY.

Washington, Feb. 9.—President McKinley has been notified of his election as an honorary member of Columbia Lodge of Master Masons, of London, England. The notification was given by Col. J. H. Taylor, the master of Columbia lodge.

President McKinley is a local preacher by license from the Methodist Episcopal Church. As a Christian teacher he ought to have a realizing sense of the dishonor put upon his professed King of kings—the Lord Jesus Christ—if he accepts membership in the Masonic lodge of England.

Do we pray as we ought for our President, that his eyes may be opened to see this "masterpiece of Satan," as Rev. Dr. Colver characterized the Masonic lodge which he renounced and abandoned.

Lodge papers claim the President as a member of the Masonic side degree, the Mystic Shrine. His brethren in Christ ought to warn and exhort him to separate himself from such an abomination. Read the excerpt from the Voice of Masonry on the Shrine copied in this number.

"INHERENT TENDENCY."

Let there be no illusions about the future. So sure as our manhood is strong within us; so sure as the tone of national life is healthy and strong, so sure is it that the emasculating practices of ancient faiths will fade away, for the simple reason that they are unfit to survive. I hear and I read that the attempted resuscitation of the idols of the mediaeval market place is emptying the churches and the establishment of men; that where there was once a division between men and women, the method of classification has now to be abandoned for the simple reason that the men attend no more. They no longer go to church. Who can wonder? More and more will the belated survivals of a superstitious past fail to appeal to the intelligent members of the community. Let there be no illusion. A temporary degeneracy cannot successfully contest the path of progress. The world is too rooted and grounded in reason to permit the triumph of such a conspiracy against morality and truth. Therefore, we are fully prepared to accept the forecast in the writings of Masonic authors, such as Pearson, that the inherent tendency of their religion is to supersede and supplant orthodoxy and to become the one sole religion of humanity. We believe this inherent tendency.—"Freemasonry an Ethical Religion," a lecture by W. Sullivan, reported in the Tyler.

A Christian father or mother would be sorry to know that a son was being influenced in the lodge by such teachings. Later the lecturer says:

Of course, dogmatical churches of all colors frown upon it. To act as though conduct alone were a sufficient passport to present for future blessing, is to remove the priest's candlestick out of its place. When Jean Valjean is dying in the immortal romance of "Les Misérables," which he who has not read let him read forthwith, his fussy old landlady pushes her head into his attic, and asks, "Shall I send for a priest?" "I have one," was Valjean's reply. Valjean was a Mason and an Ethicist. He was his own priest—savior, redeemer. Believe me in truth and in deed, there is, there can be no other.

MAKES NO DIFFERENCE.

"The Grand Master of Kentucky has ruled as follows: 'The religious belief of a candidate for Masonry is not a subject of inquiry touching his fitness to become a Mason.'"—Voice of Masonry, February, 1898.

"It is no concern of the fraternity whether the religious rites of a member be conducted in the temple of Buddha or in Mohammedan mosques; whether he gazes with admiration upon the cross, or contemplates with reverence and awe the smoking altars of ancient Judea."—Grand Orator Baker of the California Grand Lodge, in Voice of Masonry, February, 1898.

Oh, certainly; it makes no difference, of course; missionary or heathen is all the same; Mohammedan, Jewish, or Pagan; no matter, so long as it is all "founded on the Bible," and he "can conscientiously kneel at the Masonic altar" "upon a common level" with anybody whatever, except the man who hasn't even a stone idol. For further information of the same kind see the Master's Carpet, by Edward Ronayne. We will mail it to you.

PUBLIC LIBRARIES.

It ought to be better known that matter relating to Masonry is to be found in public libraries, and that both Masonic and anti-Masonic works can be consulted in the reference rooms of these institutions.

One of the friends of the Cynosure, before taking an initiation, made inquiries right and left at the very time when, week by week, he was using many volumes in the reference room of a city library, where he took it for granted that nothing could be found to help him understand this subject.

After he had been initiated he consulted several works on secret societies in the same library. He also found matter of great interest in another one.

While there is need of discrimination in reading both sides, and sound judgment is demanded, public libraries are good places in which to get a glimpse of Masonry.

AGREEMENT OF THE TYLER AND THE CYNOSURE.

The American Tyler, which claims to be the leading Masonic organ, confirms the charge made by the Cynosure that Masonry does not require a true belief in God. It says that the notion that, Masonically, it is enough merely to avow belief in "a supreme being," is "commonly held." All who have any sort of worship, however false, empty or pagan, can "kneel at a common altar." Thus is preserved the "universality of the institution." A missionary may belong to the same "good enough religion" with a heathen, and both can "kneel at a common altar." Whether this concession tends to awaken the heathen to the error of his way or not, might seem an interesting question. At all events it should practically demonstrate to the heathen that in the missionary conception Christianity does not make religion depend on belief of truth or on worship of any real being. In this opinion of Masonry set forth by its own leading organ, the Cynosure is inclined to concur.

A BEAUTIFUL HISTORIAN**And a Jewel of a Speller.**

At a Temple banquet in Macon, Ga., Feb. 27, 1899, Dr. Roland B. Hall made a speech in presenting P. G. M. C. M. Wiley "a beautiful jewel."

It was a jewel of a speech, as reported by the American Tyler April 1. He began:

"Right Eminent Sir and Sir Knights—From time immemorial it has been the custom of nations, communities and individuals to reward in some manner those who had shown themselves worthy, or by some special act had won the love and esteem of their fellow-men. Both sacred and profane history abound in such incidents. Joseph, on account of his wisdom and integrity, was rewarded with the chief rulership of Pharaoh's kingdom. Herodius, for her skill in the terpsichorean art, was rewarded by Herod with the head of John the Baptist, whom Masonry venerates as a patron saint."

In spite of its sacrilege this is irresistably laughable. The doctor has robbed the wrong grave. How mad Salome

would have been if she had also attended this later banquet.

But we wonder if the Right Eminent guest felt complimented by such an allusion rather unrhethorically juxtaposed with that which preceded. The stories of Salome the "terror," and Joseph the chaste, come pretty close together. From Salome he slips along rather more naturally to Hero a priestess of Venus and her "reward" given to Leander. But he should be better versed in the tragedy of his "patron saint."

A comical feature of the report is the spelling of names. We find Herodius, Hubson and King Darious.

NOT SECRET.

The limits of secrecy are not always understood by members of secret orders.

It is not strange if they are misunderstood by those outside. Very much belonging to Masonry is not only known through multiplied exposures, but also subject to free discussion as being not included in matter made incommunicable by rules or customs of the order.

In general it may be said that nothing is Masonically secret, and outsiders need feel little delicacy about anything that is printed in books openly exposed for sale, and in periodicals published in the interest of the order.

Whatever is treated in printed volumes which anyone can read, in speeches publicly delivered or freely reported, and in editorial or other matter circulated in periodicals is open and subject to discussion.

Comparatively little is included in the ostensibly secret matter, and as to real secrecy, we only remark that nothing can be a secret after it has become thoroughly exposed and well known.

CIPHER RITUALS.

The American Tyler of May 15, 1899, contains Maryland Grand Chapter R. A. correspondence report for 1898, which includes a section headed "Cipher Rituals."

It is shown by printed reports that eight or ten grand lodges permit printed or Ms. rituals of esoteric work. In one jurisdiction a committee on ritual even recommended such a work for subordin-

ate lodges, giving the name and address of the publisher. The Grand Lodge adopted the recommendation and instructed the lodges accordingly. "I cannot conceive," says the author of the report, "of a clearer violation of the landmarks of our fraternity."

He also says, "The cipher evil affects the fraternity generally, and may, if persisted in, eventuate in the destruction of the institution of Freemasonry."

In 1863 the Maryland Grand Lodge took up the matter of esoteric rituals, and after a committee had examined and reported the matter passed this resolution: "The publication of any part of esoteric Masonry in ciphers or mnemonics is regarded as a gross and shameful departure from Masonic propriety and a dishonorable violation of our obligations as Masons, and we do hereby utter the condemnation of this Grand Lodge against such acts."

It is also said that "several Grand Masters and writers of correspondence have recently expressed their condemnation."

In the first column on the inside of the cover of the Cynosure may be found advertisements of Ecce Orienti and Cabala, cipher rituals of the Blue Lodge and the Chapter.

"The law says that the lodge must have full and complete control at the funeral of a deceased brother. Would it be permitted to repair to the house and read its services there, and then return to the lodge room, allowing some other organization to repair to the cemetery and render its services there?"

"Ans. It would not be proper to do so. If the deceased brother's request for Masonic burial, or that of his family, has been made, the Masons should proceed with their ceremonies. If not permitted to do so freely and fully, according to the rules of the fraternity, they should decline to participate as Masons."—Am. Tyler.

A clergyman, once pastor in New York City, who had not been opposed to Masonry, allowed the Masons to begin their performance at the funeral of his son. It became unendurable and at one point he insisted that there should be no more, he could not and would not endure the rest, Though he could not tell why, he felt it unbearably out of keeping.

KNIGHTS TEMPLAR.

"There is much dispute," says the American Tyler in an article on "The Order of the Temple in Modern Times"—that is, on Knight Templarism—"there is much dispute as to what is the exact connection between the Templars of old and those of the present day; by what course the line of descent is to be traced, or if, indeed, it is traceable."

It then mentions some of the theories put forward, and says: "Various other theories are advanced, some of which are logical, while others are romantic."

After continuing with the reports given by one author, it concludes: "All these facts are curious and remarkable. At the same time they are nothing else. They do nothing toward clearing up the mystery of descent; they leave the later history of the order still a matter of speculation and open up rather than close the broad field of conjecture."

This reminds us of the remark of an Irishman, who was trying to mow in an unproductive spot among New England mountains. Said he: "It's hard to cut grass where it ain't."

MASONRY OR CHRISTIANITY.

We are here to-day—to return to the question with which I began—because all our order and ritual affirm and reaffirm those august truths for which this Holy House and the worship and teaching that obtain here, forever stand.

And yet it is the glory of Masonry that while in these aspects of it it is an exclusive body, there are others in which, of all other societies, it is the most inclusive. An entered apprentice, fellowcraft or Master Mason may be such holding simply and only to a faith in God our Father, and our obligation of homage and obedience to him. And so, to-day, those races to whom the fullness of that revelation which we find in the New Testament has not yet come, such as Hebrews and those others in the far East or anywhere, who cry "Great is God" and this or that man "Is nis prophet," may ascend along the glorious pathway of Masonry to the rank of Master Masons. But on the other hand, denying such faith, they cut themselves off from our fellowship; and no nobler act has adorned the history of the Grand Lodge of the commonwealth of New York than the proclamation of its late Grand

Master with reference to the infidel pronunciamento of a lodge in South America in regard to its renunciation of all belief in a Superior Being.

The question to which he says he returns is:

"Why are we here?" I can readily imagine that it may be asked, "and not elsewhere, this afternoon, in our commemoration of this day? What fitness has this assemblage in this church, and what is the essential relation to this order, and to this centennial, of these surroundings?" Is not Masonry, it may be asked, a secular and not a religious order, and are not its assemblages and its ceremonies appropriate rather in a house or in a hall, than in a church?

The sum of the answer seems to be:

a. Masonry stands for Jesus and his doctrine.

b. Masonry stands for Deism, Judaism, Mohammedanism, and the lack of New Testament doctrine.

This is likely what, in our schoolboy days, used to be given in the arithmetic under the Rule for Cancellation.

THE MYSTERY SOLVED.

"The Missing Link," or "Disorganized Order of Gorillas," is a Side Degree, to be conferred in private by secret societies, social or other organizations. It's so funny that one man forgot that he had a mother-in-law and never turned in until 3 a. m. Another man put the fiery end of his cigar into the opening of his face and never noticed it until thirty days afterward, when a friend called his attention to the fact, and then it was only a pleasant recollection. Another man laughed so heartily that he dislocated his jaw, and, in physiological parlance, sustained a compound puncture of his left air-pumping station, and in other ways disarranged his anatomical "twilight," but he paid no attention to the occurrence whatever, and lived to the ripe old age of 113 years before he died; and so on through the entire category of criminal jurisprudence.

But seriously, the candidate furnishes all the sport, turns several handsprings, skins the old cat backwards, makes several parachute leaps, runs a footrace all by his lonesome, says "me-nee me-nee mo-nee mike," and manifests in divers other ways that he is passing through the "agony."

About three-quarters of an hour is consumed in conferring the beautiful (?) ceremony on a victim, or several candidates may be given the inky-dink simultaneously. Six rituals, with right of conferring, \$3. net; can-

didate's outfit, consisting of coat, hoodwink, monkey-face mask and crown, \$3 net; or the complete equipment, \$4 net. Send us your order. You will like it. Address the publishers, The Pettibone Bros. Mfg. Co., Lodge Outfitters, Military Purveyors, Fraternity Art and Book Publishers, Cincinnati, Ohio.—Pythian Tribune.

We take pleasure in adding the usual assurance that there is nothing derogatory to the dignity of the candidate, nothing objectionable, nothing that disturbs the candidate's politics or religion (especially if he has neither), and nothing that would be out of place in the quietest drawing-room. All who pass through the initiation come out with the top-loftiest ideas of character.

WORK FOR THE "BAN" REMOVERS.

We deeply sympathize with those members whose happiness seem dependent upon the action of the enemies of the order instead of upon the efforts and achievements of its friends and supporters. The toadyists had scarcely reached the zenith of their delight over the report that the Pope had removed his ban, and that a priest was about to become a member of the order, when their feast was turned into funeral baked meats by the announcement from official circles that such reports were without foundation in fact. Following closely comes the announcement that a German Lutheran bigot in Indiana has warned all the members of his church that they must withdraw from all fraternal societies or be eternally damned—by him. The next thing we hear is, that a man at Galesburg, not content with fighting secret societies during his life, has arranged with his ghost, through the medium of the faculty of a college, to spend some of his wealth fighting his battles after he is dead. We suppose the order will stand still now until the "ban" removers can get in their work, give this burlesquer of Christianity down in Indiana a "German ritual" to read, thereby convincing him that we are a weak, inoffensive and altogether dependent society that means to do no wrong, and that he can dry a flood of tears and comfort a few thousand aching hearts if he will please not damn anybody and especially the Knights of Pythias. By that time, perhaps, the ghost at Galesburg will have "walked" until its financial nerve-centers are exhausted and the danger from that quarter has subsided. Then with paeans of praise for the magnanimity of our enemies we will take up our fraternal work for a while, until some other "ban" confronts

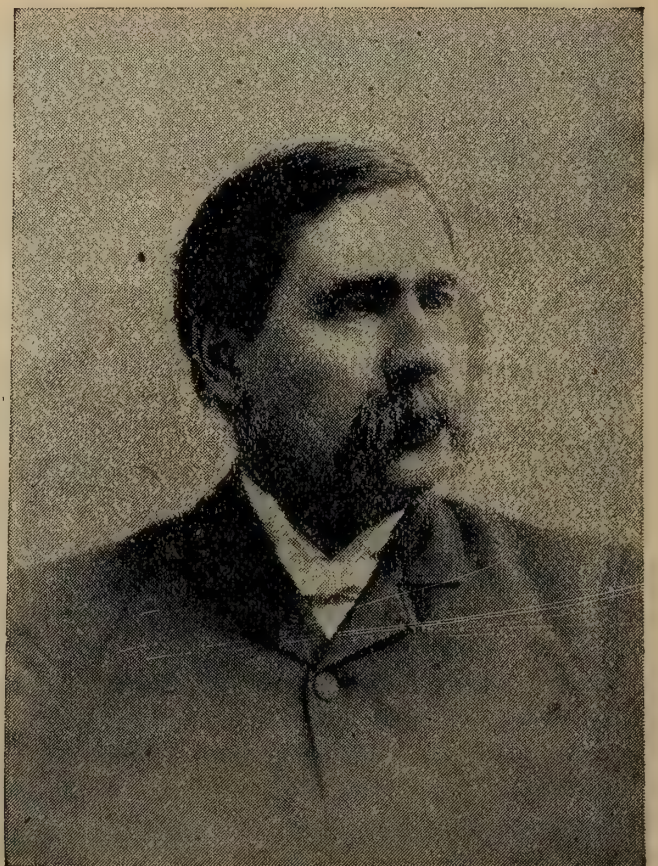
us. By that time, possibly, the Supreme Lodge will have held another convention and arranged for the permanent employment of several able-bodied fool-killers.—Knights' Jewel.

Now, Jewel; if you are a bright jewel you won't turn those fool-killers loose anywhere near the lodge. In that case, bigots and ghosts embodied or disembodied would be safe for a while till the fool-killers found leisure for work outside.

News of Our Work.

The four-page folders containing program and three pages of testimonies of eminent men, with portraits, placed in every home in the city makes an anti-secret Convention a success, even though the lodge, or other causes, prevent but few attending the public meetings. The convention becomes public talk and the literature distributed in the houses gives point and force to the fireside debates.

Seven thousand such programs, with their valuable truths and attractive portraits, were placed in the homes of Galesburg and Monmouth.



REV. P. B. WILLIAMS.

ILLINOIS STATE MEETINGS.

From Field Agent Williams.

On Feb. 1 in company with Secretary Phillips I left Chicago for Galesburg and Monmouth, where we had already planned for all day conventions on the 16th and 17th.

At Galesburg we found a nice, quiet Christian home, with Mrs. Royal Hammond. She is nearly 87 years of age, but retains her mental vigor and moral courage as one just in the prime of life.

We were heartily welcomed to the Swedish Lutheran Church in which to hold our convention. Rev. Peter Peterson is pastor. We next began to call on the pastors of the city. We found eight who were opposed to the lodge system.

We learned, however, that one or more of the Galesburg pastors are Free Masons. Our first Sabbath was at Galesburg. In the evening we preached to a full house for Rev. O. C. Bedford of the Third Congregational Church.

We went to Monmouth and arranged for a similar convention in the Swedish Lutheran Church of that place, Rev. August Johnson pastor, and a session on the 18th in Rev. Dr. Hanna's large church. In the meantime I visited Kirkwood, Biggsville, Gerlaw, and Knoxville, adjoining towns, announcing the conventions and trying to work up some future appointments at those places.

The convention at Galesburg was not so well attended as it should have been. Doubtless many more would have been present had it not been for the extremely cold weather. The interest manifested by those present was quite encouraging. Five of the city pastors took part in the discussions, all manifesting a deep interest in the fight the church of Christ must make against this giant foe. The addresses of Dr. Campbell and Secretary Phillips were very helpful to the cause. President Blanchard came in the evening and gave a masterly address, showing most clearly that if the church is of God the lodge is of Satan. If the Bible and Christianity are true, the lodge is a lie. He is a host for God and righteousness.

The address of welcome by Rev. Peterson was very cordial and also firm and instructive.

Revs. White of the Christian Church,

Bedford and Brainard of the Congregational Church, Olof Johnson of the Swedish M. E. Church, Lizzie M. Haist of the (Knoxville) Free Methodist Church were present, and gave a hearty support to our cause. I need not mention the part I took, only to say I was present and carried my part of the convention.

The convention at Monmouth was called to order by the field agent, who also conducted the devotions. Dr. Hanna and Rev. J. M. Henderson led in prayer. Rev. Aug. Johnson gave a fine address of welcome. I wish I had the points he made, but was too busy at the time to note them down. The response was by P. B. Williams, who occupied fifty minutes outlining the work of the convention and the association under whose auspices it is held. Dr. Blanchard continued the subject of "The National Christian Association—Its Belief—Its Aim—Its Objects." He was perfectly at home with the subject and entertained and edified the audience.

Rev. J. M. Henderson, pastor of the United Presbyterian Church, Gerlaw, Ill., gave a good address in which he defended manfully the home, the church and state against the encroachments of the lodge which is destroying the purity and purposes of these divine institutions.

In the afternoon Rev. Johnson led in prayer. "The Church and the Lodge" was very ably discussed by Rev. J. F. Jamison, pastor of the Third United Presbyterian Church, Monmouth. He said in part: "We do not contrast the two for comparison. There can be no comparison!"

His first division was some things in contrast in which all people agree: 1. The church is a divine institution, the lodge a human one. 2. The primary object of the church is to glorify God; the lodge to glorify man. 3. In relation to man's eternal interests the church seeks primarily his eternal welfare. So far the ardent admirer of the lodge can agree with his opponent. This was the introduction to a very fine showing of the contrasts between that which God has ordained and that which man has invented.

An open parliament was conducted by the field agent, who answered some ques-

tions for lodge men and women. Dr. Blanchard followed with an able address on "The Lodge and State." He clearly proved that the secret lodge system conflicts with justice. He made a strong impression on his audience.

On Sabbath morning Dr. Blanchard spoke in the Second United Presbyterian Church, and I in the First United Presbyterian Church.

President Blanchard spoke again in the First Church at 3 p. m. to a large and very appreciative audience. This closed the convention in Monmouth.

I hope to return in April or May to some of the outlying towns and speak on the subject. I wish to say that through the kindness of Dr. Campbell I had a fine home during my stay in Monmouth, with Mrs. Bartlett.

I am now en route to New Castle, Pa., to assist Brother Stoddard in the State convention.

FROM FIELD AGENT WYLIE.

Feb. 3, 1900.

I have arrangements to speak every night except Saturday nights, and to preach every Sabbath, from the 11th to the 25th of February. On my way home from Kirksville I spoke on Monday evening in Albany. This was by far the best meeting I have held. The numbers were not so great as some others, but they were all thinking people and they remained an hour after my discourse and asked questions. I was glad to be able to answer all satisfactorily. One man had paid \$1,400 into the lodge system, but admitted that the Brotherhood of Christ was infinitely better than all earthly brotherhoods. I am to go back there and speak four nights week after next.

Tuesday evening I spoke at Stanberry. The meeting had been poorly announced and the night was bitter cold. I won the hearts of all present, and am to go back there probably on the 23d of this month.

I have been able to so present the cause as to win a hearing and awaken thought, or, as Miss Willard used to say, "bring about the arrest of thought," but as to getting the money to support the work, I have not yet succeeded, and I don't know whether I will succeed or not. I will make a special effort the next trip, but

really I am a poor beggar. By the help of God I haven't found a place yet where I can't get in to present my cause, and by the help of God I hope to raise the means. If it is the Lord's work, surely the Lord will provide.

Feb. 16, 1900.

I have finished my work in Albany, Mo., and am on my way to Blue Springs, Mo.

The devil fought us hard in Albany. When I was there in January, the Methodist churches were continuing a meeting which had been running since the holidays. Ten days before I was there they had hired a Masonic evangelist. He had two horn blowers with him, organized an orchestra of a dozen instruments, and with squeak, rattle, bang, and toot whooped up a crowd, and by lodge signs and phrases in connection with his preaching he gathered in many members of the fraternities.

According to his own statements he had been a gambler, drunkard, prize fighter, and other things too vile to mention. He left Albany February 8th, but before leaving he gave unintentionally the best anti-secret lecture, in the estimation of some of the best people, that has ever been delivered in Albany. His praise was a boomerang. He said "a Mason must have a good moral character." "I was a Mason, in good standing, when I was running a dive in Texas that was next door to hell." He went on to say that Masonry was the most glorious institution on earth; that it enabled him, when he "was as vile as hell, to marry a girl that was as pure as heaven." He told of a Masonic father, who, through fear of being shot by the rejected lover of his daughter, took the would-be murderer into the lodge and gave him his daughter, thereby making peace. This, he said, showed that Masonry was a peacemaker and hence a child of God. Said he, "Masonry is not a religion, but all secret societies point to Jesus Christ, and the man who says that the lodge detracts from the church makes a statement black as hell." In this last statement he had reference to my former visit. Many of the good people were disgusted, and he even disgusted some of the Masons.

I, by previous appointment, was to lecture in Albany on the 12th. To prevent

this, if possible, they sent for the Presiding Elder to come if possible and continue the meetings. They treated me most politely, but the word had gone around to let me alone and not say a word. Our meeting was small, but we had the privilege in addition to address the young people, both in the M. E. College and in the Christian College. They were very attentive, and the young people in the Christian College especially received my words with interest and told me privately that they accepted the truth. Professor Moore, who has been an Odd Fellow, followed me and endorsed all that I said.

If the lodges flourish in Albany it will be in preparation for the judgment of God.

Feb. 24, 1900.

With regard to my work in Blue Springs, Mo., I think I can say: "We have met the enemy and they are ours." It was the hardest fight by far that I have had. The M. E. minister championed the cause of the lodge, but ere I reached there Bro. Baird had left him wallowing in his own confusion. But he did not cease to fight. He ordered me out of his house because I said that the lodge was under the control of ungodly men, and he couldn't prove it otherwise, with the Jew, the Deist, the Infidel, the Buddhist, the Mohammedan, etc., meeting on the same level. He tried to keep us out of the churches, and on Tuesday night we began to think he had won, as we had to meet in a blacksmith shop. But the wiser heads found that this wouldn't do, as we only spoke plainer, and so we returned to the church for Wednesday and Thursday nights. Bro. Baird had engaged the hall two weeks before, but when he got there a "basket ball" team had the hall and refused to give it up. Hence, if they had succeeded in keeping us out of the churches we had no place to meet but in the blacksmith shop.

I tell you it made me think of the first days of anti-slavery and temperance. But Brother Baird is not a man to be backed down or defeated. He worked with a calmness and a coolness, a kindness and a patience that betokened one in whom Christ had not only been born but one in whom Christ had lived for many years. While Bro. Baird bore the burden of the work, he had many noble helpers, among

whom was the Baptist minister. These answered the misrepresentations on the street and put to shame many a hotheaded lodgeman. One thing at least was accomplished, the lodge was discussed pro and con for more than a week, and the cons always had the best of it. And the discussion will not stop, its echoes will reach far into the future. We hope for much good. There was a mellowing toward the close, and some of the lodge men thanked me for my coming, and the good words which I had spoken.

In Stanberry I had one of my best meetings, as the audience of over a hundred were nearly all lodge people. The Lord helping me, I spoke with great freedom, and they listened most attentively. At the close they came forward and carried off almost all my literature.

J. R. Wylie.

PERSONALS.

G. W. Needels.

When in Albany I visited Father Needels. He is 72 years old, but like Moses his natural force is not abated. The older readers of the Cynosure will remember when he, with others, was egged in Chillicothe, Mo., on their way home from an anti-secret meeting. Under his editorship the Freeman sounded out no uncertain sound from Albany.

Had the weather been such that he could have been with us in Albany the devil would have had a harder rub than he had. May God bless him and a generation rise up to walk in his way of right and truth.

M. N. Butler.

When I arrived in Albany, to my surprise and joy, this hero of reforms walked into our lodging place. You don't know how sweet it was to meet with one who has done such noble work in this reform and has gotten as little money out of it as I am getting.

When will the time come when men will buy the truth as they buy falsehood now. "Buy the truth and sell it not," is the command of God.

Brother Butler is engaged in a work to line up his pocketbook a little and then he is going into the battle again in Kansas. He has written a book, "The Kansas Klondyke," which will be a reve-

lation when it comes out. He is one of the happiest writers I have read after.

If we hold an interstate convention in Kansas City, Mo., M. N. Butler will command the west wing, viz., Kansas.

Rev. E. G. Cooper.

When in Albany I made my home with Rev. E. G. Cooper. The older readers of the Cynosure will remember him as once the State lecturer for Missouri in the anti-secret cause, and one who received the shower of eggs, with G. W. Needels and others at Chillicothe, Mo. He has done good work, but is now disabled. But his zeal for the cause is as great as ever, and thank God he can pray for and live the truth. He and his noble wife royally entertained me while there.

Rev. J. R. Wylie.

FROM FIELD AGENT STODDARD.

New Castle, Pa., Feb. 17, 1900.

There is no season of the year when the reform agent's faith is so tried as this. Absence from home, disappointments and changeable weather often combine to make the task especially trying. Did we not have continual evidence that a life thus spent was contributing to the larger happiness of others, there would be little to induce its continuance. That life is most blessed that gives the most to others. God has been good to me. Sickness and death are everywhere found, but as some of the friends say, we can "drive the battle on."

New Castle Convention.

My efforts for the past month have been centered in the State convention at hand. I believe the interest that will be manifest at this gathering will be a surprise to lodge men, who have the idea that everyone is bowing to them. If the lodge forces be strong, the number of those in this section who will not bow the knee to Baal is also increasing. I am confident God is to bless this convention, that many eyes may open to the truth. Five thousand programs have been printed and are being mailed to those who may attend. We are to have two splendid quartettes to sing. Strong men will present the arguments. We believe God will use these to move hearts.

A Wise and Godly School.

My last stay at home was brief. I

hastened to Allegheny, Pa., that I might fill the appointment kindly made by the faculty of the United Presbyterian Seminary. It was my privilege to speak for over an hour to some eighty young men of this institution. Dr. McNaugher gave a pleasing introduction and followed my address with an exhortation to the young men to be faithful to the teaching of the church in this matter. The fine building just completed gives this "school of the prophets" added attractiveness.

The Free Methodist Church.

Sister Mary Elliott, pastor of the Free Methodist Church, Rochester, Pa., said she thought the Lord had sent me to preach for her people. This was quite evident to me, as my other plans had failed. I preached twice here. Sister Elliott will speak at the convention. She has induced some to subscribe for the Cynosure. Her knowledge of the lodge rather confounds some who still think their doings secret.

Sunshine as Well as Shadow.

Rev. Snodgrass of West Middlesex, Pa., is pastor of two churches. After a drive of nine miles I arrived at what is known as Liberty Church, three miles beyond Hubbard, Ohio. Here I delivered two anti-lodge addresses to good audiences. An infidel Mason was especially stirred at the second lecture. He wished to argue, but as he denied plain truths I made our argument as brief as possible. Others showed interest by questions.

At Hubbard I attended a conference of Ohio Synod Lutheran ministers. For over two hours we talked over questions pertaining to the work. Several names were added to the Cynosure list. I preached and lectured in the Springfield United Presbyterian Church. Weather was unfavorable. Audiences were large, all things considered. Our old friend, Rev. A. B. Dickie, is still pastor here. He was untiring as ever in his efforts to help. We expect a good address from him at the convention.

Two evenings were spent in addressing audiences that gathered in the Evangelical Lutheran Churches, to which Rev. Stelhorn, of Fredonia, Pa., ministers. I was compelled by work here to decline the many invitations to remain in that section. In shaking hands one young man

remarked: "Your lecture has saved me from joining the Masons. My brother belongs and I expected to, but I am satisfied you are right." As we frequently hear similar expressions we are led to rejoice that we are enabled to help some in the right.

As I began by referring to the dark side of the work, I may close with the bright side, for after every storm there is sunshine. After earth, heaven to the faithful.

The genial welcome to the many pleasant homes of friends makes the work not only tolerable, but very inviting at times. I am usually treated well for my work's sake. Look for a good convention report next.

W. B. Stoddard.

CONVENTION AT NEW CASTLE, PA.

Rev. W. B. Stoddard's Report.

There was much labor and prayer in the preparation for the Convention held on February 26th and 27th. The need was very great. Only the influences of the Divine could bring together a sufficient company to make (humanly speaking) any impression upon the darkness. The weather for days prior to the gathering was unfavorable. The blizzard of the season coming on the Sabbath when we hoped to publish largely. But we believed God and that it would honor his name to give us a favorable gathering. Bro. Williams came in good heart and we went into the Sabbath preparation with good courage. Six pulpits were found where we could bring messages to the people and stir them up to help the convention. As the storm was severe there was a sifting and those most likely to take hold of reform were before us.

The day of the convention dawned bright and clear, but extremely cold. Only love or necessity brings people out such weather. However, there were a goodly number of the faithful gathered at the opening session. The discussions proved animating and inspiring. The Trinity Quartette brought much cheer with their beautiful songs. As the arrival of the President was delayed, your secretary conducted the devotional service. Dr. Browne, a veteran of many battles, gave a cordial welcome. He spoke in part as

follows: "I should not be here were it not for my desire to be counted on the right side. People are to-day discussing everything. The people are most interested in discussing questions of a mercenary character. Men have a right to organize. Privacy is right, we are not discussing that, but the question before us is oath-bound secrecy. Why is it that they bind their members with oaths? Answer, Either the parties cannot be trusted who come in, or else what they do cannot be admitted to public scrutiny.

"The public has an interest in knowing what goes on behind these closed doors. This organized secrecy cannot be for the good of the public." The Doctor answered the inquiry, Are not families secret societies? What advantage is there in oath-bound secrecy, if they are laboring for the public good? Are we not following a company of irresponsible leaders in these secret orders who are leading into disaster? The college secret societies were referred to. Do they not take away the independence of the young man, and lead him in the way of dishonesty? A quotation from Daniel Webster was given, condemning the lodge. Men join lodges for personal advantage, but they find it's a personal disadvantage. If they are not themselves bums, they are bummed by others. These are costly organizations. There must be a continual paying or the man is turned out.

"We appeal to the young men of this country not to be bond slaves. Be free men. Let us have an open, free discussion."

Bro. P. B. Williams, a comrade in the war, responded. He said: "I am sure we are welcome to your hearts and your homes because we bring that which will help. The reformer's path is a thorny path. He will be villified by the men whom he hopes to help—to bless. With the image of the world's greatest reformer before us, we can not but go forward, be true to him, stand up for the right at all times. Our forefathers declared that all men are born free and equal and have certain inalienable rights. Many want privileges not guaranteed by the constitution and hence organize in secret societies to secure, as they think, special advantages. Secret societies are opposed to the constitution because they

abridge the freedom of speech and the press."

The singing of the Trinity Quartette was much appreciated and applauded.

The discussion of the afternoon was opened by Rev. A. Kilpatrick, of Valencia, Pa. His address follows:

In the invocation of the Lord's prayer we say Our Father. This, "Our Father," teaches us the Fatherhood of God; and in teaching the Fatherhood of God it also teaches the brotherhood of man. In our fellowship with God the Father there is room enough for fellowship with men made in the image of God.

Let us, for a little, look at the nature of this brotherhood of men as it is presented in the gospel of Christ. The gospel teaches us to look upon men the world over as the offspring of God, and as all men were made by one hand, had a common origin, a common nature and dependent upon one providence, they are bound together in one common brotherhood. Have we not all one Father? Ask the prophet of Israel, and the Bible quotes with approval the heathen poet who sang, "We are his offspring." And it declares that God has "made of one blood all nations of men for to dwell on all the face of the earth." It matters not where a man was born, nor what the color of his skin, nor what his rank or station, nor yet what may be his moral character, he is a brother. His being created a man, makes him a brother.

But again, when the gospel teaches me to say in prayer "Our Father," it lifts my conception of this brotherhood higher than mere creation. It would have me recognize the fraternity of men in the possibilities of mercy and grace. The gospel idea of brotherhood embraces all within the reach of God's saving mercy and redeeming grace. Every man now living on earth has a brother's claim on me to plead for him with our common Father, that he may be made the object of his saving love. For when I look at my own salvation, and with the story of the thief on the cross before me, I cannot conclude that any man now living on the earth is outside of the reach of redeeming blood. Grant that he is a sinner, hardened, depraved, desperate even in his wickedness, I cannot say that he cannot be saved. And if God be a Father to me, a sinner, I have no right to set any man outside of the circle of brotherhood.

But this "Our Father" lifts my conception of this brotherhood higher still. The true idea of brotherhood as taught in the gospel does not rest it on a past fact, nor on a future possibility, but on an actual reality. The brotherhood of man as revealed in the scriptures of truth is founded on "being born of God." Being sons of God by the faith of

Christ, so that with all saints I may be able to comprehend the breadth, length, depth and height of the love that passeth knowledge.

The brotherhood of the gospel of Jesus Christ is a brotherhood founded on Creation, on the possibilities of salvation and on a salvation actually realized by grace. And the gospel also teaches us what this brotherhood will do for those who are brought to experience it. It will destroy pride, self-seeking, rivalry, jealousy and suspicion for the mind. It will school the soul into the meekness and gentleness of Christ.

And as the nature of the brotherhood shines with an ever-increasing light, it will make us look not every man upon his own things, but every man also upon the things of others.

But every good thing revealed in the gospel has its counterfeit. And the brotherhood of men as taught in the gospel has its base counterfeit. And the basest of all the counterfeits of this gospel brotherhood is that found in the Lodge. The lodge boasts of its universal brotherhood. It tells us that the Catholic, the Greek and the Protestant Christians, the Jew, the infidel, and the idolator, the children of God, and the children of the wicked one, the minister, the saloonkeeper and the drunkard, the pure and the impure, everybody except children, the diseased, the idiot, and woman and a few anti-lodge people share a common brotherhood in the lodge room. To listen to the orators of the lodge room we would believe that nowhere save in the lodge can the universal brotherhood of men be found, and as I listened I thought of the great sheet let down by its four corners, containing everything common and unclean. But of which no voice from heaven will say that God had cleansed it. I knew that the lodge has in its brotherhood the minister and the elder, but with us it also has the drunkard, the adulterer and the infidel.

Let us for a little contrast the brotherhood of the gospel with the brotherhood of the lodge.

The brotherhood of the gospel is founded on the regeneration of the soul by the life-giving spirit. That of the lodge is founded on oaths and imprecations as horrid as they are blasphemous, and on ceremonies many of which have been borrowed from heathenism, and not even purified from what is shameful and disgusting.

The brotherhood of the gospel is as wide as the race and teaches us to look on every man as a brother. The brotherhood of the lodge never was intended to be universal. It is made to exclude one sex, persons not up to a given age, the poor, the halt, the blind. It is as far removed from universal brotherhood as it can possibly be.

The brotherhood of the gospel goes with its

God-given truths and offers them to all men. It erects a pillar of truth, and in the language of every nation under heaven it writes, where all may read, the mysteries of redeeming grace without money and without price. It offers to every man the truth that makes wise unto salvation the mystery that saves, blesses, comforts and inspires men with hope.

The brotherhood of the lodge sells only to those who enter its doubly guarded doors, its mysteries, which neither help a man to live right nor to die happy. And for these useless mysteries it demands the same price from rich and poor. I have lived beside the lodge all my life and have observed its workings. And I never yet have seen an infidel converted, an adulterer made pure, nor a drunkard reformed by the so-called light of the lodge room. And judged by their fruits, the claim of the lodge to prepare men for the great lodge above, the lodge does not have one saving truth to teach lost men. The lodge does not even help a lost soul to feel the need of saving blood. The soul that feels its lost condition does not need to be hoodwinked in order to learn the need of the light of life.

The brotherhood of the gospel demands that all who have found the truth shall go out and proclaim the truth to the world. The lodge swears its members to ever conceal and never reveal to mortal man the lessons for which he pays so great a price, unless that mortal belongs to the clan.

The gospel brotherhood says to its members: "Freely ye have received, freely give. Go out and help every one in need. Help the poor, the afflicted and the degraded." The lodge says: "Feed the hungry, if on examination you find him worthy thereof. Help the widow and fatherless children, provided the husband and father died in good standing with the lodge." I challenge the brotherhood of the lodge to produce one manual that places an obligation on its membership to aid any one outside of some connection with the lodge. In what lodge will you find a rule requiring the lodge to pay any sick or death benefit to one who has lapsed in the payment of his dues?

The charity of the gospel is not placed behind doors guarded by sentinels. The golden rule does not demand that the dues and taxes shall all be paid in full, before the needy receives any help.

Again, the brotherhood of the gospel has truths that tend to regenerate and sanctify the heart and the life. Its constant aim is to expose sinfulness and guilt in order to lift the sinner up for his sins to a holier and better life.

The Masonic lodge swears its brotherhood to protect and defend its members no matter what the crime, murder and treason excepted. Its law of virtue is fulfilled, if the chastity of

the wife, widow, mother, sister or daughter of a brother be not violated, knowing them to be such.

But what is the chaff to the wheat, saith the Lord. The brotherhood of the gospel is as far above that of the lodge, as sunlight is above moonshine. We prefer the sunlight, even though there are creatures that prefer the moonlight. This I firmly believe, the brotherhood revealed in the gospel is the true, that of the lodge the counterfeit. And we who are in this gospel brotherhood have every truth that tends to the uplift of a human soul. These savings truths were before the lodge and independent of the lodge, and contrary to the teaching of the lodge. And if found in the lodge, they have been stolen from the Bible, and so perverted that they fail to sanctify the life and mold the character.

We admit with both sorrow and shame that few of us live up to the requirements of this gospel brotherhood. It is because lodge men contrast, not the perfect brotherhood of the gospel, but our imperfect conception of it, with theirs, and claim that theirs is best. But ours can be made better; theirs cannot be. You can bring the true coin up to the perfect standard. You never can the counterfeit, because the true metal is not there.

The brotherhood of the lodge never can be brought up to the perfect standard of the gospel. For its oaths and pledges to conceal and never reveal have not the true ring of the heavenly metal in them. There is a true brotherhood, but it is not found where so many claim to have found it; nor can it ever be found where the truth taught by our Savior with his repeated verily, verily, is not the life-giving power of the new birth.

Several followed with remarks commending the presentation and giving additional thoughts along the same line. The President, Rev. R. J. Gault, arrived and was introduced. His address was reserved for the evening session. Committees were appointed on Resolutions, Finance, and State Work, to report at a later session. After prayer by Rev. A. B. Dickie, the convention stood adjourned until 7:30 p. m.

Evening Session.

The devotional services were led by President Gault. The 23d Psalm was sung. Prayer was offered by Rev. A. Kilpatrick.

The State President made some very appropriate remarks. The Quartette sang, Bro. Williams made an appeal that brought a generous response in the collection. The presentation of the slavery of the lodge that followed, by Rev. Rev.

A. B. Dickie, was one of the strongest setting forth of the facts along the line pursued it has been my privilege to hear. The audience that listened was much larger than that of the former session. The quartette sang beautifully again. Bro. Williams put in some of the rousements that kept the audience in a good humor until a late hour.

It was voted that Rev. A. B. Dickie's address be furnished to the Cynosure for publication.

Adjourned with prayer by Elder Speer.
W. B. Stoddard.

(The balance of the report is necessarily crowded into the next issue.—Ed.)

From Our Mail.

TRUE WATCHMAN.

Northwood, Iowa, Feb. 23, 1900.

Editor Cynosure: I have given three lectures to my congregation in Northwood since last year on secret orders. In these lectures I have dwelt on the so-called religious work of the orders. I intend to continue in my other congregations.

Next week I have an appointment in Red Wing. The secret societies are crowding in from the Norwegian Lutheran congregation at that place, and the pastor, Rev. Magelson, has decided to meet them.

Rev. G. Smedal, of Roland, Iowa, has also decided to make a fight on secret orders, and I may go there the 5th and 6th of March. Shall try to report from these meetings.

The principles of Woodcraft and Court of Honor, weighed and found wanting by H. E. Jacobs, Pleasant Plains, Ill., 64 pages, price 5 cents, is an interesting pamphlet by a Lutheran pastor.

O. T. Lee.

THE GOSPEL PROCLAIMED.

Howling Mobs and Broken Glass.

Marne, Iowa, Jan. 22, 1900.

Dear Brother: Last year I agreed to take the Christian Cynosure, but owing to my work, I could not get it, for they will not forward it to me unless stamped. Now if you know of any way to get it to me I want it, for I am fighting these

pest-houses of hell, for they are sapping the life out of the church of Jesus Christ all over this broad land.

I have been through the States of Kansas, Missouri and Iowa during the last year, holding meetings, and in every place I go it is the same old story—"the lodge is taking the place of the church." the pastors say to me: "Don't say anything about secret orders, for my deacons are Masons and all my members belong to some of the orders." But when I hear that I fight them all the harder.

The devil was not satisfied with getting the men into these hell-invented institutions, but he has got the women into them also, and they are the worst fighters I have to contend with. But, praise God, he is with me, and I care not if all the devils in hell and out of it are against me.

In Lacygne, Kansas, they threw broken glass at me as I came out of the church with a bodyguard, and stoned me on my way to the hotel, and finally they locked me out and would not let me preach in the church, and I faced the howling mob and preached on the steps of the church. At Oelwein, Iowa, I had a glorious meeting started, and eight converts, and a number of backsliders reclaimed, when I fortunately struck on Christians being cleansed and I exhorted them to stop shaking hands with the lodge. At the close of my discourse the pastor, Rev. Frank E. Day, got up and protested against my preaching against the saloon and secret orders. That night he got the board, as he calls it, a committee of three sympathizers with himself, and came to me next day at 10 o'clock and paid me off. The congregation were so mad; many of them told me they would not pay such a preacher.

I find the preachers are leading their congregations into these pest-houses, and the consequences are that they are preaching to empty seats. You show me a preacher loaded down with badges, the mark of the beast, and I will show you a child of the devil.

Well hath the Scriptures said that in the last day "they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 3, 4.

I praise God for his blessed word. May he send a storm of the Holy Ghost and cleanse the church before he sends a storm of judgment.

Brother, I have learned lots since I last saw you, and could give a most wonderful experience to the lovers of my Lord. I am having a glorious meeting here—a union meeting of the church. Yours fraternally,
 Captain J. D. Taylor,
 Evangelist.

AN INTERESTING LETTER.

Lincoln, Neb., Jan. 23. 1900.

W. I. Phillips: Dear Brother—Please find enclosed \$1. I appreciate the visits of the Cynosure. A young man, student of the State University here, came to our house to-day and engaged me in quite a lengthy conversation about secret societies. He said he had heard of there being books and papers published against such organizations, but did not think there were any, because they could not exist on account of Masonic influence. So I thought it time I was paying for the Cynosure.

He said he thought Masonry was all right for he knew of a number of good preachers who belonged to them. Is not this pretty heavy for the preachers? "If the light that is in thee be darkness, how great is the darkness?"

Why don't we have more revivals?

I showed the young man the Cynosure; he was quite interested and wanted to take a few copies, which he did. He thinks yet there never was an exposition of their secrets. He is a member of the Knights of Pythias. If you have an exposition of the things they call secret, please send to me and I will see that he gets it. I believe the young man is entirely honest.

In God's law, secrecy and love go together.

The secret of the Lord is with them that fear him. If a man loves God He will take him into his secret place and hide him in his pavilion. A man and his wife are joined to each other by love, therefore secrecy properly exists. Where secrecy exists without love it is always manifest by such accompaniments as this: "Now don't you tell; if you do I will kill you, or punish you severely." "No, I never will tell in the world." "I hope to

have my tongue torn out if I do." Nothing like this is ever thought of where true love exists.

Men do not naturally love each other. "Love is of God and can only be obtained through Him; and cannot be obtained by joining anything—not even the church. "Whom God hath joined together let no man put asunder." What God hath not joined let no man unite, is therefore logically true. "For what fellowship has Christ with Belial," or light with darkness, and he who seeks to unite these elements breaks God's law.

Secrecy without love is therefore evil and continually evil. If it is of God the solemn oath is not necessary. If it be not of God the solemn oath is not binding and is better broken than kept. Jephtha, Herod and the men who were going to kill Paul are examples.

"Oh, who'll stand up for Jesus,
 The lowly Nazarene?"

Your brother in Christ,

(Rev.) Geo. W. Hawley.

RASH SWEARING.

The following extract is taken from the commentary of Henry and Scott:

"Rash swearing, that a man will do or not do such a thing," is to be condemned (Lev. 5: 4). "If the performance of his oath afterward prove either unlawful or impracticable, by which he is discharged from the obligation; yet he must bring an offering to atone for his folly in swearing so rashly. And then it was that he must say before the angel" (i. e., the priest), "that it was an error" (Eccl. 5: 6). "He shall be guilty in one of these" (Lev. 5: 4); "guilty if he do not perform his oath; yet, if the matter of it were evil, guilty if he do. Such wretched dilemmas as these some men bring themselves into by their own rashness and folly; go which way they will their consciences are wounded; sin stares them in the face. John Brown.

Clear Lake, Iowa.

WORK OF THE DEVIL IN CHURCH AND LODGE.

Editor of Cynosure: A thirty-two-degree Mason was asked what induced him to join the Masons. He replied: "The

first time I saw a Masonic procession a deep yearning desire filled my breast to become one of them, and that desire was never satisfied until I joined; then, after that, I never had any trouble with anyone, but have always been kept in perfect peace."

When he saw that procession the lying lodge spirit, a demon, entered him, as Satan entered Judas Iscarot (John 13: 27); and it was neither "friends" nor "mercenary motives" that solicited him to join the Masons.

He has now been what is called "a pillar in Masonry" more than forty years.

He has also been a pillar in the Baptist Church about fifty years.

When he was asked how he became a Christian he replied: "Both my owner and his plantation driver were Free Masons, and there was a rule on that plantation that if any slave was caught singing a certain hymn, the chorus of which is "Glory, hallelujah, Jesus sets me free," the penalty for it should be a severe flogging. One morning while on the way to the field Jesus appeared to me and I began singing, and sang the forbidden hymn."

He was asked: "And were you flogged for it?"

"No," he said.

"But how did you escape the flogging?"

He replied: "I said I never sang that hymn, and ever afterwards I was always on the best of terms with my master, and the driver, and everybody else."

Now a little conversation with him will suffice to show that he is a Satanic liar, with a seared conscience, he having given heed to seducing spirits in both church and lodge more than forty years.

A Baptist preacher in the pulpit of the church of which he is a member has been seen in his sermon to knock down, kill and raise Hiram Abiff, and that, in a way that no one unfamiliar with the way that thing is done in a Masonic lodge would know what the preacher meant.

This thirty-two-degree Mason proves himself to be what every Free Mason is, namely, a hell-born Satanic liar, having the prince of liars, Baalzebub, for his god and father. And thus is fulfilled holy writ recorded in 1 Tim. 4: 1, 2 and 2 Peter 2: 1, 2.

About the greatest crime, in the estimation of that church, that a man could commit would be to speak the truth in Him who is the truth, about the lying blasphemies of Freemasonry; and the pastor of it is as innocent of that crime as an unborn babe. How unmercifully cruel is the silence of pastors about the Masonic blasphemy! What, then, shall we say of the Masonic pastor of one of the Presbyterian churches of this city, Dr. Meldrum, who says that "a man who breaks the Masonic obligation is a low, mean, perjured liar?"

Rev. William Fenton.

St. Paul, Minn.

Seceders' Testimonies.

KEPT HIS WORD.

571 East 45th Place, Chicago, Ill.
February 15, 1900.

Dear Brother Phillips: I wish to write a little of my experience. Before I was made a Mason I had Morgan's Exposition of Masonry, and I was anxious to find out whether it was true or not. I often asked Masons whether it was true, and a great many said that it was not true, but one day Rev. Mr. Smaler, a Presbyterian minister, was at my house, and, looking at my library, he said, "I see that you have Morgan's Expose of Masonry." Said he, "Who says it is not true? It is true." "Bro. Smaler, by what authority do you say that this book is true?" He answered, "By the very best authority; some of the best men we have ever had in our church have come out of Masonry, and have said that Morgan's Expose is true."

Not long after this conversation I was to be made a Mason, but I said to the members, "If you initiate me as Morgan's book has it, I will kick." The Worshipful Master said, "We will not do that." But he lied. They did initiate me as Morgan had told it, and I kept my word and began kicking. Three prominent Masons waited on me, to know whether I would desist and quit making fun of the lodge. I told them that the book, which only cost me 50 cents, was a true exposure. But in the face of all, they declared that the book

was a lie. I have found out by experience that all adhering Masons are liars, and hence I have been exposing Masonry ever since. They call me a perjured villain, but I laugh and tell them that the perjured villains are on the other side.

They have tried to kill me. I am pretty certain that they have put many a man out of the way, though they have failed in my case. They have said that if I was a poor devil they could have got me out of the way. A nice young man by the name of Fox came to me just before I left Carthage, Missouri, and said, "I have a confession that I must make. You remember the time that you lectured and worked the three degrees of Masonry at Sharon Church?" "Yes, I shall always remember that time." "Well," he said, "I was one of three that were elected by the Masonic lodge to kill you, but your friends stood close to you, and so we failed. Since then I have been converted and God has put it on me to confess to you that I was a murderer, for I did intend to kill you at that time. Can you forgive me?" "I can with all my heart, Mr. Fox." "God bless you," he said; "I feel a great load lifted from my conscience." "Are you still a Mason?" I asked. "Far from it; I have found a more excellent way."

J. K. Glassford.

(To be continued.)

A. F. & A. M.

Somersworth, N. H., Feb. 2, 1900.

Secretary W. I. Phillips:

I do not want to die with the oaths of Masonry upon me, nor without witnessing to others as far as possible; hence I send my testimony to the Christian Cynosure.

I was asked to become a Mason by Dr. ——. Had he told me the truth instead of making false representations about Masonry, I should have spurned the idea of joining such an order. I became a member of York Lodge, No. 22, Kennebunk, Maine, Jan. 11, 1868, and abandoned it publicly Oct. 15, 1898. In my heart I abandoned it soon after I joined, and how can one think of the ceremony of initiation with complacency? Think of the degradation of one's manhood in being stripped half naked, hoodwinked, with a rope around one's neck,

like a slave or beast, led around the lodge with senseless ceremonial jargon, followed with a sham fight with ruffians, then knocked on the head with a maul, caught on a blanket and finally playing murder, death and resurrection!

I found out afterwards that the root principles of Masonry which claim to make it a religious and moral institution were wrong. That the oaths and obligations were illegal and unscriptural; and I have no doubt now that the thousands of worthy men who have condemned the principles of Masonry and renounced their allegiance to it, not only did right, but also that which it was their duty to do. As an honest man I had to leave and condemn what I found to be wrong.

I appeal to all Christian men and women and especially to Christian womanhood to publish the truth on this great sin of our day, and to be themselves followers of Jesus, who is the light of the world and who commissioned every one of his followers to let their light shine, and so shall we be true sons of God.

(Rev.) John Collins.

New England Petter.

BY ELIZABETH E. FLAGG, BOSTON, MASS.

IS MASONARY A RELIGION?

Any one who could read the reports in the daily papers of the recent dedication of the new Masonic Temple in this city and not be convinced that Masonry is a religion should be put down as wilfully obtuse, or with less than the average intelligence. Take, for instance, a stanza of the dedication hymn:

"Supreme Grand Master, Thou!

Great Architect, divine,

We've come before Thee now,

With corn, with oil, with wine,

To dedicate with grateful lays

This Temple to Thy sovereign praise."

Who can deny that the last two lines would be considered eminently fitting and appropriate at the dedication of any church edifice in the land!

The address of Grand Master Hutchinson was not very different from the usual Masonic oration, which seems always to be mixed by one recipe, and run

in the mold to be most easily swallowed without any of that "chewing" or "inward digesting" recommended by Bacon. It would seem, however, as if one of those pellets of Masonic wisdom might occasionally stick in the throat, so to speak, long enough to set a non-Mason of ordinarily quick wit to thinking. As, for instance, when, after stating that "in no period in the world's history had Masonry occupied a loftier or more honorable position," he pictured all good and true men as pressing forward to participate in its privileges, but forgot to also state that if one of these good and true men happened to be a cripple, or have a colored skin, his importunity would be of no avail.

Among the Grand Lodge treasures which were solemnly delivered over to newly-elected Grand Master Gallagher was a golden urn containing a lock of Washington's hair. It is to be hoped the relic is more authentic than the many fables Masonry has woven about his memory, in her ambition to claim the Father of His Country as an enthusiastic worshipper at her shrine.

Secret Societies and Ritualism.

Lodge religion is dependent on forms for its very existence. This is characteristic of all false religions, and of the true just so far as it approximates to the false. Where the fire from God is lacking the flame must be kindled by human hands and fed with earthly fuel. It is therefore natural that Masonry should show most affinity for denominations with an elaborate ritual. Has Masonry in our Protestant churches anything to do with the tendency to depart from the simple forms of worship bequeathed by our Puritan forefathers, and overlay them with that ritualistic veneering they held in such abhorrence?

A well-known English M. P., addressing a church meeting in this country on the spread of sacerdotalism in the Anglican church, states that this Romanizing movement, which is now agitating ecclesiastical circles in England, has been spread largely by means of secret societies, which concealed their ulterior aims, and professed to be organized merely for religious work or spiritual stimulus.

I noticed by the way that Christmas was duly observed by a chapter of Royal Arch Masons in one of our suburban

towns, which struck me as a very "sectarian" and altogether un-Masonic thing to do.

A Saying of Prof. Agassiz.

The other day I heard from the lips of an old pupil of Prof. Agassiz a saying of the great naturalist and famous teacher, which shows how he, with other great men of our earlier, better day, regarded secretism: "Never put faith in anything which has to be done under cover."

But unfortunately there are multitudes who so far from withholding their confidence from that which courts concealment, will give their credence in exactly the proportion that a thing is surrounded with mystery and claptrap.

The Lodge and Foreign Missions.

President S. B. Capen, of the American Board of Foreign Missions, in his first presidential message (he was elected last October), gives a broad hint of the reason why the sum contributed annually by our churches to extend the work of foreign evangelization, bears so little ratio to their means. He says:

"Consider the innumerable fraternal societies, Sons of Adam and Daughters of Eve, organizations for the propagation of almost everything under heaven. Think of the banquets, and the assessments, and the outings. If we only put one-quarter of the time and labor and money that go into these things into missionary work, every destitute region would in a few years be reached and blest."

It is certainly encouraging when a man like President Capen recognizes the mischief done by secret societies in absorbing the money and time which should be spent in the legitimate work of the church. It is one of many signs which point to a great awakening on this subject. In very self-defense the time must come when the Protestant church will have to bar out lodge members from her fold, and, without fear or favor, declare secret societies a curse; at their best a source of weakness, draining her vitality and reducing her to an anaemic condition, at their worst a festering, cankering plague spot at her heart.

We see it stated that the baby republic of Liberia has risen to the dignity of a Grand Lodge.

Obituary.

HIRAM L. ERB.

Mr. Hiram L. Erb was born in the town of Clay, Pennsylvania, November 24, 1840, and died in the same town Feb. 7, 1900. This time measures the life of one who was little known to the world at large. He was unassuming in character, and rather retiring in disposition, yet firm in his convictions of right. He entered the United Brethren Church before the division, and remained in its fellowship until the end. Being of an open, frank manner, he naturally disliked the "ways that are dark and tricks that are vain." He has taken the Cynosure for many years, and advocated its principles. He was a loving father. His departure from loved ones brought much grief, but they find great comfort in the knowledge that all is well with him.

W. B. Stoddard.

JABEZ L. BURRELL.

Deacon Burrell died at his home in Oberlin, Ohio, January 25, 1900, after an illness of two weeks.

Deacon Burrell was born in Sheffield, Berkshire County, Mass., October 1, 1806. In the summer of 1816 his father emigrated to what is now Sheffield, Lorraine County, Ohio, where young Burrell lived till he came to Oberlin in 1845, and where he has since resided. Nearly all Northern Ohio was then a wilderness, and the family suffered the usual hardships of pioneer life. Jabez worked on his father's farm until he was 15 years old, when he was sent to the Talmage Academy, in Portage County, Ohio. There he spent two or three years, making good progress in his studies. After this he taught school for some years, attending to his father's farm during the summer.

When about 25 years old he attended a series of meetings at Elyria, conducted by Rev. J. J. Shipherd, pastor of the Congregational Church of that place, and who was afterwards one of the founders of Oberlin Colony and Institute. Up to this time Mr. Burrell had been regarded as a very moral and upright man, but under

the searchings of the Holy Spirit, he saw himself to be a very great sinner, and it was only after a severe struggle that he gave himself to God. At that time, 1831-1832, there were extensive revivals. Charles G. Finney was then laboring in the East with great success. It was the custom to hold four days' meetings in various places, and these were generally attended with marked results. Mr. Burrell entered heartily into this work and labored in a number of these meetings, getting the reputation among many people of being "a fanatic" and "crazy."

He was one of the original Trustees of Oberlin Institute, which afterwards became Oberlin College, serving from 1834 to 1841. He was a man of intense earnestness of character and great conscientiousness. Once when going to the State of New York to be married, he found that he could not reach his appointment without riding in the stage on the Sabbath, and he decided to disappoint the expectant lady rather than to violate his conscience. He found later, however, that he could get there in time by private conveyance, and sooner than the stage. He was a member and for many years a deacon in the first Church of Oberlin, and the intimate friend of Presidents Mahan and Finney.

He was an earnest reformer as an abolitionist, a temperance man, and an outspoken opponent of secret societies. He voted the prohibition ticket up to the last State election. He stood by President Finney in the rule excluding Freemasons from the First Church, and gave a thousand dollars to secure the Carpenter Building for the National Christian Association.

He felt strongly drawn to the ministry, but he became convinced rather that it was his duty to make money so that he might aid others in Christian work. He had a genius for making money, but he exercised it only as a means of serving God, and blessing humanity. He gave largely to the "American Board" for missions in China, and to the A. M. A. for schools in the South. He also left a paid up life insurance policy for ten thousand dollars for the A. M. A.

Some years ago he deeded all his real estate to Oberlin College, reserving a life annuity for his support.

He was three times married. With his last wife he lived nearly sixty years. She died about two years ago. Like him her memory is precious. Thus has passed away a truly good man who, in spite of feeble health, lived for more than ninety-three years, maintaining to a good degree his mental vigor, and always an abiding trust in his divine Savior.

His funeral exercises were conducted by Prof. H. C. King, and he was buried in the Oberlin Cemetery.

H. H. Hinman.

Feb. 2, 1900.

The Home and the Lodge

"Choose you this day whom ye will serve."
Josh 24: 15.

"If the Lord be God, follow (i. e., obey) him; but if Baal then follow him." 1 Ki. 18: 21.

SHALL I JOIN?

The following suggestions are clipped from a recent number of the "Odd Fellows' Talisman." The article, "How to Make Lodge Meetings Interesting," is too long to quote entire. Of the twelve items we take three, numbering them as they were numbered by their author:

Second—Be consistent. For instance, do not appoint a chaplain who is not a praying man or woman. The writer of this remembers his impressions on joining a certain order, that the person having him in charge was called upon in the course of his duties to pray, which he did; but I knew him on the outside of the hall to be the hardest swearer in town. I have never liked that order since. Better not have a chaplain than to have such an one—it greatly offends the religious members of the lodge.

Third—Be tolerant. Many a grand ball has been voted by a bare majority, and the whole of a big celebration of the order, like the anniversary, clustered around it, and the minority, to retain their religious vows (which they were assured would not be intruded upon, when they were initiated) were compelled to take no part. How did they enjoy it? Be tolerant.

Sixth—If your town is so you can do it, have your hall open every evening, and, if possible, have a library and invite the members to spend as much time there as they choose. You will remember, we are to "re-

gard our lodge as our family"—keep that in view.

In the first suggestion it will be noticed that the reason given for having a person for chaplain who is accustomed to pray, is, not that God is holy and that lip-service is abhorrent to him (Mk. 7: 6), but "it offends religious members" to have an ungodly Chaplain.

Christian people ought not to be in a secret lodge, because the God there worshipped is not the holy God who must be worshipped "in spirit and in truth." And no Christian ought to accept the Chaplaincy of such an association.

It will be noticed in the suggestion numbered third that no objection is made to a "grand ball" if a large majority can enjoy it; it is hinted that respect should be paid to religious scruples if many members have them.

The assurance that one's "religion will not be interfered with," does not count for the individual. It will depend on how many have the same convictions; therefore, if one loves the Lord "with all his heart," he should keep out of the lodge.

Finally, wife, or husband, if you want to be home-keeper alone, notice the sixth suggestion—the lodge would like to have your life-partner give to it the time and regard which by right belongs to his family.

The membership in a secret society blinds the eyes to the evils of such membership.

ARE THERE MORE GODS THAN ONE?

The Companion, Odd Fellow, asks: "Will the Cynosure say that the Parsee does not believe in a God—the same Supreme Being the editor of that falsifying sheet believes and hypocritically professes to worship? Have the Brahmins no God?—the Mohammedan and the Jew? No, he will not. They may not, among them, have a triune deity, the Father, Son and Holy Ghost, yet each has a system of worship of the Supreme Being, the worship demanded of every seeker after Masonic light."

What the Cynosure would say would be of course only man's opinion after all; but God in his holy word says: "Before me there was no God formed, neither

shall there be after me. I, even I, am the Lord and beside me there is no Savior." And again, "Whosoever denieth the Son, the same hath not the Father."

Jesus said to a poor woman, degraded and lost, "Ye know not what ye worship," but we are not left in doubt as to who is worshiped by the "Parsee," the "Mohammedan and the Jew." Aaron said: "To-morrow is a feast of the Lord," and he verily thought he might worship God in a way of his own devising; but Moses said, by inspiration, "They sacrificed to devils, not to God." Other passages might be quoted, as 2 Chro. II: 15, which show that devils receive worship which is not offered to God through Christ, and Paul refers to all heathen worships when he says (1 Cor. 10: 20-1): "The things which the Gentiles sacrifice they sacrifice to devils, and not to God, and I would not that ye should have fellowship with devils."

Men become what they worship.

No man can come to God but through Christ, and it will take only a few generations of devil worshipers, if lodge worship should become general in secret societies, to make our own or any fair land as destitute of homes as is poor India today.



BLIND MAN'S BUFF IN THE WOODS.
Willie Rabbit—"This is Johnnie Hedgehog. I can tell him by his quills."—Life.

BOOK MARKS.

We have been very glad to receive so many orders for bookmarks. There are still about one hundred which we would like to send out soon. The money will go at once to China and will help support a day school, where native children will be taught the good news of salvation through Jesus Christ. On each bookmark is printed, in Chinese characters, "Come over and help us." The colors left are white, yellow, purple and crimson. Price, 10 cents.

Young Folks.

A NEW DEPARTURE,

And What Came of It.

BY ELIZABETH E. FLAGG, AUTHOR OF "HOLDEN WITH CORDS," "BETWEEN TWO OPINIONS," ETC.

CHAPTER I.

WHICH TREATS OF INELIGIBLES.

The boys who for one reason and another were ineligible to the new secret order of Junior Knights, regarded that fact from differing standpoints, according to their varying temperaments and circumstances.

Benny Parks, for instance, who suffered from hip disease caused by an accident in childhood, one leg being much shorter than the other, he had to wear some cumbersome kind of an apparatus, and could never take part in the rough sports of his more athletic playfellows. He was so used to being counted out of everything that he hardly knew what to say when Ned Norris invited him to join the new society he and Uncle John were getting up, but the look of evident surprise and gratification that flushed his pale face was answer enough.

He had in fact timidly hinted to Charlie Stewart, the Grand Secretary, that he would like to "join," but Charlie gave him to understand at once that for peculiar reasons, which his knightly vow of secrecy forbade him to disclose, the halt and maimed could not be initiated. And poor Benny had shed not a few tears,

though too proud to let them be seen, over this crowning snub.

But Tommy Giles was also used to being "counted out," though for another reason. He had the sad pre-eminence of being the only drunkard's son among his schoolfellows, obliged to wear the cast-off clothes of those better off than himself, which were always as a consequence either too large or too small for him, so that some of the ruder boys dubbed him "Scarecrow." Nor had Nature been kind to him, for she had given him a freckled complexion, carrotty hair, and an unpromising squint, without counterbalancing these disadvantages by any special mental brilliancy. On the contrary, he had the name with every teacher of being dull at his books, but the atmosphere of a drunkard's home is hardly suited to foster scholastic longings; nor are cold and hunger in themselves encouraging factors. So Tom went to school with his lessons half learned because there was nobody at home who cared whether he did well or ill, and fell naturally into that condition where he expecting nothing of himself, which is about the worst that can befall boy or man. For if they expect nothing of themselves, it is sure that nobody else will expect anything of them, and to try to do the remarkable in such a case would be much like trying to run a race in air from which all the healthful, life-giving oxygen has been pumped out.

"Oh, go 'long with your society! They only want fellows that have the chink," answered Tom, a little roughly, when Ned called to him over the fence. For he had wanted to join the Junior Knights worse than he had ever wanted anything in his life—even a pair of skates. And not having heard of any other society, he naturally thought this was the one to which Ned referred.

The latter, being the son of a prosperous farmer, "had the chink," as Tommy had graphically expressed it, with all that implied—a nice home, nice clothes, even a watch and a bicycle; in fact, everything that in a boy's eyes would seem to make life worth living. And poor Tom, with his drinking father, and discouraged, slatternly stepmother—what had he? He knew well enough that he would not be considered desirable material by the "Knights," and made no advances to-

wards joining, but he had listened to the other boys as they talked over the cost in fees and dues, and now, as he paused before the gap in the broken-down fence, and saw Ned's comfortable figure outlined against the snowy path across the pastures, there flashed over his mind that odd, bitter sense of unexplained wrong that I suppose has converted many a man who could not understand the ways of Providence in human affairs any better than poor Tommy, into a full-fledged anarchist.

I cannot say that the new society had quite the same glamour of attraction in his eyes as the Junior Knights, but when Ned explained that no "chink" would be required to join, it changed into the accessible bunch of grapes that always turns sweet at last.

"And, besides, the uniforms of the Knights will be quite an expense," remarked Ned, incidentally, "and in our society there is going to be nothing of the kind, for Uncle John says that drills and parades and all those kind of things educate boys in the love of war, and if he is an old soldier he is a peace man right through and through. He says 'it takes an old soldier who has seen what war is to hate it properly.'"

This quotation from Uncle John might not have greatly impressed Tommy, for he was not strong on questions of ethics, but he glanced down at his baggy trousers, with a fringe of tatters where the hem should have been, to say nothing of a coat the tails of which almost dragged on the ground, and flopped uncomfortably about his knees every step he took, and wisely concluded that he would cut a better figure as civilian than as soldier.

So another name was added to the roll of promised members. And shall we not pardon Tommy if he held his head a little higher, and felt more of a man for this unexpected notice, especially as Ned, on a hint from Uncle John, had emphasized the fact that in naming over desirable recruits for the new society, his name had been especially mentioned as one they must certainly have on the rolls.

Ralph Simmons, unlike Tommy Giles, had a neat and comfortable home, though without any superfluous luxuries. His grandmother had been a slave in Southern Virginia in her early years, but es-

caped over the underground railroad, and by the gleam of the North Star found her way to freedom. All her family had been sold away from her, but after the war one of her sons found her out, and the old lady was comfortably provided for till her death. He was Ralph's father. His mother, now a widow, was a very industrious woman, universally respected, who maintained herself and only child by taking in laundry work.

Such were Ralph's antecedents. And surely many a boy with a white skin has been born to worse.

He was quick at his books and always neatly dressed from crown to toe, yet the poor boy had his cross, and sometimes felt it heavier than he could bear. Ever since old enough to realize it he had felt the mysterious curse of Canaan checking all his boyish ambitions with its invisible ban. He had the virtues and the weaknesses of his race, and the Junior Knights, with their titles and regalias, their aping in miniature of grown-up Masons, with all their glittering toggery of plumes and swords, appealed to him powerfully. But when he sent in his name there came a formal note from the secretary a few days after, politely "regretting" that the rules of the order forbade his admission as a member.

Ralph did not need to be told the reason with any more explicitness. The Constitution of the Knights allowed only "free white boys" to join, and, besides his color, poor Ralph had slave blood in his veins. Of course it was all wrong, but it was certainly natural that a great wave of discouragement came rolling in upon his soul, and he wondered what was the use of trying to be anything. What good would an education do him if he must all his life be a hewer of wood and a drawer of water, and never look for anything better?

At this juncture Uncle John put his cheery face in at the door, and, seeing at once that something was wrong with Ralph, it was not long before he got at the whole story, for he had a kind of magic key in his possession, by which the heart of every one in trouble, old or young, white or black, seemed to open to him.

"So, Ralph," he said, slowly, "you are not satisfied to be colored, and if you

could have been consulted about it, would have had things quite different?"

"I would be willing to be skinned if it would only make me white," cried Ralph, all his pent-up misery bursting forth at this first touch of sympathy.

Uncle John could hardly forbear smiling, but all the while, like Christian in "Pilgrim's Progress," the water stood in his eyes.

They were alone, Ralph's mother not having yet returned from her day's work, and putting one strong arm around the sobbing boy he drew him gently to his side, and began to talk to him of the days when he was a soldier in the Civil War. He had helped to strike the fetters of slavery off four millions of Ralph's race, and how it saddened him when he saw the descendants of these very men forging worse chains for their souls than the slaveholder could ever fasten on the body.

"Do you know, Ralph," said Uncle John, "when I see a colored man spending his money for tobacco or liquor, I feel worse than if he was a white man. I never went through the battles of the Wilderness, or Antietam or Gettysburg; I never endured the horrors of Libby prison for nine long months to win freedom for my race, but yours. Remember, my boy, there is no slavery like the slavery of vicious habits, and no bondage like the tyranny of secret organizations, that by vows and obligations to conceal, he knows not what, take away even before he passes their threshold a man's God-given right to think for himself."

And then he told him the story of Frederick Douglass, who, with no aid from secret societies, raised himself from the lowest condition of slavery to be the peer of the noblest in the land. Then he told him of one younger in the race, on whose shoulders Douglass' mantle has fallen, Booker T. Washington. And Ralph's whole soul drank in his words as the thirsty ground drinks in the dew. The Junior Knights lost all their glamour, and his name went down at once in Uncle John's notebook.

Ralph whistled as he split the wood for his mother that night, and drew her washing water for the next day. Then he took out his books and studied with a will till 9 o'clock.

"You look happy, honey," said his

mother, noticing the unusual brightness in his face.

Ralph went up to her side, and was about to kiss her cheek, but instead he dropped on his knee and kissed lovingly and reverently her toil-hardened hands, then, seizing his lamp, went off straight to bed.

"What ails the boy; making a fool of his old mammy, kissing my hand as though I was Queen Victory?" She chuckled to herself, while Ralph with his head under the bedclothes was thinking of what Uncle John had gently hinted, that he could not be ashamed of his race without being ashamed of the mother who bore him. And Ralph vowed that never again would he be ashamed of either, and if the Junior Knights did not want his company, because he had a black skin, he was much better off without theirs.

Sadie Norris took up the new idea with most gratifying alacrity, for she happened to be in a highly aggrieved state of mind, not so much that the Junior Knights had a hard and fast Salic law by which all her sex was excluded from their councils as the way in which they were now proposing to rectify the omission.

"Just think, Uncle John!" she exclaimed, with her pretty nose tilted at a highly contemptuous angle, "they are going to smuggle us girls into a side degree, like the Masons do the women in the Eastern Star. Mildred White has just asked me if I won't be one of the Junior Ladies."

"What did you say?" asked Uncle John, pinching her cheek.

"I said, 'No, I thank you,'" answered Sadie, in high disdain. "Catch me being a Junior Lady, even if father and mother were willing. It just means that we are not good enough to share their precious secrets, but when it comes to getting up a spread or an entertainment, they'll be glad enough of our help."

An amused smile played around Uncle John's lips.

"Well, say, you are learning the lesson young, but better now than later."

(To be continued.)

Newspapers and Reform.

MIGHT APPLY TO LODGE BOAT.

It is never safe to sail in the same boat with the wicked. Jehoshaphat learned that from sad experience in his business alliance with the wicked Ahaziah. And this is a principle that many modern Christians need to learn not only in business alliances but also in social and especially in all domestic alliances. The greatest risk that any Christian ever undertakes is attempting the voyage of life in a boat in which the wicked sail; this remark being most appropriate to all young persons and especially appropriate, shall we say, to all young women. It is never safe to sail with the sons of Ahaziah. The ships of Jehoshaphat went all to pieces at Eziongeber. After all, the gospel boat is the only safe boat in which to sail.—Reform Presbyterian Standard.

FRIENDS' RULES OF DISCIPLINE.

"Our members are reminded that the intention of having queries read in our meetings relative to the conduct of individuals and our Christian profession, is not only for the purpose of being informed of the state of our meetings, but also to impress on the minds of friends a profitable examination of themselves, to determine how far they act consistently with their religious principles. Every member, therefore, is earnestly recommended to examine whether he, himself, is coming up in that life of self-denial and devotedness unto God which so highly becomes all who make profession of the name of Christ. It is not to arrangements, however perfect, but to individual faithfulness to Christ in daily dependence upon the help of the Holy Spirit, that we must look for growth in the truth, and vitality in the church. As this faithfulness and dependence are maintained, we believe these queries will tend to promote the religious welfare of our members, and to the upholding of our Christian discipline in a lively and healthy condition.

"These queries are to be read in monthly and quarterly meetings three times a year.

"Do you faithfully maintain our testimony against bearing arms, and other military matters; against oaths, and against defrauding the public revenue, and against membership in secret societies?"—The American Friend.

WHAT DOES IT MEAN?

That George Washington, the Father of his country, did not approve of Masonry is a well-known fact. Though at one time he was led into the order, he afterward practically withdrew from it, and expressed his disapproval of secret orders as opposed to republican principles. As a man of penetration and wisdom, he plainly saw that his obligations to the whole country forbade his continuing oath-bound relationship to the few from whose meetings the public were rigidly excluded. The impropriety of such a relation is so manifest that even a child may see it. He would certainly expose himself to the suspicion of a bias toward his order, and of undue influence by its members.

The position of President McKinley is in marked contrast with that of the Father of his country. He was some time since elected a member of the Masonic order by special dispensation, and accepted it with thanks. Last week it was stated that a certain lodge in London had done him the same honor (?). Judging from the past, he is likely to accept it with thanks also.

Now, what does this mean? Does it mean that the Masons of America and the Masons of England have formed a coalition to secure the influence of our President on the side of Britain in the struggle with the Boers?

Does it mean that McKinley has thrown himself into the hands of a secret conspiracy, to be used by them for their private or public ends? This movement has a significance of tremendous import in certain contingencies. Whoever has read the history of the French Revolution need not be told of the possible dangers to the Republic before us.

We are well aware that many will scout the idea of there being danger to liberty in the act of McKinley casting himself into the arms of the Secret Empire. We are all in the same boat, and our captain has taken to his bosom a secret clique from whose counsels we are carefully barred, and how can we but fear the consequences? At least it affords abundant ground to ask: What does it mean?—The Christian Instructor.

MYSTIC SHRINE.

"The week has witnessed a spectacle humiliating to all lovers of right-thinking and right-minded methods of social decency and order—to say nothing of Christian morals. We have no purpose to offend the sensibilities or wound the pride of any one, but, to our way of thinking, the occasion and the subject demand more than a passing notice. The members of the Order of the Mystic Shrine, or Shriners, as they are popularly known, held their annual national meeting in Dallas last week, and followed this with a tour of the principal cities of the State. This aggregation of hilarious devotees purports to be a branch of, or evolution of, the Masons, but it constitutes no legitimate part of Masonry, and is flatly repudiated by many self-respecting members of that ancient and honorable craft. The Shriners avowedly exist only for 'convivial' ends, and, it may be said of them, that they worship at the shrine of Bacchus 'with more than eastern devotion.' Subsidiary to this main purpose of unlimited potations, they assume the garb, mimic the rites, and masquerade under the symbols of Mohammedanism. This mummery would be absurd were it not sacrilegious and repulsive. These men who parade the streets in Christian cities in the motley attire of a fez and dress coat, who decorate the windows and array the buildings of our western world with strange devices and sacred signs of an ancient and curious religion, and who celebrate their contempt for every precept and practice of that religion by a prolonged paroxysm of intemperance and mockery, are at once desecrating the decencies of oriental piety and insulting the dignity of occidental civilization. Without the prophet's belief in God or the Moslem's fanaticism for his faith, they defile the paraphernalia of Mohammedan worship with pagan orgies, and flaunt its wine-dipped regalia in the face of disgusted Christendom. They do not understand, much less possess, the first and cardinal virtue of the great system of religious belief, whose signs and symbols they so flippantly display.

"Total abstinence from intoxicating drinks is the supreme command of the Koran, but the Mystic Shrine opens its

conclaves with 'cisterns' of wine, and celebrates its ceremonies by a continuous round of revelry and drunkenness.

"The distinguishing trait of Islam is its intense reverence for God, and its sublime faith in his power and mercy. To the pious Moslem prayer is a service of profound sanctity and importance. In the sacred silence of the mosque, or on the broad, mysterious bosom of the desert, he prostrates himself in deep adoration and abject humility before the one and immutable God of his race and religion. But, here in Dallas, when the miserable masquerading medley of the 'clean and unclean' met together in the opera house, a Presbyterian minister—heaven save the mark—offered a blasphemous invocation to Allah, followed by the tumultuous applause from his half-drunken and wholly reckless comrades."

The following is the concluding portion of the prayer:

"Oh, Allah! merciful, compassionate! Thou has not cast us into Alhotama; while we suffer with heat, we know it is but temporary and not eternal, and that Thou, in Thy mercy and goodness will lead us to a cooler place. Amen!"

"When such performances are tolerated—nay, even participated in and applauded—by Christian men and women in a Christian land, we may well exclaim:

"O judgment! thou art fled to brutish beasts,

And men have lost their reason.'

"Many of the visiting Shriners, as well as those at home, are socially and personally prominent, and are entitled, perhaps, to the presumption of thoughtless levity and unintentional offense. But for the order to which they belong, and its manifest incompatibility with every high and pure and noble aspiration and achievement, no sane Christian morality can have, or express, anything but unmixed disgust and condemnation.

"There is, or once was, an idea that 'everything goes in Texas,' but we wish it to be distinctly understood that we, at least, require that our social and public amusement shall be of an unquestioned quality. We draw the line on a mixture of spurious Mohammedanism and unblushing debauchery, masquerading through the State under the guise of a 'convivial annex to Masonry,'"—From

Baptist Standard, Texas, republished in Voice of Masonry.

THE CHINESE HUNG LEAGUE.

The St. Louis Globe Democrat says: "It is impossible to study these rites and ceremonies without recognizing a strong resemblance between them and some of those of the Freemasons. The 'Bridge of Swords' is common to both societies, as are also the formation of lodges and their orientation. In both societies the members are entitled brothers, and confirm their oath with blood. During the ceremony of affiliation the recruits, both among Freemasons and the Hung League, attire themselves in white garments and go through the form of purification by washing. In the Chinese lodges the triangle is a favorite emblem, and lamps, steelyards, and scales form part of the ordinary paraphernalia. It is curious to observe, also, that the three degrees of Apprentice, Fellowcraft and Master among the Freemasons find their analogues in the Sworn-Brother, Adopted-Brother and Righteous-Uncle in use in the Chinese society."

THE GOLD BRAID QUESTION.

It is customary here in America to scoff at the power of gold braid and spangles, but for some reason the man in uniform continues to be admired. We laugh at the young militiaman who struts about with his plume and his epaulets on, and secretly wonder if we wouldn't look pretty fine ourselves if those things were attached to us. In fact, many of us join military organizations and secret societies simply for the purpose of having excuses to wear uniforms. Perhaps this is to be regretted, but it is true.—From editorial in Times-Herald.

A SHOUT IN THE WOODS.

The expenses of the Modern Woodmen for twenty-one months ending the 1st of January, 1899, were colossal, aggregating \$474,070.81, an average of \$22,574.80 per month. In salaries and expenses the officers received: Head banker, \$4,786.78; head consul, \$12,764.58; board of direc-

tors' salaries, \$16,870.01; State deputies, \$59,404.35; general attorney, assistants and expense, \$15,289.66; (no wonder Johnson hated to be deposed); editor's salary, \$2,425.00. Nearly half a million dollars for expense during twenty-one months and still some of its members are howling because the old administration allowed the head clerk \$300 additional pay per annum for two years when he was only receiving \$75 per month. It is the old story of crying "Stop thief!" to attract attention to an innocent man, while the true rascals rob the house unnoticed. —Woodman Tidings.

That is a pretty high rate for living in the woods. Better come out in the open.

EXEMPLIFYING MASONIC EQUALITY.

Mason Sues Lodge in Supreme Court.

(New York Herald.)

Robert Kopp, a manufacturer, of No. 78 Barclay street, New York City, is the plaintiff in a suit to contest a decree of the Grand Lodge, F. and A. M., which will be tried in the Supreme Court within the next two weeks.

Mr. Kopp's complaint was prepared after the meeting of the Grand Lodge last June. It sets forth that he was a Mason of twenty-three years' standing. He was also Master of Strict Observance Lodge, No. 94. In March, 1899, he was ordered to appear before three Commissioners to answer the charge of having written an improper letter to Grand Master William A. Sutherland. This letter accused the head of the organization of attempting to introduce political methods into the fraternity.

When arraigned before the Commissioners Kopp challenged their right to proceed. They denied his right to challenge, he says, and sought to put him on the stand and make him admit that he had written the letter.

Upon his refusal to testify against himself Grand Secretary E. M. L. Ehlers testified that the Grand Master had received the letter from Kopp. The commissioners found him guilty, and the Grand Lodge, in June, 1899, overruled his appeal and ordered his expulsion.

Kopp had no further appeal in the order and took the matter to the Supreme Court. He alleges that the Masonic laws were violated in his case and that he did not have a fair and impartial trial; or granting, he says, that he did write the letter, he had a perfect right to express himself about an alleged

wrong, and should not be expelled for so doing.

Expelled Veteran in a Suit Without Precedent in the Craft.

There is more or less anxiety in higher Masonic circles in regard to a case soon to be tried in the State courts in this city which affects that order. Robert Kopp, a machine manufacturer, of No. 78 Barclay street, who was expelled from the order, is suing the Grand Lodge of the State to compel it to reinstate him in good standing.

The suit is unprecedented in Masonic history, although men expelled from other fraternal orders have sued through the courts for reinstatement.

Mr. Kopp occupied a high position in the Lodge of Strict Observers, No. 94, in this city, and also was a veteran Mason, having been a member of the order for at least twenty-one years.

To a ruling made by William A. Sutherland, Grand Master, Mr. Kopp objected and wrote a spirited letter to him. He accused Mr. Sutherland, it is alleged, of using his position in the order for political purposes.

This letter Mr. Sutherland regarded as impudent and contumacious, coming from a man further down in the Masonic scale than himself, so he turned it over to the Grand Lodge. After a short trial before three commissioners Mr. Kopp was expelled. He appealed to the Grand Lodge, but the finding of the commissioners was sustained and he found himself outside the pale of the fraternity. Naturally the case will be hard fought.

WOULD KILL YALE SECRET SOCIETIES.

New Haven, Conn., Tuesday.—The senior class of the academic department of Yale this afternoon put itself on record for doing the most courageous thing that Yale undergraduates have ever attempted. Within four hours 260 of the 326 students in the class signed a petition which asks the faculty to put an end to the sophomore secret societies.

There are three of these societies, and each one has an active membership of seventeen sophomores. There are, therefore, in the senior class fifty-one students who are members of these societies. These students are for the most part the most prominent men in the class. They naturally will not sign the petition, which aims to destroy one of their most coveted social honors of undergraduate life.

Dangerous to Democracy.

The petition was spontaneous. No one student or group of students seems to have originated it. The feeling against the sophomore societies has been growing for years. The charge against them is that boys get into these societies by outside pulls, and once in them, form powerful cliques, that strike at the democratic principles of Yale.

Western Alumni Refuse to Patronize the University, and Act Promptly.

The crisis in the sentiment against the sophomore societies was reached during the holidays when President Hadley was visiting the Western alumni. It is said that many of the Western graduates have refused to support Yale financially or to send their boys there until this evil, as they term it, has been rectified.

It was reports of this character that inspired the seniors to take action. The secret society men begged for time and tried to have the petition pigeonholed, but the signers refused to listen to either request.

Secret societies have been so powerful at Yale for generations that no one has dared to raise a hand against them, and for this very reason, it is believed the action of the seniors will be the death knell of the sophomore societies. The petitioners believe a remedy lies in extending the junior fraternities over sophomore and junior years.—New York Herald, Feb. 14, 1900.

AMERICAN THEOSOPHISTS.

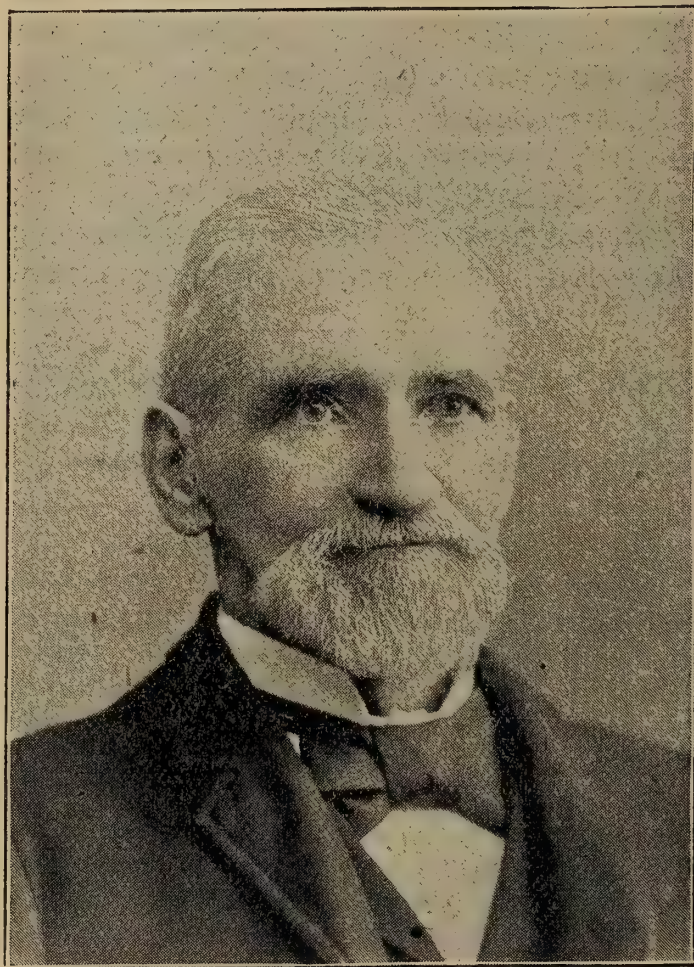
The American society believes in the principle of universal brotherhood, which is the only thing any member is required to believe in. It is not necessary for a person to believe in Karma or reincarnation to be a member of the Theosophical society, and it never was. The sole thing is the idea of universal brotherhood.

We hold our public meetings Sunday evenings in the Masonic Temple, and we theosophists who are Masons realize better than outsiders how impossible it is for the two societies to be rivals. Theosophy offers a key to understand many of the symbols and mysteries of Masonry, but a person must be at good Mason before he can apply and use this key.—Chicago Record.

Ronayne's Reminiscences.

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"Mr. Edward Ronayne has done humanity a service in writing this book. It is a plain yet interesting account of a life rescued by God from the toils of Romanism and Lodgery. We are sure it will do good wherever read, and we wish it could be read by every Romanist, lodge member and Protestant in America. It would open the eyes of multitudes to the evils and dangers of these false systems."

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Odds and Ends.

Mabel (stroking kitten, a new present)—“Mother, kitty’s so hot! Ought she to sit so near the fire?” (Kitty purs.) “Oh, mother, listen! She’s beginning to boil!”—Punch.

“No, dear,” said a mother to her small son, who was ill, “the doctor says I am not to read to you for a few days.” “Then, mamma,” pleaded the little fellow, “why can’t you read to yourself out loud?”

“Mamma,” cried little Willie from the bath room, “please get me another sponge.” “Why, what’s the matter with the one you have?” asked the mother. “It’s full of holes and leaks awfully,” was the reply.

Freemasonry, like the highest type of science, is characterized by great simplicity.—Texas Free Mason.

Like its admirers, too.

A genuine Free Mason carries his Masonic knowledge in his head, not in his pocket.—Texas Free Mason.

Why carry it anywhere? “Where ignorance is bliss, ’tis folly to be wise.”

Bridget: “I can’t stand the missus, sur.”

Von Blumer (sarcastically): “It’s a pity, Bridget, that I couldn’t have selected a wife to suit you.”

“Sure, sur, we all make mistakes.”—Tit-Bits.

Mrs. Riley: “Are yez on calling terms wid our new neighbor?”

Mrs. Murphy: “Av coorse I am. She called me a thafe and I called her another.”—Hotel Reporter.

“The Wyoming scheme of a national grand lodge does not seem to have struck a high tide of popularity.”—Texas Freemason.

Easily explained. The letters of the alphabet are too nearly exhausted to leave an adequate supply for the sublime, illustrious, etc., etc., degrees and offices of a national lodge.

OLD MRS. SMITH.

“Nellie,” said a mother to her little daughter, “I wish you would run over and see how old Mrs. Smith is; she has been quite ill.” In a few minutes Nellie came running back and reported: “She said to tell you that it was none of your business.” “Why, Nellie,” said the astonished mother, “what did you ask her?” “Just what you told me to,” replied the little innocent; “I told her you wanted to know how old she was.”

And won’t somebody run over to the lodge and ask how old Freemasonry is?

That paleface friend of yours, whom you asked to join our order a moon or so ago, needs asking again. Don’t let him get away and go astray in the forest beyond your reach.—Buckeye Trail.

O, he isn’t going astray; he is only avoiding an ambush.

“Why did you place such a tough fowl before me?” asked the indignant lady patron, of a waiter in a downtown restaurant.

“Age before beauty, always, you know, madam,” was the gallant reply.

And then, woman-like, she smiled and paid her bill without a murmur.—Chicago News.

The vexed question of conjugal obedience was settled by Spurgeon in a characteristic way. In an address at the marriage of the daughter of a friend he spoke thus to the bride about her future lord: “Let him be the head, and do you be the neck, and turn him which way you please.”—Gleanings.

“To a Chicago man belongs the honor of inventing an automobile goat that when it bleats it “stirs the heartstrings of the dog-catchers,” and when it gets warmed up to its work it not only throws off its rider but also an aroma that gives one the impression that it drinks Chicago river water. Moolah Temple will have one at the next ceremonial, minus the water, of course.

But not minus firewater, of course. This new and improved breed of lodge goat may not bleat in perfect tune with the old one, but no goat will, like a lodge paper, bleat ungrammatically. A lodge organ is apt to be a newspaper “that when it” says anything “it stirs” the bones of Murray or Blair in uneasy graves. Witness the above.

READ THIS.

Then write for full information about the "King of Side Degrees" to the M. C. Lilley Co., Columbus, Ohio:

Louisville, Ky., June 14, 1899.

Gentlemen—Your new Pluto Degree is O. K. and the brothers are delighted with it, and have instructed me to order from you a B—G—, as we need him real bad in our work. We initiated fourteen and have a high class for the 24th of some 150 at \$1 each, which will pay for all goods bought of you. Send us the G—as soon as you can. Yours fraternally, John Murdock, Master, Louisville No. 4, R. & S. M.—From the Pythian Knight.

If this were Masonic, B—— G—— would of course mean Billy Goat. As to Pluto, he was the mythological god of the infernal regions, king of death and hell. It was he who initiated Proserpine into hell's starless adoptive degree. G. might stand for gull. It appears to be somebody or something which they need sorely; or, as the Master says, they "need him real bad." Possibly, B. G. stands for Bad Grammar, though why they should need more is a question.

A dude while walking along the streets met a little boy, who asked him the time.

"Ten minutes to nine," said the dude.

"Well," said the boy, "at nine o'clock get your hair cut," and he took to his heels and ran, the dude after him, when, turning a corner, the dude came in contact with a policeman, nearly knocking him down.

"What's up?" said the policeman. The dude very much out of breath, said:

"You see that young urchin running along there? He asked me the time. I told him ten minutes to nine, and he said, 'At nine o'clock get your hair cut.'"

"Well," said the policeman, "what are you running for? You've got eight minutes more yet."—Good News.

Mrs. Doggett: "Oh, dear! I don't know what on earth to do for poor Prince."

Mrs. Fayth-Kuer: "Why don't you try Christian Science? It worked wonders for our baby."

Mrs. Doggett: "But, my gracious! I can't afford to experiment on this dog; he's won prizes at five shows."—Puck.

"No man can make a fool of himself all the time. He has to sleep occasionally."—The Knight.

True; yet K. of P.s have been known to hold out pretty late.

Customer: "You sell cracked eggs at half price, do you not?"

Clerk: "Yes'm; we always make a 50 per cent. reduction on cracked goods. Anything else to-day?"

Customer: "Yes, you may give me a dollar's worth of cracked wheat. Here's 50 cents."—State Journal.

"Your hair is getting thin, sir," said the local barber to a customer yesterday afternoon. "Yes," replied the gentleman addressed, "I've been treating it with anti-fat. I never liked stout hair." "But you really should put something on it," persisted the tonsorial artist, in a most earnest manner. "I do every morning," returned the customer. "May I ask what?" inquired the barber. "My hat," said the patron. Thereafter was silence. —Freeport Journal.

Mrs. De Gree—"How did you manage to get home so early to-night? You said there were to be a number of initiations."

Mr. De Gree (prominent Mason)—"The initiations had to be postponed. All the regalia, draperies, etc., had mysteriously disappeared."

Mrs. DeGree—"Aha! Now I've found out all about you Masons. So it's true, after all, and you said it wasn't."

Mr. De Gree—"What's true?"

Mrs. De Gree—"You keep a goat."—New York Weekly.

A "bright" Free Mason is one who knows the ritual, history, law, literature and philosophy of Freemasonry.—Texas Free Mason.

And a bright man is one who knows enough to make more profitable use of his time.

Masonic squareness will not fit the irregular holes of party or sect.—Texas Free Mason.

Probably not, for Masonic squareness is ordinarily crookedness.

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Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Richardson's Monitor of Freemasonry. Cloth, \$1.25; paper, 75c.

Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester. Cloth, \$2.00.

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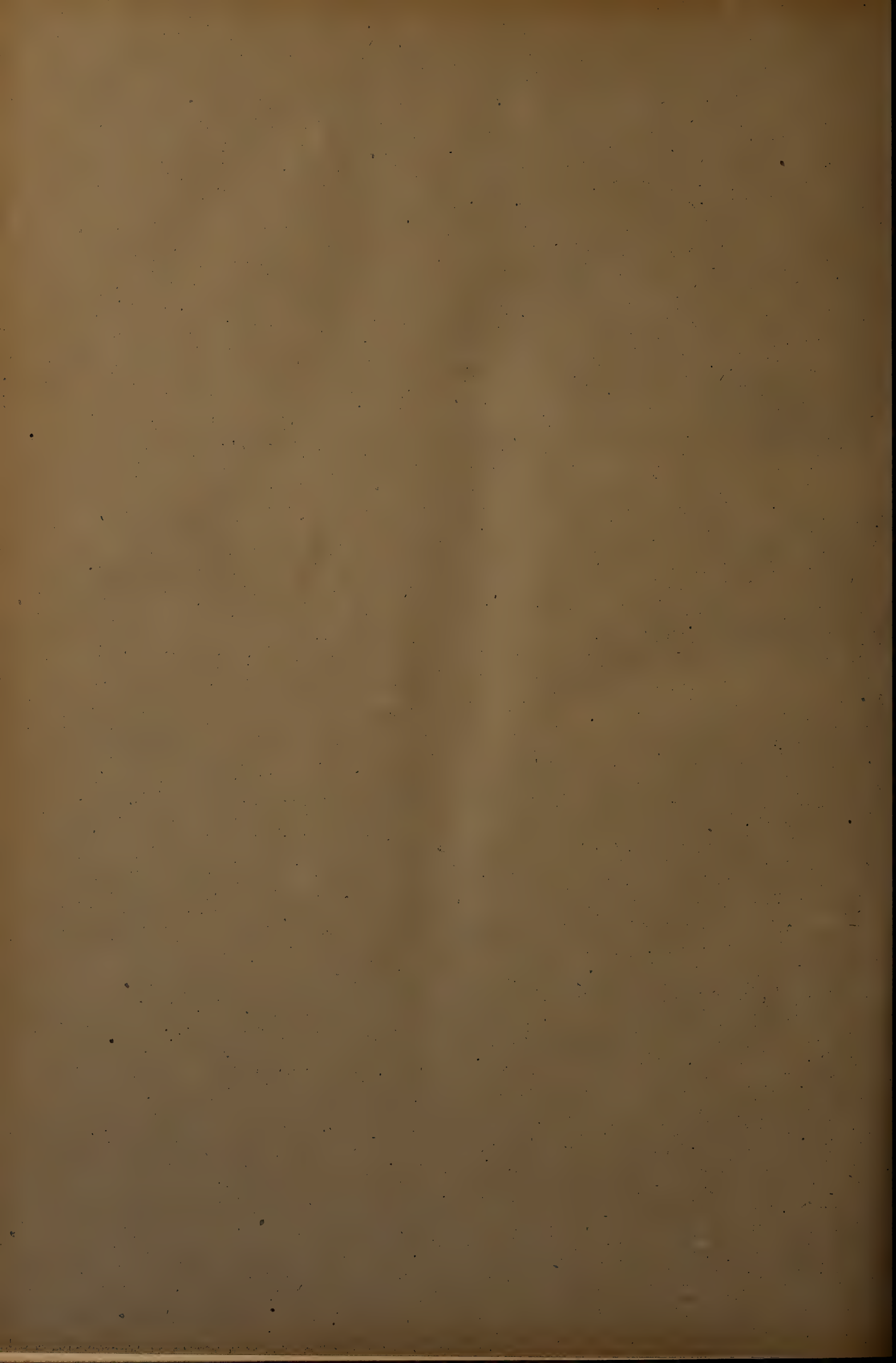
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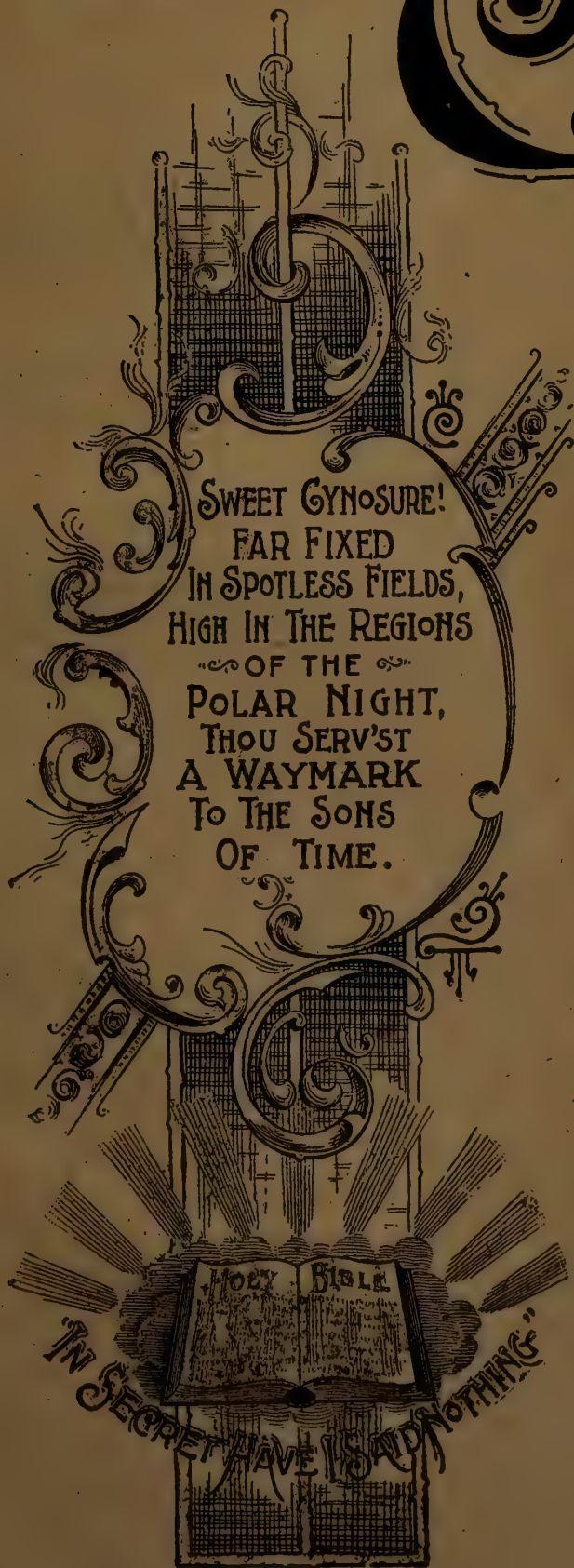
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★ Christian Gynosome.

CHICAGO, APRIL, 1900.

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FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
"OF THE"
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.



ELIZABETH E. FLAGG.

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officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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The Christian Cynosure.

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"For he who feeds men serveth few;
He serves all who dares be true."
—Emerson.

The annual meeting of the corporate body of the National Christian Association will be held in the Carpenter Hall, 221 West Madison street, Chicago, Wednesday, May 9. Rev. J. Groen, who attended the annual meeting of last year, writes: "I would advise anyone interested in this subject, if possible, to attend the annual meeting." Read his article in

this number on the (Holland) Christian Reform Church. This has been a year greatly blessed of God, and we ought to come together and give him thanks while we look to him for guidance in reference to the coming year.

Several of our exchanges have a Moral Reform department. The most creditable one is that of the Wesleyan Methodist of Syracuse, N. Y. It is not confined to the single issue of temperance.

A Masonic authority can and does say that "The nonsensical myths and illusions that have served to satisfy the ignorant, indifferent, and thoughtless in the past will not do for the present generation," without showing that he knows nothing about the sublime principles of the noble order. But if an anti-Mason should call the ineffable secrets of the craft "nonsensical," his very charge would itself be flouted as nonsense. The quotation, by the way, illustrates the present demand for reform made within the order itself.

Rev. Dr. W. T. Campbell, of Monmouth, Ill., whose able article in the last Cynosure placed us under renewed obligation to him, has resigned his pastorate in Monmouth, Ill., after twenty-five years of continuous service with the Second U. P. Church of that city. Dr. Campbell has been a stanch friend and helper, as well as an official of the National Christian Association.

The United Presbyterian of March 15 says:

"The resignation of Second Monmouth by Dr. W. T. Campbell will be to many a matter of personal regret. He has been so long in the field and has been the careful pastor of so many young men and women when at

college that in all sections of our country he is known as 'once my pastor.' The doctor is yet young both in years and spirit. We have not heard him preach for some years but would rather hear him now than a man of younger years. He has kept himself young, and his experience will be richer than when he was a young man."

ELIZABETH E. FLAGG.

Some four pages of the March number of the Cynosure were filled by Miss Flagg's writing, which it was destined she should not live to see. It is interesting to note that the last item in her "New England Letter" was on foreign missions.

Her death was sudden; she entered the heavenly home on Tuesday morning, March 7, and her "earthly tent" was buried by the side of loved ones at Wellesley, Mass. After the March number of the Cynosure had gone to press word was sent from Boston that "her disease is pronounced incurable, but the doctor says she may live several years. She will probably return to our home in the near future." She herself sent word while in the hospital that the second chapter of "The New Departure" would be sent on time for the April number. But God has taken her to his "many mansions."

We cannot make a definite announcement at this writing as to the future publication of the new story for our young people, but shall endeavor to give the readers full information in our May number.

The attempt to identify Jesus with Masonry or the use of the name Grand Master in place of the name God or Christ is shocking.

LODGE BENEFITS.

In November, 1898, a dentist of Port Byron, Ill., while being initiated into an insurance lodge was given shocks with a wire, but the bandage over his eyes becoming loose he tried to evade the wire. One of the lodge men seeing this gave him a push, which threw him on the battery. He became at once unconscious

and required two hours' work for his restoration.

His right arm was left limp and powerless; later an affection of the pneumogastric nerve appeared, and the physician feared that paralysis would end his life.

Not only he and his friends were to be pitied, but also the one who pushed him on the battery, and all who had anything to do with his application and initiation.

A month later at a lodge meeting in Grand Rapids the candidate was furnished boxing-gloves and directed to defend himself, which he did with such violence that one member of the lodge was confined to the hospital and obliged to undergo several operations, which will not save him from being a cripple for life.

Serious results from initiation are much too common, and deaths occur.

RESPONSIBLE FOR ACCIDENTS.

The frequency of lodge accidents makes the question of responsibility more important. The rule which applies in all other cases would appear applicable here. Public carriers are responsible within certain limits, and so are owners of buildings. So also are all sorts of corporations, and so ought to be all sorts of organizations, secret ones included.

When a candidate for initiation puts himself into the hands of a society, it is assumed on both sides that arrangements are made and ceremonies conducted with reasonable reference to safety of life and limb. If the society blindfolds him, that very act involves a tacit understanding between the parties, that so much the more do they assume responsibility for watchful and efficient care. Law, like common sense, should hold the society responsible.

HIGHBINDERS MURDER TWO.

San Francisco, March 5.—The war of the Tongs in Chinatown was renewed to-day by the murder of two of the most prominent merchants in this city and the wounding of a third man, all members of the Sam Yup organization. The victims of to-day's outbreak are Poon Gee, Low Soon and Leong Cheu, members of the pork-packing firm of Tuck Wo & Co.

The two first named were killed and the

third seriously wounded. The store of Tuck Wo had just been opened for the day's business when four highbinders darted out of a small alley, opening up a fusillade. The murderers escaped.

We have in Chicago, and in most of our large cities at least four murder societies, secret lodges, with the death penalty in their obligation, and thus the members are sworn to murder. These are Freemasonry, Mafia, Clan-na-Gael, and Highbinders.

MASONIC BREWERS.

If any Prohibitionist or White-ribboner has failed to ponder Miss Flagg's explanation of the relation of Masonry to the saloon, let such a reader turn again to page 83 of the Cynosure for July, 1899, and read the paragraph headed "Masonic Brewers." Miss Flagg's home was in Boston, when the great procession of the Triennial Templar Conclave was led by one of the most notable distillers in America, who was at the same time one of the most notable Masons.

SHOCKED THE FORESTERS.

Umbrageous wrath has broken loose in Newark. Decent members of the Order of Foresters are much wrought up over an alleged indecent dance which took place there a few nights ago in an entertainment given by Court Perseverance, of that city.

Millie De Leon is the name of the "Egyptian lady" who entertained the members in a dance never before attempted by the fairies in the sylvan glades where the original Foresters were gathered.—New York World.

The reason that these fraternal insurance societies are secret, said a prominent member of the Royal League to the writer, is because we have entertainments that would not be sustained if the public were admitted.

Comment is unnecessary. No comment could be adequate.

MASONIC EXPLANATION.

Causes of suspension is the subject of an editorial in the Indian Mason for October, 1897. The following are enumerated:

Non-payment of dues, 83.

Un-Masonic conduct, 12.

Possible causes, suggested in the Indian Mason's editorial: Financial embarrassment. When a brother joins the order he is usually in good circumstances and often through misfortune or reverses he is rendered unable to pay his dues.

Loss of interest, perhaps resulting from the loose, careless manner of lodge business, with needless discussions.

Disappointment. They have not found what they expected.

Contributions.

THE ELEMENT OF SECRECY IN LABOR UNIONS.

We live in the age of association. The era of the individual has gone and the period of combination has succeeded it. The individual employer has had to give way to the company and the companies have been absorbed in the trust, which, in turn, is merged in the larger trust.

Aggregated capital controls the market. For the individual workman to pit his strength against this power is suicidal. Only association of workmen can meet combination of employers on anything like equal terms. Whether for peace or war the workmen should associate.

But while the artisans will be helped by association, they cannot win by that alone. While capital and labor are mutually necessary to each other, capital can afford to wait, while labor is a commodity which must be marketed every day or lost. For this reason, under present conditions, the capitalist usually gains his point in the struggle.

In order that the workman may be successful, he must call in assistance. This does not lie in legislature or courts, which are largely under capitalistic influence. No more does it lie in violence. To win his cause he must enlist public opinion on his side. It is in the gaining of this necessary support that the secret oath and password in the union injure the workman's cause. The public does not know much about his complaint, perhaps cares less. Public opinion has to be educated. If the workman would lead others to his conclusion he must do it by leading them through the same process of thought, which he himself passed through.

Does he reach public opinion with his case? Not at all. Instead of inviting the public in to hear the discussion, he bars the door and stations a man there to warn off all intruders. After the union has reached the conclusion which suits them, it is announced to the public and the public is expected to rally to the support of a decision in a secret meeting. If the union has a poor case it is the wisest course to hide it behind the closed door and lose it when the issue comes, as they usually do. If they have a good case, throw open the doors and invite all to come in and understand the matter at issue.

How else are the workmen to reach the public? Who owns and controls the press? Not the workingman. Will the press present his side of the case? When figs grow on thistles. The only way to reach the people with his discussion is through open meetings of the union.

But while the secret element keeps the workman from gaining the public ear it is of little value at the only point where it could be beneficial. It is probably true that the first purpose of the secret oath and password is to keep the proceedings from the employers. How does it succeed in this point? It is no imputation on the honesty of the workmen; it is only holding that they are as other men, when one asserts that in any union of twenty-five or fifty men there is one that can be bribed to keep the employers posted on the proceedings. It is seldom that money will not furnish a spy. So secrecy fails at the only place where it might be beneficial and is a damage everywhere else.

But there is another phase of the question which is not less important. If the workman is to command the respect of the public and win it to his side, he must be able to understand the economic problem with which he deals and put his side fairly. The man who may have gained a certain eminence in secret meetings because of his violent manner and rash speech, often cuts but a poor figure when brought face to face with shrewd business men who have been trained to think and talk. The union should not have for its main work the discussion of grievances and preparations for strikes, which are of questionable value. The educational features of the union needs to be developed

in both political and industrial lines. They need to learn what their own interests are without tramping the streets at election time carrying torches at the behest of some party ring.

The workingman must learn to think for himself and having learned that much he will be in position to win the popular support for his cause. But the secret principle in the union puts it into the control of its noisy members, and educational features get little attention. Until the men can intelligently rule themselves they will not control the situation. Put away the picket at the door, make a campaign of education, to which the public will be invited, and a long step will be taken toward the solution of the labor problem.

The public is the jury before which the case between capital and labor must come, and the workingmen must win the jury. I believe they can do it, but not behind closed doors. The people are waiting to be convinced of the rightness of the cause.—Abstract of speech at New Castle, Pa., convention, Feb. 27, by (Prof.) J. M. Coleman, of Beaver Falls, Pa.

CHRISTIAN REFORMED CHURCH.

Editor Christian Cynosure: One of the reasons why a contribution from the (Holland) Christian Reform Church may be desirable is to make known our position on secret societies to your readers.

There is not much agitation in our church upon this matter. Our church is one of the few that will not allow any of its members to be a member of a secret order. When a church member will not leave his secret association he is, after due and patient labor, expelled from the church. This is not a dead law, but a living one, followed in every congregation. Last year there was one congregation that refused to enforce the synodical law, and it was expelled from the classis. This has been the settled course of our church for a long time.

To keep theory and practice, name and reality, in harmony needs, however, continual watchfulness and labor. Yet one's task is not so difficult as might be expected, for the position of our church being known, it is very seldom that a member of the lodge applies for admission.

And those of our members who are fascinated by the flattering promises and fall in love with secret societies and join them generally leave the church before it comes to a case of church discipline. This is very easy on them, since, sad to say, other churches stand with open arms to receive the lost brother and rescue him out of the hands of the narrow-minded (?) church, in order to increase their own membership.

For the encouragement of those churches who shrink back from our resolute stand on this question, on account of the consequences it might have upon the growth of their churches, I may say that as a rule the members we have lost were not of the better or more spiritual class and that those indeed who were the most spiritual and had become entangled in the snares of the lodge, when it came to a choice, have finally left the secret societies and returned to the church, with confession of their sins. At first faithfulness may diminish the number of church members, but quality is more than numbers, and at last good quality will attract numbers also, and secure in addition a sound expansion.

I may say that our church has had an increase of thirty-five per cent. in the last ten years. Now when you think of the fact that the circle from which our Dutch Church has to obtain its members is not large, this is not below the average of other churches. In fact, we may say that our opposition to secret societies is one of the principal sources of our rapid growth. On the other hand, churches on our side, which had the same opportunities, but were not willing to oppose the lodge, have had a smaller increase in number, and especially in quality. We therefore stand as firm as ever against secret associations and try to keep the conviction against this evil alive among our people by criticising in our denominational papers every new order that springs up.

In learning about the different secret orders we are much indebted to the National Christian Association, whose publications give much light on these works of darkness. It was my great privilege to attend the annual meeting of this society last May, and I would advise any one interested in this subject, if possible,

to attend the annual gathering at 221 West Madison street, Chicago, in May of this year.

I have also tried to make what I learned about secret societies beneficial to others, and I have lectured twice on this subject, at Grand Rapids and also at Zeeland, Mich., my home. I had a large audience and no opposition in the former place, except from the faculty of the college that was somewhat offended because I had stated in public that there was a secret fraternity, though in a mild form, in the bosom of their institution. I was glad to meet this opposition, for their effort to deny the fact clearly shows that their own conscience protests against these orders. And where conscience still speaks, there is some hope for reformation. I hope that this will not be uninteresting to the readers of the Cynosure, and will make them acquainted with the position of our church on secret societies.

(Rev.) J. Groen,
Pastor First Christian Reform Church,
Zeeland, Mich.

OPEN LETTER TO CLOYD BRANCH.

BY REV. P. B. WILLIAMS.

My Dear Sir—You seem to be especially interested in the question, "How can men who were never initiated into a secret society know anything about its secret work?"

In your letter to the editor of the Cynosure under date of Jan. 29, 1900, you, like other lodge men or their allies, the Jacks, try to argue away the fact of our certain knowledge of the secrets of the lodge. You at the same time by your illustrations prove our point. You would not for a moment, I presume, say that the "small boy," who crawled under the canvas, did not see the circus and elephant the same as those who paid. He doubtless saw it all, and could explain the performance.

But, to carry your illustration a little farther, when men standing outside of your secret show tent were promised a sight they had never seen before, one well worth their money, and they pay their money in good faith and enter, only to find they have been deceived, that they can see such animals every day of their lives, and such circus performances, in

common "child's play," do you blame them for coming out and exposing the fraud?

You have inadvertently given a good illustration of the fraud perpetrated by secret orders. They all pretend to sell secrets, but the candidate finds when too late they have none to sell.

Mr. E. Ronayne, of Chicago, Ill., in his new book, "Reminiscences," page 263, says, after his being raised to the sublime degree of Master Mason: "In the course of a few days I dropped in one afternoon to Bro. Sweatman's tailoring establishment on Johns street, and after a few words of greeting, remarked: 'By the way, Bro. Sweatman, is that Freemasonry that I have been passing through?' 'Yes, indeed, Bro. Ronayne,' he replied, 'that is Freemasonry—all of it, just as it is and has been from time immemorial.' 'But,' I said, 'where is the secret? I paid \$30 for a profound, mysterious and awe-inspiring secret, and have sworn to keep it, but where does it come in? I have not received such secret yet.' 'Well, Bro. Ronayne,' he returned, 'the fact is that the Masonic ceremonies are in reality the Masonic secrets, and these you have solemnly sworn to keep inviolate under penalty.'

"But is it true that the Masonic ceremonies of initiation are profoundly secret, and hence that a Mason is bound to live up to his sworn obligation? They are secret or they are not. If secret, a man is bound in honor to stand by his solemn promise. But if they are not secret, and never have been, but are printed and published in books and sold as other books are sold, then I maintain with equal positiveness that instead of the so-called Masonic oath being of binding force the candidate is bound by every principle of right and justice to expose the swindle put upon him. If the party of the first part has violated his solemn pledge, assurance, and guarantee, then most assuredly the candidate, the party of the second part, is entirely absolved from his pledge and promise, and is in duty bound to warn others against being similarly imposed upon. There is no evading this point, and no amount of sophistry or idle buncombe can make it appear otherwise."

Mr. Branch, do you not know that the Masonic lodges charge from \$25 to \$50

for what you can buy in the book stores for 25 or 50 cents? To test the matter of the genuineness of these books, let us suggest the following plan: You bring us a Free Mason from Sycamore, Ill., or anywhere else in Illinois, and let him read Ronayne's "Hand Book of Freemasonry," and then go before a notary public and make affidavit that it is not a correct exposition of Blue Lodge Masonry, and we promise that we will enter suit to prosecute him for perjury. Or we will go before a notary and affirm that Mr. Ronayne and others have revealed Freemasonry and we challenge you or the Masons to prosecute us for perjury. This you will see is a fair proposition. Accept it or else cease your trying to discredit the honor and integrity of the men who are seeking to warn their fellow men against the evils of the lodge.

Will you dare to say that such men as Rev. Chas. G. Finney and Elder J. G. Stearns and David Bernard did a dishonorable thing in disclosing the abominable fraud of the lodge? Can you find a more honorable or honored minister to-day than was Finney? Even your Masonic pastors hold him up to the world as a most wonderful man of God. Say not that he did wrong, or that he had no right to disclose the so-called secrets of the lodge. He did a most noble thing and rendered to his fellow men a noble service. In fact, he took the one and only way out of the dilemma. Please read Lev. 5: 4-5, and you will see.

The only hope of ridding one's self of sin is to confess and renounce it. We are also to expose sin that others may avert the calamity by avoiding the sin.

EFFECT OF THE LODGE ON WOMANHOOD.

BY MARY J. ELLIOTT, PASTOR FREE METHODIST CHURCH.

(Synopsis of an address at the Pennsylvania convention at New Castle, Feb. 26-27, 1900.—Ed.)

There is that in the human constitution that venerates the ancient. Doubtless this is the reason secret oath-bound fraternities delight in tracing their origin to the days of Solomon, or even to earlier times, but I am to-day to speak of a more

ancient institution than any ever formed by fallen humanity.

Before society was organized or nations and peoples came into existence, or secret lodges were born of the pit, Jehovah placed the man and the woman in Eden's bower, established and blessed the home. And this foundation rock of society by virtue of its antiquity and divine origin should call forth our deepest veneration and our utmost efforts for its protection and perpetuation; therefore if it can be proven that the secret lodge system tends to the disintegration of the home and to injure the character of the man and the woman as father and mother in the home, then the secret lodge system is an evil and should be abolished.

It is as impossible to separate the thought of womanhood and the home as it is that of a king and his kingdom, for home is pre-eminently woman's sphere and kingdom. Whatever touches one touches the other, and if the lodge injures womanhood it must invade her kingdom—the home. This it has done.

The effect of the lodge on womanhood is a complicated question. What relation does the lodge bear to the divorce question? What relation does the lodge bear to the liquor traffic? What relation to the social evil? What relation to the general decline in morals? All these degrade womanhood and to all of these foes of the home life, oathbound secrecy lends its powerful support.

But I pass these indirect influences of the lodge on the home and womanhood to notice its more direct effect, viz., the disintegration of the home. The wife and mother is deprived of the presence, companionship, counsel and confidence of the husband; the children of the paternal care, instruction and influence. What wonder that fathers who forsake home for the lodge should reproduce their character in wayward daughters who forsake home for the haunts of vice at the early ages of 12 and 14, which statement has been verified by my actual experience among the fallen. Why is this the case? The home government is entirely to blame. No child of tender years need go astray if both father and mother properly control and counsel their children; but with the father at lodge from three to

six nights out of the week, and at his employment all day, he degenerates into the mere financial head of the house; the government and training of the family falls on the shoulders of the over-burdened and too often incompetent wife, with the awful results previously mentioned.

Another blow the lodge deals to the home is that in depriving it of the companionship that made it so desirable and attractive; wives have been constrained to find that companionship elsewhere; for we are socially constructed, and society we will have. As a result women's lodges and clubs have developed with a rapidity of growth that rivals Jonah's gourd. The church has lost the energy diverted into these other channels, and great is the hue and cry over it; but the greater loss lies not with the church, but with womanhood itself. Exchanging the ministration of that gospel which has made us to differ from the women of heathendom, for the silly, puerile performances of lodge rites and ceremonies, degeneration of character is inevitable. The modern prophet might well take up the lamentation of God's ancient seer, "They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Does not the future of the race depend largely upon the character of its mothers? Granting this, then whatever tends to the depreciation of that character is assuredly an evil not to be tolerated under any pretext. Does the secret lodge system tend in this direction? Then it should receive the disapprobation and condemnation of all right-thinking men and women, both in the church and out of it.

Rochester, Pa., Feb. 27, 1900.

Do You Want a Home

In a suburb of Chicago, with Good Schools, Christian College, Water Works, Electric Lights, excellent train service, no saloons—

IN WHEATON?

We have on our list good places for sale or rent at reasonable prices. Correspondence invited.

Fischer Real Estate and Insurance Co.,
WHEATON, ILL.

Editorial.



YALE SECRET SOCIETIES.

"Is it not a dangerous admission to make when the great majority of the students of Yale declare that the good old democratic spirit of the University is menaced by the existence of two college societies with a very limited membership?"—New York World, Feb. 20, 1900.

Three secret society men can easily control a caucus of five times their own number, as the World very well knows. The fundamental principle of secret societies is the suppression of publicity. The fundamental principle of democracy is the very opposite. Democracy trusts the people and believes that when they are fully informed they will act pa-

triotically. The town meeting discussions of New England were more dreaded by Old England than all the other forces of the thirteen colonies combined.

The old town meeting plan of New England for the nomination of officers and deciding upon public measures has disappeared from American politics. The Chicago Inter Ocean in an editorial on the condition of things in Chicago called attention to the fact that 67 per cent. of the school teachers, eighty per cent. of the fire department and ninety per cent. of the police force were Catholics, and scouted the idea that all these preferences are obtained without a secret organization working to that end. The readers of the Cynosure will be interested in turning back to the March number of the Cynosure and reading the article on page 397, "Would Kill Yale Secret Societies."

BUFFALO CONSPIRACY TRIAL.

The result of the Buffalo conspiracy trial, involving the action of the Typographical Union in the case of a linotype machinist employed in a Buffalo paper, is significant. Both judge and jury showed their sympathy with the plaintiff in the case, and damages for the full amount asked were assessed against the union for forcing the man out of employment. The finding practically establishes a precedent, and demonstrates that the law is not alone for one class or body of men, but for all. It is that which makes it of universal interest.

The plaintiff belonged to the Machinists' Union, but he refused, when requested, to also join the Typographical Union. Thereupon the latter union ordered a strike unless he should be discharged, to avoid which the proprietor of the paper let the man go. The victim made strenuous efforts to secure work elsewhere, but the Typographical Union influence was against him, and he failed. Then he sued the union for his full salary for the time he was idle and the expenses incurred in his efforts to secure work, recovering the total amount, \$650. Under the New York law the judge passes upon the merits of the case and the jury fixes the measure of damages, so the result in this case shows both judge and jury to have been heartily in sympathy with the man who was forced out of employment.

So far as one can judge from the accounts given the verdict appears to have been a perfectly just one. It was not even a case in which nonunionism figured, the sole question

being whether a union man could work at his trade without joining some other union that happened to be in the ascendency at his place of employment. The jury seemed to think he had that right.

We copy the above from the Chicago Evening Post of Jan. 6, 1900, and offer it as the report of a court's opinion, given by a paper not devoted to anti-secrecy; and add nothing to weaken the effect on the mind of any who might discount the opinion of the Cynosure.

PLANS FOR KNIGHTS' BALL.

Prominent Masons Arrange It for the Masonic Orphans' Home.

Managers of the fourteenth annual charity ball of the Knights Templars of Chicago, to be held Tuesday evening, Jan. 23, have arranged an innovation in the dance program. The ordinary list of waltzes, two-steps and quadrilles will be carried out till midnight, after which a german will be danced. Such an attempt is rarely made in so large an affair, and the spectacle of hundreds of men and women going through the elaborate figures will be especially beautiful.

The Auditorium will be decorated for the occasion, the boxes to be hung with the Knights Templars' colors and the particular decorations of the commanderies to which the box-holders belong. The badges of the different committeemen will carry out the Knights Templars designs, but in order to gain a greater evenness in the appearance of the assembly few of the Knights will appear in the uniform of the order.

Its Only Support Masonic Charity (?)

At present the home is dependent entirely upon the proceeds from the annual charity ball.—Chicago Daily News, Jan. 1, 1900.

If any of those people die this year it should be mentioned in their funerals that they danced for the orphans.

THE USUAL PENALTY.

Speaking of a celebrated case when a girl stole the sight of a lodge in session, and was saved from death only by being initiated, the American Tyler says that upon her discovery, "The commotion that followed would have scared any one. The

Mason's sergeant-at-arms appeared at first flourishing a sword in one hand and a torch in the other; the members of the lodge came after him in their full regalia, their faces white with rage."

In a court held by the Masons, the Tyler says that "Two long hours Lord Doneralie pleaded for his sister, but could not turn the stem of sentiments of his brethren, who insisted that the usual penalty for offenders of that kind—death—should be inflicted without delay."

After telling how a suggestion was proposed, the Tyler continues: "After much debating, this solution of the perplexing situation was accepted, and toward midnight Lady Elizabeth was led to her initiation, instead of to death."

The story itself occupies considerable space in the American Tyler of June 1, 1899. Apparently the Tyler believes that the initiation saved this girl from murder. It also seems to believe that in such cases murder was "the usual penalty."

The Cynosure does not assume to contradict this opinion of the leading Masonic paper of America.

THE DEFENSE OF SECRET ORDERS.

It is always interesting to notice the flutterings of the bird that is hit but not killed.

The recent anti-secrecy conventions at Galesburg and Monmouth, Ill., have called out replies to the daily press which show that the orders are at least vulnerable and feel the need of defense. And yet it would be hard to find in any two or three columns so many and such remarkable misstatements as are to be found in the Republican Register of Galesburg in the Feb. 20 issue. We call attention to a few of them:

"Had it not been for the Gospel of Christ, for Christianity, there would have been no inspiration for the organization of fraternal benefit societies furnishing protection for the home."

By "Fraternal Benefit Societies" is evidently meant the secret orders that were under discussion, which included all kinds. But what becomes of the claim that Freemasonry, the mother of them all, is much older than Christianity and has in some form existed in all lands and in all history, if the Gospel of Christ gave

the inspiration for its organization? The learned Free Mason, Dr. Oliver, in his "History of Initiation," affirms that secret fraternities analogous to Freemasonry, with a common origin and similar modes of initiation, have existed throughout the world, and in the most barbarous as well as the most civilized countries. It is certain they exist in Africa among tribes where cannibalism is practiced. They constitute both the government and the religion of the people. They prevailed in Mexico, when it was discovered by the Spaniards, and they were celebrated by human sacrifices. They are found among the savage Indian tribes of the Northwest, and in China they constitute one of the marked obstacles to the progress of Christianity. And in this latter country they very generally have the fraternal insurance features. Surely the "Inspiration" that led to the formation of these fraternities were not of Christ. And it is the uniform testimony of missionaries that conversion to Christianity means the abandonment of these heathen fraternities.

That the Gospel of Christ has had some modifying influences over these fraternities as they are found in Christian lands, just as it has modified war, slavery, and polygamy, so that none of these are quite so black as they would be, if the restraints of the Gospel were taken away, is quite evident; but that any of them are an outgrowth of Christianity is a supposition too monstrous to be entertained.

Indeed, there is no true fraternity except the fellowship in Christ. None are admitted to that holy fellowship who have not become new creatures. As a brotherhood it is in marked contrast with all the so-called fraternities, and especially in this, that the initiation to membership is to all, "Whosoever will, let him take the water of life freely." (Rev. 22: 17.)

More considerate, though less consistent than most advocates of the lodge, the Galesburg writer says: "I believe we should consider the church first, the home next, and the lodge afterwards; but nothing should stand in the way of being a true disciple of Christ." Well, "As a true disciple of Christ" I must obey the apostolic command: "Whosoever ye do in word or deed, do all in the

name of the Lord Jesus." (Col. 3: 17.) But these so-called fraternities are not in the name of the Lord Jesus Christ. Most, if not all, exclude his name from their rituals. These so-called charities are not in the name of Christ, but in the name of the lodge. Again, I am commanded not to "Be unequally yoked together with unbelievers," but to "come out from among them and be separate." (II Cor. 6: 14-17.) But the lodge fellowship, into which I am to be initiated, is not a fellowship in Christ, but includes unbelievers or worldly men, Jews, Mohammedans and Pagans—at least, these are all eligible to membership—and with them I am expected to unite in a worship in which all agree. Such worship is clearly perceived to be Christless. Hence for these and many other reasons that might be cited I cannot be a true disciple of Christ and belong to a secret lodge.

Another Galesburg defender of secret societies writes that "no man can be a good citizen and oppose these benevolent fraternities." But it would be difficult to show that such men as President John Quincy Adams, Daniel Webster, and Wm. H. Seward, who not only most strongly opposed the fraternities, but gave most weighty reasons for their opposition, were not "good citizens." May we not rather conclude that Mr. Webster was justifiable in saying: "In my opinion the administration of such oaths, and the formation of such societies ought to be prohibited by law," and may we not also conclude that Joseph Cook, the noted Boston lecturer, was justified in saying, "membership in secret societies are forbidden to church members by some Christian denominations, and ought to be by all?"

NEEDLESS.

It is an aggravation of the faults of secret orders that many of them are needless faults.

Secrecy seems to have attracted to itself strange accessories, which weigh upon it with a burden not properly its own. It is certain that secrets are constantly kept in a clean, virtuous way outside the orders and that those who keep them do not need to repudiate good

morals, or deny in any theoretical or practical way any tenet of Christian faith, in order to restrain themselves from telling what other people need not know.

Prayer.

It is certain that there is no need in this country of a rule that a lodge must have prayer, yet the prayer must carefully exclude the name of Jesus. The theoretical excuse for that stuff is practically pure nonsense. In actual practice the rule is sometimes broken, yet the lodge survives, as it would if there were no such foolish rule to break.

Lodge Insurance.

Another needless thing is the miserable quality of lodge insurance. Life insurance is no longer a novelty half understood and badly arranged. During many years men of the first ability have studied it, stimulated by great business rivalry. Nothing has drawn more fully upon scientific knowledge and practical skill. There is absolutely no need of perpetuating in secret orders the old, outworn methods that the most advanced and useful insurance of modern times has outgrown and discarded. More than one way out of the present scandalous difficulty is wide open.

No Hypocritical Sanctimoniousness.

There is no need of surrounding any beneficiary arrangement with extraneous flummery. Care in case of accident away from home is provided where there is no element of nonsense or hypocritical sanctimoniousness. There are many men wearing on their suspenders a metallic shield which tells where to telegraph if they are found hurt, and they are as sure of care as if their open organization talked moonshine about charity. Accident insurance does not require quoting scripture or marching round a circle or looking at a skeleton. So sensible a thing as insurance need not be buried under a mass of nonsense.

But even if some reforms are neglected and the lodge caverns retain fossil remains, yet some of the silliest and most vicious elements of initiation may be got rid of, as, indeed, in many orders they already are.

Needless in a Civilized Community.

The Grange, for example, though hardly angelic in all its works and results, does

not initiate candidates half undressed. Even Oddfellowship, anti-Christian as it surely is, drops the abominable oaths of grosser Freemasonry.

The simple fact is that many of the faulty principles and practices of secret orders are needless. Or if it be contended that they are necessary to the interest and perpetuated existence of any order, that very claim is proof that this order itself is needless in a civilized community.

WORCESTER FREEMASONS.

The Worcester, Mass., Free Masons did not succeed in getting their projected temple, but a half loaf is better than none, and the laundry brethren have a Masonic temple now which contains a new Joss. This Masonic Joss was introduced with great eclat, and the music and feasting ended merrily Sunday night, March 4.

The next morning the brethren were reported as sitting "into games of fan-tan and poker in their tea houses and laundries," while they were to occupy Monday and Tuesday in entertaining the Masonic grand officers.

Of the Joss whose image is now in this lodge, Ye Tow, a great Mason, says: "He is mighty above all things, and this hall is now not only a Masonic temple, but a place of worship."

On the front in Chinese characters is written "House of Worship."

Now the question is whether all the Worcester brethren, without regard to color or previous condition, will attend Masonic meetings in the Joss temple. It appears from the newspaper report on Monday that while Jesus cannot be mentioned in a lodge, Joss is under no such interdiction, for the grand master's address descanted upon him. And now the disappointed Masonic fraternity of Worcester has a temple after all.

A POOR RULE.

"It is a poor rule that will not work both ways," and the Masonic rule about worship seems to be of that kind.

The rule is that you must not expressly worship Jesus Christ while, within the precincts of the lodge. You must engage

in worship, you must witness it and bear your part with others. Yet from every act or word that can be called worshipful you must carefully cut off all apparent reference to Jesus and all obvious recognition of our Lord.

That is the rule.

The excuse for making such a rule is that it is necessary thus to exclude from a combination that is universal, and includes all sorts of men, anything offensive to any of them. Many Masons are pagans and Christianity is offensive to a pagan. Christ must not be mentioned in the presence of pagan Masons.

In countries not heathen, Masons are often infidels, and by the same rule Jesus must not be mentioned in their presence. Only blank Atheism disqualifies a man for being a Mason; and many Masons, who are not pure Atheists in the extreme sense of the word, are yet infidels, pagans or Mohammedans. All must worship in the lodge, yet none must worship in the way so detested by multitudes of Masons—that is, in the way called Christian.

That is the rule.

Now if it a good rule, it must work both ways or be an exception to the old saying.

It has surely worked one way and that is from infidelity and paganism toward Christianity. It does suppress Jesus' name. It also represses any manifestation of worship relating to him.

The question now comes, does it work the other way and prevent worship of the sun? Does it exclude perambulation following the sun's course as if in worship? Does it prevent kneeling at an altar toward the east or the coming sun?

Again; what answer comes to this question from the Masonic temple in Worcester, Mass., where the Chinese Joss has been set up with great demonstrations? If Jesus cannot be named in a Masonic temple because of a Masonic rule, what becomes of the Masonic rule when Joss is set up visibly? Yet even Masons may have been heard to say: "It is a poor rule that does not work both ways."

Past Master J. H. McLeary, of Texas, is prominently engaged in the reorganization of Masonry in Cuba.

CHRISTIAN MASONS CALLED SECTARIANS.

"The basis of Freemasonry is indeed broad, very broad, but not so broad as to unite all men of all opinions.

"Masonry does not close the door against any man for his religion. When the lodge has done this she has done all that her professions require her to do.

"But the mistake sectarians make, is, that they wish to have the ritual and usages of Freemasonry so changed that its ceremonial shall be perfectly agreeable to their religious views. This would make the society the very thing which they say it should not be, namely, a sectarian institution. While Freemasonry does not exclude any on account of their religion, she does not stultify herself by pretending that all her lectures and ceremonies are so constructed as to please every individual, by exactly according with every shade of his religious views."—Amer. Tyler, May 15, 1899.

Has any Mason or anti-Mason ever been known by the Tyler to ask accordance with "every shade of his religious views?" Is that a "mistake sectarians make?" Bring on your specimen sectarians.

What do you mean by a sectarian? We understand you to mean the same as is meant by similar language when this matter of lodge religion is elsewhere under discussion. We suppose that the idea is that any distinction between Judaism and Christianity is sectarian. For the same reason and according to the same lodge usage of the words, "sect" and "sectarian," any distinction between Mohammedanism and Christianity in the lodge would be un-Masonically sectarian. The same rule holds of any pagan religion.

The ordinary English of the whole matter is that, though in many lodges the Bible is used to swear on, Biblical doctrines that recognize Jesus must be avoided; and though prayer must be made in form, it must not be offered in Jesus' name.

This, and whatever goes with this, we understand to be what the paragraph means; though a reader unfamiliar with lodge dialect might suspect that some zealous Episcopalian or Methodist had tried to get a recognition of his denominational tenets or customs in the lodge.

No one asks that the ritual be thus changed.

Construed as a reply to such demands, the Tyler's paragraph would be an empty effort to answer what had not been said. But it is not an empty paragraph. It is pregnant with meaning. It implies that Masonry cannot admit any reference to Jesus, whom thousands of Masons hate with religious antipathy. Masons sworn on the Koran, do not wish to hear his name; neither do Jewish Masons; nor do heathen Masons desire to hear prayer that recognizes faith in him. Sectarians, however—that is to say, Christians—object to the prohibition in a Christian land. And this is the "mistake sectarians make."

CAN ANY REASON BE MASONICALLY GOOD?

"There can be no good reason for a violation of any of the covenants of Masonry. No one can by any possibility be placed in a position where it could become necessary to violate any of the solemn promises he was required to make before being admitted to the order."—Sun.

Every Mason takes in some form the essentials of the following obligation:

"A Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election."

It is obvious that there could be strong reason for breaking away from such a bond in other cases than murder and treason. But however strong and noble the reasons might be, perhaps the Sun, with its Masonic view of such things, would still refuse to call them good.

It is, however, undeniable that the reasons are good for keeping out of such a snare.

"Be not partaker of other men's sins."

"When thou sawest a thief then thou consentest with him.

"My son, if sinners entice thee, consent thou not."

"Though hand join in hand the wicked shall not go unpunished."

"Be not unequally yoked with unbelievers."

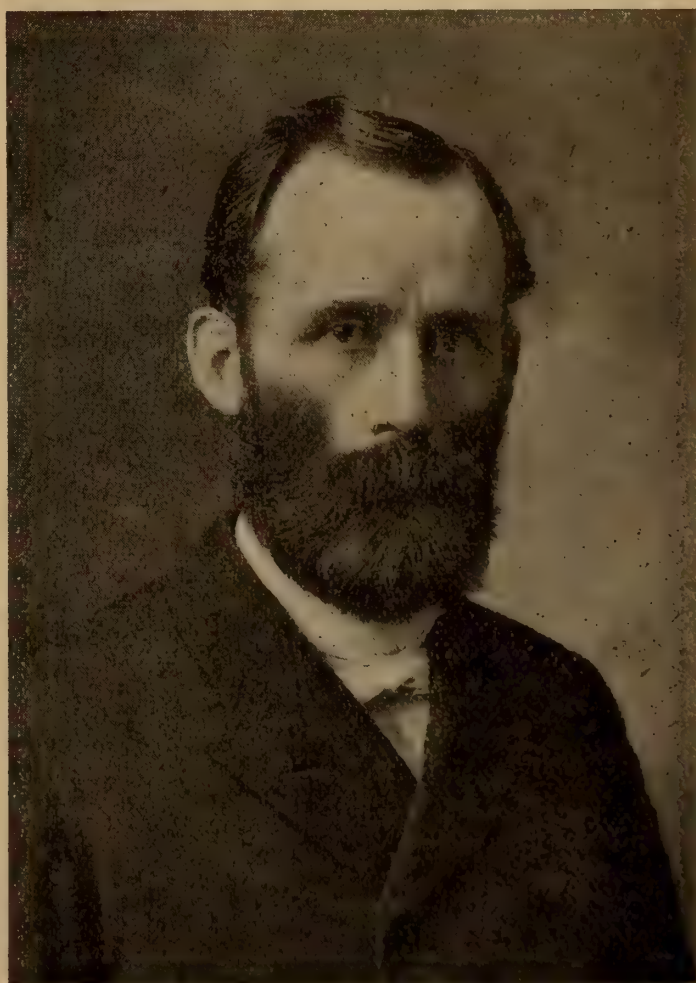
Murder and treason are far from being the only things that a good man cannot always help to hide.

Rendering aid to a criminal may be treason to your own friends or relatives. To thus aid a seducer may leave his victim unwarned, and her relatives uninformed of her peril.

A burglar or defaulter may be enabled to wreck a bank which is the reliance of scores of poor working men and women, and the dependence of many a widow and orphan.

No good reason! Such statements are themselves good reasons for distrusting Masonic asseverations and turning to facts to form an independent judgment of them.

News of Our Work.



REV. W. B. STODDARD.

ECHOES FROM PENNSYLVANIA CONVENTION.

The weather was cold, but the enthusiasm warm.

Rev. R. J. Gault was re-elected President of Pennsylvania State Association; Rev. G. S. Seiple was elected Vice Pres-

ident, and Edwin P. Sellew Treasurer, and Rev. S. S. Blough State Secretary.

Very many expressed their appreciation of the light received.

Bro. P. B. Williams was at his best. His health has improved.

The two quartettes were appreciated very much. Their music was of a high order.

As is often the case, some said as we adjourned: "I wish you could stay longer; I was so much interested."

The addresses were all of a high order and canvassed many phases of the question not heretofore made prominent.

The Covenanters, Free Methodists and Ohio Synod Lutherans did well in their attendance. We wish we could say as much of all other reform denominations in the State.

There were many cheering convention letters, but we were disappointed in not hearing from a few of the standbys that have heretofore favored us. Don't neglect the convention letters, friends. The agent has a hard, trying work. He needs the support of all.

It was found on the second day that \$23 would be required in addition to what had been contributed to meet the necessary expenses. The committee asked that friends contribute one-half of this in the afternoon collection, expecting to get the balance in the evening. The entire amount was promptly and cheerfully given in the first collection, leaving that of the evening to go to the State work. This is the way friends do in Pennsylvania.

Among the letters read to the convention were those from: Josiah Leads, James P. Stoddard, Rev. D. C. Martin, E. E. Pittsburgh, J. B. Noffsinger and wife, Rev. W. P. Johnston, D. D., Edward J. Chalfant, S. S. Blough, W. E. Shram, W. J. Snodgrass, W. W. Kulp, A. Gray, G. S. Seiple, Richard Randolph, Emma Curstensen, J. C. Young, Jas. Mc-

Kelvey, J. R. Latimer, Rev. B. M. Sharp, Dr. R. C. Wylie, Rev. Robt. H. Hood, Rev. A. S. Aikin, Rev. Wm. Wishart, D. D., D. W. Myland, Rev. L. A. Wickey, W. S. Long, Ed P. Sellew, Rev. Nevin Woodside.

RESOLUTIONS.

Whereas, God's word teaches we should watch as well as pray, and

Whereas, We find statistics show churches to be decreasing in their membership, while lodges multiply, and

Whereas, It is the duty of all to inquire into the character and teaching of any organization of men or women which assumes the proportions of the Secret Empire; therefore resolved—

1. We find upon investigation said organizations require Christians who may enter them to violate plain Bible commands.

2. We find their scheme of worship, their talk of preparation and transferring to a "Grand Lodge" above, calculated to mislead those ignorant of the truth.

3. We believe many are led into drunkenness, dancing, card playing and other vices who might be brought into a better life were it not for the evils here found.

4. We find they administer oaths and pledges having no divine sanction, no support in right, and often opposed to justice.

5. We find members of these organizations taught to misrepresent, claiming that lodges of recent birth are ancient, that the oaths they administer have binding force, that they are charitable, that lodges cannot be bad where good men belong, etc.

6. We find they fritter away much in ostentatious display that should be used for noble purposes.

7. We find them opposed to the God-ordained idea of the family.

8. We find them disseminating a false idea of brotherhood.

9. We find they are a blight to our free American institutions.

10. We believe that their grandiloquent titles, gaudy displays and pompous ceremonies are out of keeping with the Christian life, and especially out of place in a land like ours.

11. While we recognize that some lodges call attention to important truth, we find in all a mixture of error, and remember that God in teaching such truths made no provision for lodges.

12. We find that the lodge is a rival of the church. The family, church and state are the only divine institutions, and when properly administered, supply all possible needs of man.

13. We consider a periodical of vital importance to our work and recommend The Christian Cynosure as a magazine worthy the support of all friends of this reform movement.

14. We learn with pleasure that the son of the late D. L. Moody is preparing a biography of his father, and we suggest, in view of the great need, that he make prominent Mr. Moody's testimony against the lodge system.

25 Granville street, Pittsburg,

Feb. 21, 1900.

Dear Brother: Say to the convention that my work is carried on steadily against the evils of secretism. Lately I preached a sermon on "The Rights of Idlers," in which I pointed out the danger to workingmen from two classes of idlers, namely the sons of wealthy rulers and employers, who care nothing for the moral, spiritual, financial, or social advancement of the workingmen, and the class of idlers who seek connection with lodges of the beneficiary order, and are one-half their time out of employment, and the other half sick, and during both periods are drawing from the funds of the lodges. These idlers, who will not work, according to the Scriptures, "ought not to eat." One of our leading Pittsburg papers requested a synopsis of the sermon. I sent it, and the very point I wished to appear was suppressed. Here it is:

"Idleness and luxury waste the energies of the wealthy classes. The result is decay of mental and physical vigor. The hardy workingmen will surely come up and in turn become the conquerors and rulers. In Sparta there was an organization called 'The Cryptia,' formed by the rich ruling classes, to suppress the working classes who were called 'Helots.' The members of the Cryptia were young Spartans, sons of Spartan noblemen. They were armed with daggers and sent out over the country to kill the Helots. Murder was the plan adopted to keep the workingmen down. One time a plan was laid to destroy at one stroke the energetic workingmen who had accumulated some wealth and were likely to be a menace to the reigning idlers. The successful laboring men were invited to come and receive a reward for their success, from the government of Sparta. About

two thousand of the bravest and best of them came forward and were selected by the judges appointed for the purpose, as worthy to receive the reward for their hard work and honest toil. Naturally they were delighted, and crowned themselves, and went round to their temples to offer thanks to their gods. The armed members of the Cryptia went after them, and in some mysterious way they disappeared, and not one of the two thousand returned to tell the tale of treachery by which they had been lured to death. So it is now. The unfolding of the secrets of men in eternity can alone disclose the murders that have been committed by members of the cowardly, diabolical secret societies. God grant the speedy destruction of the greatest modern evil—secretism." Yours in the work of the Lord,

Nevin Woodside.

"HOME, SWEET HOME."

Washington, D. C., March 20, 1900.

Dear Cynosure:

I am reminded it is time to again report progress. After the New Castle convention I made one of my most pleasant trips. The train never runs too fast nor does the time pass too quickly when I am on the homeward journey. God pity the man or woman without a home. The ship in the storm without an anchor or the traveler in the desert with no resting place are not to be envied. The God ordained is always blessed. When the lodge, with its bloody oaths, attacks the home, it attacks the author of the home, and all that peace and happiness that comes with the union of heart and hand as they "no more twain, but one flesh" travel through life having in view one great common purpose.

After a brief tarrying at home, a five hours' ride behind the "fiery steed," brought us again to the great throbbing metropolis of the East, the city of New York. As we were traveling at the rate of a mile a minute, our train was suddenly stopped to gather the mutilated remains of a fellow mortal to the judgment, who had evidently become weary of life's battles. The engineer testified that the man turned and looked straight at the engine, then turned his back to meet his fate. What of sorrow had come into his

life we can never know. His aims, ambitions, hopes and struggles for this life were passed in an instant of time, and our train sped on, reaching the city on time.

Friends were glad to know that God was with us, and that the evidences of his approval and aid were abundant. A dispatch came from my honored father bearing the sad news that Sister Flagg was gone. This seemed a strange, mysterious providence. Why should she, who was so talented, so needed, so full of life and hopes for the future, be called to lay down her armor in the midst of the conflict? God knows, and we must rest in the assurance that he makes no mistake.

A few days in Boston gave opportunity for a conference with father. I was privileged to preach in the First United Presbyterian Church, and listen to the able address delivered by Dr. Plumb, of the Congregational Church, in which he paid a high tribute to our honored Sister Flagg.

I arranged work for the near future in the cities of New York and Philadelphia. I find friends in this city very aggressive at this time. Bro. I. J. Rosenberger, of Covington, Ohio, is here to hold a series of meetings in the new German Baptist Brethren Church. The outlook is very encouraging. Those who have read his articles in the Gospel Messenger and Christian Cynosure will know him as a fearless exponent of the truth in opposition to the lodge. More anon.

W. B. Stoddard.

Mr. Benjamin Ulsh renews his subscription and writes of the time in Indiana when he conveyed Rev. J. P. Stoddard between 150 and 200 miles to different appointments, and of his securing Mr. Edmond Ronayne to "come and turn the lodges inside out," and of the great and good results of these efforts. He is still bringing forth fruit, but at the present time in Bowie, Texas.

FROM AGENT WYLIE.

When I reached Kansas City, Mo., I found Brother McFarland pushing things towards the coming convention.

We find an open door in most of the

churches. I was listened to attentively yesterday in the Friends' Church and received many words of approval. This morning we met the Presbyterian Ministerial Alliance and addressed them. There was only one lodge man among them. Another member, however, tried to apologize for the lodge, and some three or four others were opposed to antagonizing secret societies. Several of the members signed the call for the convention.

I will give you some of the remarks that were made in this meeting by the pastors present:

The lodge member said that Masonry was not a religion; the apologizer said the lodge did not dishonor Christ. These remarks were well answered by the other members of the Alliance. Rev. McCeland, U. P., told of a son who said that his father belonged to the "Masonic Church." Rev. Jenkins, Presbyterian, said that he had no more use for the military parade of the lodge than for its religion. It was all a farce. Rev. Hill, Presbyterian, said there was nothing doing so much to undermine the church as the lodge. If there are Christians in the lodge they were Christians before they went in, and the grace of God was keeping them. Rev. Ross, U. P., quoted this, "Sin is most dangerous when it is least odious." This, he said, often applies to the lodge. We must antagonize it. Rev. Baitz, C. P., said: "A minister of Christ has no business in the lodge." Rev. Shaw, U. P.: "The only way to keep young men out of the lodge is to preach the whole truth." Rev. Thomas, Presbyterian, said: "When a young man joins the lodge first he seldom joins the church." Rev. Gauss, Presbyterian, said that he was invited to pray at a lodge festival and not to name the name of Christ. He did not pray. Rev. Swan, Presbyterian, was asked to help out at a lodge funeral, but said he had to decline. Rev. Colman, Presbyterian, said that he was told by a lawyer friend, a Godly man, that the lodge was no place for a minister, and he had found it good advice.

We have arranged to speak at the Roberts Mission, and at the Mission of the American Volunteers. The captain of the Volunteers and brigadier general of the Salvation army have both signed the call for the convention. In seeking sign-

ers to the call I met a man by the name of Louch, pastor of the Third Presbyterian Church, lately from Philadelphia, who says he has no use for the Masons or any lodge that rejects Christ, but that he belongs to the Knights of the Golden Eagle, a purely Christian lodge, whose chief end is to know Christ; but upon inquiry I found that the Knights of the Golden Eagle would not receive the blind, the lame or the halt. This lodge is in fact only one of the many fraternal insurance lodges, with its promise of death benefits, and with its initiation ceremonies into the three different degrees. Our readers may rest assured that Rev. Brother Louch will, if present at the convention, learn that his Knights do not exclude those who are not Christians, and that for several reasons is not a "purely Christian" association.

(Rev.) J. R. Wylie.

A TYPICAL LODGE MINISTER.

I have met a typical lodge minister at last. He was seen carrying a "measly" kitten and leaving it at his neighbor's door. He signed a brother minister's name to a notice of a meeting in order to shut out an anti-secret minister from preaching in that brother's church. He tried to bring a conflict between the meetings of a W. C. T. U. worker and an anti-secret worker, in order to prejudice the people against the anti-secret cause. In all these efforts he failed except in the matter of the kitten, and that kitten will rise up in judgment against him.

He tried to make a temperance speech, but he simply gloated over the financial failure of a saloon-keeper. He publicly gloried in the lodge and had no revival in his church, and chilled the revival spirit in the town in which he lived. His arguments against anti-secret workers are: 1. They don't know anything. 2. If they know anything they are purjured villains. When asked if George Washington was not to be believed after he broke his oath to the British government, he answered: "He was not to be believed." He was the best specimen of total depravity I ever met; and as such he may be of some use in the world; but may the Lord deliver us all from being thus infatuated with evil.

(Rev.) J. R. Wylie.

SOUTH DAKOTA STIRRED.

The Spirit of the Modern Woodmen of America Manifested.

At Toronto, S. Dak., a joint discussion was held between a lecturer for the M. W. of A. and Rev. R. O. Brandt, pastor at that place of the Synod Lutheran Church. The lecturer denied the authenticity of the ritual used by the pastor, but was not sustained by prominent men of two different lodges present, who refused to express any opinion, when called upon to do so by their own defender and lecturer. This lodge lecturer and organizer closed his remarks with an abusive attack on the Lutheran Church and the pastor, so that the latter was obliged to exert all his authority to prevent an uprising by the large number of Lutherans in the audience. The pastor thanked the lecturer for his tirade as being good argument against the M. W. of A., because showing its spirit towards the church. Then the lecturer arose and again began his abuse, at which the audience also rose and silenced him by leaving the house.

At Canby, Minn., the Rev. R. O. Brandt, pastor also at Brandt, S. Dak., delivered a lecture in the Canby Hall, which was crowded. There were over five hundred present. Pastor Brandt used the rituals which he had received from the Cynosure office, which he checked up with a trade catalogue issued by the Modern Woodmen of American Supply Co. During the intermission, while the collection was being taken up, representatives of the local M. W. of A. asked permission to announce a reply by a Congregational clergyman, Rev. Mr. Wood, to be given at the close of the lecture. The request was granted, although Pastor Brandt was interrupted by loud conversation, smoking, and noises of different kinds, and an attempt to make it too hot by closing windows. Every time things became too outrageous the pastor would stop until quiet was restored, telling the disorderly persons that they were injuring their own cause. The police, being members of the M. W. of A., did nothing to stop the disturbance.

The Rev. Mr. Wood, defender of the lodge, did not deny the genuineness of the documents presented in proof of the position which the Rev. Mr. Brandt had taken, but he proceeded to deliver a

eulogy on secret orders and he assured the audience that he had not found anything wrong in them. As Master Mason and A. O. U. W. and M. W. of A., he knew whereof he spoke, something which it was impossible, he said, for an outsider to know.

ARKANSAS.

The notice of the lecture by our friend, A. J. Millard, of Little Rock, Ark., at Austin, Ark., some weeks ago, was overlooked. The address was given in the German Baptist Church on "Secret Societies—Are They Right or Wrong?"

We trust that he found the literature sent him for distribution from our office was as good seed in a rich soil.

FROM REV. O. T. LEE.

Northwood, Iowa, March 3, 1900.

My meetings in Red Wing, Minn., were a success. Large and attentive audiences each evening. Although many lodge members were present who were challenged to answer then and there on important charges, not one syllable was uttered in the meetings. A Woodman, who proved to be not of them, told me in a private conversation that he had not heretofore understood the system, but that God's word was plain and he would leave the lodge.

On Sunday night I shall lecture in Kinsett, Iowa, and on Monday, Tuesday and Wednesday I shall lecture in Roland, Iowa, in English in the evenings and in Norwegian in the day.

March 9, 1900.

I visited Roland, Iowa, on the 5th and 6th of March and delivered two lectures in English and two in Norwegian on secret societies, and especially on Freemasonry.

Large and attentive audiences greeted me every time. There are but two Lutheran congregations in this town, and the ministers and congregations are opposed to secretism. But while they were sleeping the enemy came and sowed the tares, especially in the Hanges Church.

The Free Masons are also about to organize in this Lutheran locality.

The Masons came out en masse to hear

the lectures, something that is not customary for them to do. But they kept their jewels—secrecy and silence. A traveling man, however, let the cat out of the bag. While I was demonstrating that the Ecce Orienti was a Masonic work containing their "work," he took his own Ecce Orienti out of his pocket and showed it to several, stating that I had the right book, but that it did not help me any, as I could not read it.

This was made public the next day. It was then decided that I was to be examined on the spot before the audience, and a committee was chosen to investigate. I then read extracts from the Ecce Orienti and showed the committee that the book is easily read. The committee stated to the audience that they were convinced that I read correctly, and it was also stated that the committee themselves were able to read the book.

Several books were sold and many were convinced that the lodge and especially Freemasonry must be resisted by the Christian congregation.

The pastors are going to continue to let on the light, and secret society members will have the choice between the lodge and the church.

Greenville, Ill., Feb. 27, 1900.

Mr. W. I. Phillips:

I have not given any stereopticon lectures just recently, as I have been very busy in revival work.

I am expecting to begin a course of lectures on "Secret Societies" to our students of Greenville (Ill.) College. These lectures are to be delivered at Chapel on Friday mornings; then I am to give the stereopticon lectures on "Mythology" as a closing part of the course. I hope to be able to devote more time to the lecture field the coming spring and summer. We have been having a wonderful visitation of God's blessing in Greenville the past winter. Every student in the college has been saved and many outside. We shall do our best to prevent these young men and women from becoming entangled by lodges.

(Rev.) W. R. Bonham.

Lebanon, Ore., March 3, 1900.

Dear Brother Phillips:

If Bro. P. B. Williams has given up

the N. C. A. work on this coast and there is no one else to take it up, and the directors see fit to appoint me, I will do what I can, according to the support furnished to carry on the work. Or you may put my name in the Cynosure as one who will respond to calls for anti-secrecy lectures. I will be able to work up an anti-secrecy convention for Washington and it may be for Oregon and California, also.

I want one of Arnold's Stereopticons and duplicates of the slides which he uses in showing up the workings of the lodge system. If I had an outfit of that kind I could get good audiences and pay expenses. My health is good now, and having gotten used to the feel of the ministerial harness again I want to put on my anti-lodge war harness again.

(Rev.) M. H. Nichols.

From Our Mail.

Pottstown, Pa. Feb. 22, 1900.

I love the light. I live to help the poor, and it seems the secret societies cut off both.

W. W. Kulp.

Eshcol, Pa., Feb. 20, 1900.

I am so glad that the good work of opposition to secret societies still goes on, even when denominational knees grow weak and courage fails.

The National Christian Association still goes gloriously on. Oh, may victory crown its every effort.

Wishing you the gracious presence of the dear Master, I remain yours in him,

L. A. Wickey.

Voris, Mo., Feb. 8, 1900.

Dear Sir—I received Revised Oddfellowship and Freemasonry Illustrated, but the minister of my church here says: "All such books are written by a villain; no true man will write such books." I challenged him to make an affidavit that my reports of the orders were not true.

A. R. C. Davis.

Waterport, Orleans Co., N. Y.,

March 1, 1900.

I have been giving the Cynosure to my sister. Three of her sons were members

of the Masonic order. They had taken three degrees. All three of the boys have left the Masons and have become good church members.

I have bought and given away a good many books and tracts. I am about done with my work on earth. I was born Aug. 31, 1812.

Alfred Sargent.

Northwood, Iowa, March 12, 1900.

Wm. I. Phillips:

Dear Sir—I am very sorry that work with my five congregations keeps me busy at home, otherwise I should liked to devote more time to the anti-secret society work. I have had to refuse several appointments because I cannot get away. The question of secretism will be up at two of our Synod meetings this year, and I hope to be present at both. Yours truly,

(Rev.) O. T. Lee.

Hinchman, Mich., Feb. 3, 1900.

Wm. I. Phillips:

I thank God that I am beginning to see fruits of my efforts to keep young men out of the lodge and to get Christian people out who are already in. All that is required to accomplish the above is to turn on the search-light of truth and let its penetrating rays expose the falsity of the lodge system. I know of no better way to do this than to circulate your literature.

I have lately distributed a number of Cynosures—January number—and also some tracts, and I find that they are doing good work. The leader of the Modern Woodman here (who also is Sunday school superintendent of the M. E. Church) has lately asked one of his lodge brethren to see the ritual I have, and if it was just like theirs he should tell me it was altogether different. Thus you see it is not only the Masons that are sworn to "always conceal and never reveal," but the Woodmen will lie rather than admit that we have their ritual.

W. A. Motz.

RONAYNE'S REMINISCENCES.

Oberlin, Ohio, Feb. 27, 1900.

I have read with deep interest Ronayne's "Reminiscences." My long acquaintance with Mr. Ronayne and my sometime associations in reform work

has added to that interest. I wish to say that I regard it as one of the ablest and best contributions to reform literature that has recently appeared, and I sincerely hope it may have an extensive sale and a wide circulation. Aside from the interest one feels in the narrative of a struggling youth and a successful manhood, his clear-cut analysis of Romanism and Freemasonry will not only repay careful perusal but be found a most valuable help in opposing these systems of iniquity.

(Rev.) H. H. Hinman.

THE GRAND LODGE ABOVE.

The following is a part of some resolutions adopted by the "Hall of Mizpah Lodge, No. 99, D. of R." Milton Junction, Wis.:

"Whereas, It has pleased an All-wise Providence to remove from our lodge and our association our well beloved brother, ———, by death, and called him to membership in the Grand Lodge above, where the charter and lodge associations are perpetual and joy and harmony reign forevermore; where all life's burdens cease and the weary sleep the sleep that knows no waking."

The chairman of the lodge committee that prepared the above preamble, I am told, is a member of a church that has a testimony against secret societies. Such language is not only blasphemous nonsense, but is utterly unworthy of any man calling himself a Christian.

H. H. Hinman.

Oberlin, Ohio, March 4, 1900.

A LIVELY CAMPAIGN.

A Joint Debate Between Pastor and Lodge Organizer.

Plymouth, Iowa, March 13, 1890.

Mr. Wm. I. Phillips:

Dear Sir—While stopping off between trains in Plymouth I found out that there was a Free Methodist congregation in the town. I called on the minister to find whether he lived up to the principles of his church in regard to secret societies. Rev. J. E. Potts has charge of the congregation, and I was glad to learn that he proclaimed the truth as to secret societies. He stated the Methodist Church was the popular church in town, because

they accepted secret society members, but he preferred to obey God and be unpopular. But truth will come out victorious in the end.

Rev. R. O. Brandt, of Brandt, Duval County, S. Dak., had a lively campaign with a Modern Woodman organizer in Toronto, S. Dak., some time ago. The organizer delivered a lecture on Woodcraft, extolling the order to the skies. The next evening Rev. Brandt delivered a lecture to his people on the subject, "Why we Christians are opposed to the Modern Woodmen."

Standing-room was at a premium at this lecture.

The third evening a join debate between the minister and the organizer was listened to by a large concourse of people, many being obliged to go away, there being no room. The minister was well fortified with documents and well at home on the subject, and with a good command of language he held his ground splendidly. The organizer, however, was soon out of ammunition and began to attack the church, and hence the minister and the audience arose and left the hall amid hissing.

Let us have more such defenders of the truth as this minister proved to be.

(Rev.) O. T. Lee.

DIRECT LEGISLATION.

Editor Cynosure:

I assume that you will allow a good word for the National Union Reform party. We are partisan-non-partisan because we cannot appeal to existing political parties to legislate for the constitutional enactment of direct legislation. This one only object is ours—to place government in the power of the people, and then our party power is dissolved into the people's government.

Our non-partisan position allows the ministry, who are afraid of politics in the pulpit, to educate the people in the necessity of recognizing moral rights in civic interests of society. This party lays upon all citizens their personal obligation to study anew the rights of a people's government—not as now held in representative legislation, but as will be held in direct legislation by the people.

We have a national organization, and

have the Cook County Union Reform party, with its elected officers for instituting ward and town clubs. Those interested may get platforms and other literature of our chairman, (Rev.) W. Y. Wells, 97 West Van Buren street, Chicago.

Geo. M. Haskell,
Ward Organizer.

Geneva, Wis., Feb. 22, 1900.

Dear Bro. Phillips:

When one of the Mystic who happens to be tagged with the title Reverend, appears in the pulpit, where I attend church, the whole panorama of his initiation into his lodge passes before my eyes, and vitiates anything he can say that otherwise might be instructive to me. I see him drawer-clad, knee-bare, half-shirted, shoulder-naked, foot-bare, blind-folded, cable-towed, altar-sworn, together with the numberless other tomfooleries, blasphemies and devilish trumpery that the lodge burdens him with. I see it all and wonder how he can have the cheek to act such a double part—Belial and Christ!

E. Brakeman.

Obituary.

"SHE HATH DONE WHAT SHE COULD."

No longer a "Prisoner of Hope," the chaste and cultured spirit of Elizabeth E. Flagg entered into rest before the early dawn of March 7, 1900, in the 53d year of her pilgrimage. Owing to conditions incident to her disease, physicians advised an early interment, and on the day following, when shadows fell eastward over the graves of her loved ones, a little band of stricken friends committed what remained to them into the care of him who is "the resurrection and the life," knowing that when he comes again he will bring his beloved with him.

In the absence of her pastor, Dr. A. H. Plumb, Rev. Dr. Kneeland conducted brief services at her late home in Roxbury, choosing as the central thought of his consoling message, "She hath done what she could." Her associate editor in the *Woman's Voice*, Mrs. E. Trask Hill, gave a well-merited tribute to her worth

and ability. Generous floral offerings from the W. C. T. U. and several other associations brightened the pall, and like the broken alabaster box, filled the room with their odor.

She had been a "shut in" for several years, but her last illness was brief and obstinate. For the first two weeks at the hospital it seemed to yield to treatment and the physicians gave some hope of her recovery, but those hopes proved delusive. She was conscious, peaceful and resigned, and when asked if she wished to send any message to friends she smiled and said: "Give my love to them all." Once she said: "I would like to live to see the New England Christian Association in a building of its own, and to complete some work I have begun, which I had hoped would be of use in the world, but my Heavenly Father knows best." Two or three days before she fell asleep she asked Mrs. Stoddard if the *Cynosure* had come, and said: "When it comes I want Mr. Stoddard to look it over and then come and read it to me." She spoke very feelingly of the visits of her pastor and of Bro. J. M. Foster, from whose prayers and consoling words she derived much comfort. Contemplating that her time of departure was at hand she mentioned the disposition she wished made of some of her cherished mementoes among friends, and requested that she might be represented in the N. E. C. A. office by her library and desk. When I suggested that it be the nucleus of a larger collection to be called the "Flagg Library," she was much pleased with the idea.

In the hospital, as everywhere, she did not put her light under a bushel. She entered the hospital in the evening, and after I called the day following her special physician asked her who I was. On being informed he expressed surprise at my appearance; said he had often heard of me, but never met me before, and had supposed I was an insignificant, weird specimen of a man, etc., and added: "What would he think if he knew that every doctor in this hospital is a Mason?" She replied: "I don't think he would be surprised, for he would hardly expect any one who was not a Mason to get a position here." She then asked: "What are you going to do with me, who have spent the best years of my life in writing

against the lodge?" He replied: "O, we don't care about the women," etc.

She requested me to bring from her desk a little volume of "Daily Food," which she thought might be helpful to some of those about her, and by her sympathy and kind words she won her way to the hearts of those about her. When her symptoms suddenly changed for the worse the hospital corps and four experts from the city were called, and apparently every possible effort was made to prolong her stay, but to no avail.

Readers of the Cynosure will miss her much, but we, in our home, where she has been for several years a benediction, shall feel the personal loss more keenly. Some of her latest and best work has never been published, and though absent in body she may yet speak to us in her own winning words.

(Rev.) James P. Stoddard.

WOMAN'S PUBLISHING COMPANY.

Boston, March 10, 1900.

At a meeting of the Woman's Publishing Company, held on March 10th, action was taken on the death of Miss Elizabeth E. Flagg, the associate editor of the Woman's Voice, and by vote it was requested that the following resolutions be printed in The Cynosure, and the Woman's Voice. Eliza Trask Hill.

RESOLUTIONS.

Recognizing the great loss sustained to the literary world by the death of Miss Elizabeth E. Flagg, we, the directors of the Woman's Publishing Company, gratefully acknowledge the valuable aid she has rendered as associate editor of the Woman's Voice by her carefully prepared articles, her keen perception, her courage and ability.

Gentle in spirit, firm in purpose, bold in utterance, consecrated in life, Miss Flagg has beautifully fulfilled her life mission, and left to the world a blessed memory, which will linger tenderly in the hearts of those who knew and loved her.

Brother Santiago R. Palmer is Grand Master of the resuscitated Grand Lodge of Puerto Rico, and as it is now free from the thralldom of Spain, it is safe to predict a prosperous future for Masonry in that newly Americanized island.

The Home and the Lodge

BY NORA E. KELLOGG, WHEATON, ILL.

For they sleep not, except they have done mischief, and their sleep is taken away, unless they cause some to fall.—Prov. iv., 16.

SATAN'S "WANT" AD.

Johnson, the drunkard, is dying to-day,
With traces of sin on his face;
He'll be missed at the lodge, at the bar, at the play:

Wanted—A boy for his place.

Simons, the gambler, was killed in a fight;
He died without pardon or grace.
Some one must train for his burden and blight:

Wanted—A boy for his place.

The scoffer, the idler, the convict, the thief,
Are lost; and, without any noise,
Make it known that there come to my instant relief—

Some thousand or more of the boys.

Boys from the fireside, boys from the farm,
Boys from the home and the school;
Come, leave your misgivings, there can be harm

Where "drink and be merry's" the rule.

Wanted—For every lost servant of mine,
Some one to live without grace;
Some one to live without pardon divine.
Will you be the boy for the place?

—Sel. Author unknown.

A BID FOR BOYS.

Reference has been made in the Cynosure to the speech of Bishop Potter, of New York, before the "Blazing Star" lodge, when he said: "To our present orders of Masonry, Entered Apprentice, Fellowcraft and Master Mason, I wish there might be added one other, to stand for the nurture of youths and to meet them at its threshold. Such an order might include no vows, save of the simplest kind, and no ritual but of the most elementary character." He suggests also a "solemn and impressive service" for the Fourth of July, by which at 21 years of age these boys might be invested (by a secret lodge!) invested with the "sacred obligations of civilization!"

The unworthy Bishop gives the opinion that "fire-crackers, peanuts and small beer are harmless," but thinks the day might better be turned to Masonic account.

The American Tyler says:

The recent proposition of Right Rev. Henry C. Potter, bishop of New York, that a new Masonic degree be contrived for the reception and training of boys, has called forth a great deal of comment from the Masonic press, but none better than the following thoughtful paragraphs printed by the Palestine Bulletin of Detroit:

"Undoubtedly Masonry ought to have a part in the training of youth because it is the most important work in which men engage. Undoubtedly, too, it would be well if boys who are to become Masons were brought early under the influence of Masonic principles. But we need not wait for official action. Every Mason ought to have apprentices in Masonry and morality. If he has no sons he should select a few boys of his acquaintance and so put his mark upon them and exert such an influence over them that when they are grown they will become not only Masons but good Masons and intelligent Masons.

In the meantime the C. M. A. and other boys' societies are doing what the Masons are talking about. In the correspondence column of "The Star" a young lad says: "In a few years I shall be a voter and enter some of the great secret societies, but shall always regard the C. M. A. as the starting point, and shall encourage boys to join."

In reply to a letter written to one in a list of members of the C. M. A., "ready and willing to answer all letters of inquiry addressed to them by anyone not a member of the order," we received the following: "Dear Sir—I answer yours of the 2d and state that the purpose of the C. M. A. is to prepare the young men of to-day for the duties that now are on their father's shoulders. This is the principal purpose. * * * Hoping that you will join, I remain," etc.

But What Is the C. M. A.?

Let the Star, its official organ answer:

In the year 1892, a lad of about 14 got several of his schoolmates together and formed a lodge for the purposes of pastime and mutual improvement. His brother was a 32d degree Mason, an Oddfellow, a Mystic Shriner, and also a member of several other secret societies. Master Joe obtained from

him a code of secret work, initiation, etc. The lodge flourished and prospered.

Who May Join.—We only accept white boys of good character as members; girls cannot join under any circumstances. The C. M. A. is intended for boys under 21 years of age. You do not lose your membership after you become 21, but remain a member for life. We do not require an awful oath or obligation from members when they join. We simply ask them to pledge their word of honor not to disclose any of the secrets. We do not ask your religion or politics. The C. M. A. is a band of young men and boys who want to improve themselves, and who want to help their fellows, and who try to do as they would be done by.

By leaving religion alone we prevent quarrels; and allow each member his own convictions.

What a disturber of the peace, the religion of Jesus Christ, is! But the Star goes on to say: "Fostered under the guiding hand of experienced and capable men, the C. M. A. has grown and prospered wonderfully, until its membership embraces thousand of boys and young men in nearly every civilized country in the world."

And so it comes about that this lodge started for "pastime and mutual improvement" has for its "principal purpose" to prepare boys for civil duties; and the first step in the preparation is to put them through a ritual made up of a mixture of Masonry, Oddfellowship and the Mystic Shrine. These are all religious institutions, it is true, in which Satan is worshiped—only under other names, as Grand Architect of the Universe, the Supreme Being, or Allah! But religious features are postponed as is also the "awful oath." Thus the trap is laid; the young are being ensnared, and if parents are indifferent, homes will be desolated and they will mourn when it is too late to save their misguided children.

ESTRANGED FROM BRETHREN.

Christian brother, do you need a dividing line between yourself and your brethren and one drawn for you by the world? Will you call men of the world brothers when they are not brothers to your brothers? Is the household of faith so divided that some brothers are brothers to aliens, while others are not even

half brothers? There is a suggestion of adultery here. It reminds one of Old Testament language. Is this the way to treat your brethren? Are they the bastards, least preferred?

MISS E. E. FLAGG.

The news of the death of this earnest, humble, talented writer brings vividly to mind the lamentation of David over Jonathan, "I am distressed for thee * * * very pleasant hast thou been unto me."

Miss Flagg's home for many years was in Wellesley, Mass. Here, after her mother's death, though herself in feeble health, she cared tenderly for her aged father, to whom she was devotedly attached. Since Mr. Flagg's death her home has been in the family of Rev. J. P. Stoddard, in Boston, and her whole time and strength have been spent in opposing the allied forces of evil—intemperance and secrecy.

For many years the "New England Letter," by Miss Flagg, was one of the most interesting features of the Cynosure, though perhaps her reputation as a writer was gained more by her two books, "Holden with Cords" and "Between Two Opinions," the one about Masonry and the Morgan times and the other on Odd-fellowship and Labor Unions.

There was a charming simplicity about her writing, which even children could appreciate.

With intuitive clearness she distinguished between an excuse and the reason for things, and her strict adherence to the truth carried conviction to the honest inquirer.

Her last illness was brief, and though still planning and hoping to finish the story just begun in the Cynosure, and some other literary work, she said: "He knows best and doeth all things well."

Thus in peaceful confidence she fell asleep in Jesus. Beautiful flowers, with mute fragrance, spoke of her life and character, and loving friends accompanied her remains to Wellesley, where they were interred.

The Order of the Eastern Star has thirty-three chapters in Chicago, and the same number in New York City.

A MOTHER'S QUESTION.

I am not a young woman at all, for I am old enough to have one daughter in college, and another nearly ready, and a third just entering the high school. It would seem that I ought to be old enough to work out my own problems, and not bother you with them; but I am facing questions that never troubled me before, and I am so perplexed that I must at least have the relief of writing out my perplexities to some one. Briefly, the case is this. Since my daughter went to college she is faced by the dancing problem as she never had been in her home life.—Selected.

The Cynosure's advice to that girl—if asked—would be: Face no moral problem of life with your back to a good mother.

And O, mothers, while your sons and daughters are little teach them by earnest precept and loving example that "The best friend to have is Jesus;" that there is no real happiness in sin; no true pleasure to be derived from sinful amusements.

SAN MARCOS LODGE "REVELERS."

The Texas Free Mason gives an account of what it calls "a grand raising." It occurred on Saturday night, and the paper goes on to say:

"After work came refreshments, presided over by the ladies of the members of San Marcos Lodge, which was really a 'swell' affair, and up to date in every particular. The floral decorations showed the hand of artistic genius of a high order. There were sixty-six covers, and all of the 'revelers' were sincere in their praise of the 'steward,' Brother Will Green."

"The works of the flesh are manifest, which are these: Drunkenness, reveling and such like; of the which I tell you before, as I have also told you in time past, that they which do such-things shall not inherit the kingdom of God." Gal. 5: 19-21.

WHAT ARE SECRET TEMPERANCE ORDERS FOR?

At the thirty-eighth annual meeting of the Illinois Grand Lodge of Good

Templars, this resolution was voted down:

"Resolved, That, in view of the widespread interest in the temperance cause and the aggressive spirit of all temperance workers, we deem it wise and best that all voters give their support by franchise to such parties as express themselves positively in favor of the prohibition of the liquor traffic."

It is evident that Hon. Neal Dow had good reason for saying that Good Templars "don't vote that way," and that many of their professions were a mere sham.

It is becoming more and more apparent that the minor secret orders were started solely as feeders or training schools, to the oath-bound lodges, and, though many earnest temperance workers have been deceived and lured into those professing to be temperance orders, even these are carried on for the most part without any desire on the part of the leaders to destroy the liquor business.

The New Voice, in a short biographical sketch of O. W. Stewart, the National Chairman of the Prohibition party, mentions the fact that "from 1883-5 while attending high school Mr. Stewart was very active in Good Templar work."

But 1885 was a long time ago; and it would be hard to imagine Mr. Stewart, the manly, Christian champion of prohibition of to-day whispering a password at a hole in a door, or wearing either the toggery or titles of a secret lodge.

Without doubt many have been drawn into the secret—so-called—temperance orders, who are in favor of prohibition. The Hon. Neal Dow was; but he said: "The Good Templars, as an organization don't vote that way."

Probably Mr. Stewart, too, found this out.

There is a propriety in a secret lodge for liquor dealers and saloon-keepers, for "He that doeth evil hateth the light;" but why—what possible call can there be for secrecy in opposing the hellish traffic? "What communion hath light with darkness, and what concord hath Christ with Belial?"

It is to be hoped that the New Voice will be brave enough and honest enough to stand against this main support of the liquor traffic.

In multitudes of cases the only reason that prohibition laws are not carried out

is that the men whose business it is to enforce the law are sworn allies of the law-breakers.

In all kindness we would remind The Voice that, "whosoever will save his life shall lose it, and whosoever will lose his life for my (Christ's—the truth's) sake shall find it."

The eloquent words of Chas. Sumner about the anti-slavery discussion are true to-day, and apply forcibly to the discussion in regard to secret societies: "It may not yet be felt in the high places of office and power; but all who can put their ears humbly to the ground will hear and comprehend its incessant and advancing tread."

"POOR, CONCEITED SCALLAWAGS."

Is It Possible!

We would go a step farther; admit the brother only to honorary membership in Rebekah lodges, leaving the true membership alone to the sisters. Too many self-wise and conceited men get into Rebekah lodges who attempt to run those bodies. Put them down to honorary memberships and make them keep their tongues off and out of the business. Men even seek office in Rebekah lodges! What poor, conceited scallawags such men must be! If they wish to assist the sisters, let them do so by drawing upon their storehouses of wisdom and lend it in the form of advice—and advice only, not dictation, as many do.

Rebekah Odd Fellowship is "progressive in its charter," the same as is subordinate lodge Odd Fellowship; why should not this principle of progression be permitted to "have free course and be glorified" in the opportunity to test the abilities of those for whom it was created?—O. F. Companion.

Is it possible that "self-wise and conceited men" ever try to get into Rebekah lodges? Surely the sisters are never critical or unkind, because this is an order for Friendship, Love and Truth!

The Seattle Post-Intelligencer of May 17, 1899, reported a sensation at a Knights of Pythias gathering. We cull a few extracts:

In his closing speech Mr. Lewis took occa-

sion, it is claimed, to criticise the uniform rank of the Knights of Pythias, on the grounds that it stood for training for war and consequently bloodshed, and was therefore antagonistic to the professed principles of the order.

Yesterday when the Grand Lodge doors of the Knights of Pythias were thrown open to the members of the order, as well as the delegates, Maj. Gen. Carnahan, in behalf of the uniform rank, of which he is looked upon as the real founder, replied to Mr. Lewis' speech.

He declared that Col. Lewis had entirely misunderstood the spirit and purposes of the uniform rank, and went on to say what had been accomplished by the order, and to show the many ways in which its principles had been exemplified. He said in part:

"The fall of Col. McConville, of Idaho, the death of that gallant spirit, Capt. 'Bucky' O'Neil, of Arizona, in the charge of San Juan, or the passing of that hero of heroes, Capt. George Hartson Fortson, of your own city, at Pasig. These men were equipped for their duty when duty called, by the uniform rank of the Knights of Pythias.

"We had four brigadier generals, twenty-six colonels and forty odd majors and captains from the uniform rank of the Knights of Pythias."

The Grand Lodge then adjourned and at 2 in the afternoon went to Pleasant Bay to attend the clambake, competitive drill and the sports arranged by the entertainment committee, a grand ball winding up the day's festivities at night.

In conversation a Knight of Pythias once boasted that he belonged to a larger army than was under the control of the President of the United States. The President now in office is part of that army, as also of the so-called grand army and the Masonic clan.

Varying Voices.

On the front page, mixed with the title of the Australasian Keystone, of Melbourne, is a whisky and an ale advertisement. How would that take with American Freemasonry.—Texas Free Mason.

American Freemasonry would take the whisky straight.

Chicago lodges have almost universally discontinued the practice of conferring the essential parts of the degrees upon more than one candidate at the same time.

Now one more improvement remains:

to discontinue conferring them on that one.

Maturity in Freemasonry is not gauged by time, but by knowledge and practice of Masonic laws, usages and principles. Some men would be Masonically "immature," although a hundred years had passed since they received their degrees.—Texas Freemason.

We "told you so." Will you now believe it when it comes from a Masonic organ?

Sir Knight Dykeman, of Michigan, was next called on. He told how he became a Mason in infancy and in a humorous way gave a brief sketch of his life as a Mason and a Templar.—American Tyler's report of banquet at Macon, Ga.

Dat ar one mus' a ben "raised" in Georgy.

"The Grand Chapter of Missouri has issued an official cipher for the use of the royal craft of its jurisdiction."—Texas Free Mason.

What is the use? No matter if the old cipher is no secret so long as the old ritual is unchanged. It does not conceal what has been printed in ordinary type to rewrite it somewhere in a new cipher.

"Strange that Christians only should be ashamed of their God and their religion, and accept the books of Confucius and Brahmin (sic), Sakya, Muni and Mohammed as superior to the Holy Bible, when admitting those of their faiths into Freemasonry."

No; that is not the Cynosure, nor any objector who knows nothing about it. It is the paper that claims to be the leading one issued for Masons in the United States, the American Tyler, May 15, '99.

"GRANGERS AND WHIST,"

"Worcester Grange met last evening in Red Men's Hall, and after a business session whist was played for an hour under the direction of Mrs. O. S. Hopkins."—Worcester (Mass.) Telegram, Jan. 16.

There is a fine juxtaposition in that title. The Telegram made it, not the Cynosure; or, really, the Grange made it for the Telegram. "Ministers belong to it," and Mrs. Hopkins belongs to it; and which leads, the minister or the card-player?

On Monday evening the Scottish Rite Masons and their families met at the Masonic Cathedral for a grand reunion and to pay their respects to Bro. Charles L. Pierce, thirty-third degree, and Past Grand Master of the Grand Consistory of the State of California. Mr. Pierce and his wife had been absent from this city for three months on an extended Eastern trip. As a welcome home-coming to them this reception was given. At 8 o'clock Albert L. Smith announced that the first part of the evening would be passed in cards. The first prize for gentlemen was captured by William T. Hamilton, Mrs. Peterson winning the first prize for the ladies.—Oakland (Cal.) Tribune, copied in American Tyler.

A Masonic banquet followed the Masonic card party in the Masonic cathedral.

A Pythian paper published the names of the suspended members of the lodge. Such publication of names of suspended members is surely a violation of obligation, as it reveals the secret workings of the lodge, and humiliates members in an unlawful manner.—Pythian Voice.

Members who have unfortunately found themselves unable to keep dues paid, may well regret that they put themselves in the way to be thus advertised.

The question of the recognition or otherwise of negro lodges is proving a matter of some moment in the various grand lodges of the United States. To the brethren in Australia it is difficult to understand the feeling that animate those who would deny the advantages of regularly constituted Freemasonry to a brother because he happens to be a colored gentleman.—The Western Australian Free Mason's Magazine.

We can understand the possibility of obtaining a "recognition," but what sort of thing is an "otherwise?"

The "Idaho Odd Fellow" says the per capita tax in that jurisdiction is \$1.50 per annum and an additional tax of \$1 on every degree conferred. How does this sound to the legislators of the Grand Lodge of Ohio, who hesitated to make provision by assessment of a 25-cent per capita for payment of construction of the beautiful Odd Fellows' Home at Springfield?—Odd Fellows' Companion, Oct. 18.

This assessed charity puzzles us every time we encounter it, but it may be all right to call it charity.

If Thomas Wildey, the father and founder of the Independent Order of Odd Fellows, was alive to-day he would hardly recognize his weakly child, in the present Grand Order of Odd Fellows.—From Secret, in Odd Fellows' Companion.

Would he not shudder to see the result of his life work, and to know that the memory of his name depends on its connection with an organized system of deism, perverting Scripture, deceiving souls, and ensnaring men destined to an eternity which he now understands so well?

Such lodges as may desire to secure plays, operettas, and suggestions for entertainments for lodge purposes, should write to T. S. Denison, Chicago, or Dick & Fitzgerald, 18 Ann street, New York, for catalogue. Say that you were told to do so by the Grand Secretary of the C. M. A. A bright series of plays and entertainments, besides furnishing much amusement for the members, is a sure means of interesting outsiders and will help the lodge to grow, besides adding much money to the lodge treasury.—The Star.

You forget to mention the training for life's duties, and the moral culture which the lodge thus provides for boys who are coming to be the men of America.

When the editor of a fraternal journal quotes whole sentences and paragraphs from the ritual of the order, does he not violate the solemn obligation made by him? Assuredly, as much as any other person does by the same act, and as equally guilty of crime.—The Knight.

An editor is never safe. If you are too original they kick; if you crib from esteemed contemporaries they kick; and they still kick if you enrich your columns with unimpeachable selections from standard rituals.

"How this world is given to"—kicking!

OWN THEIR HALL-

F. O. Van Galder, Editor Modern Woodman:

A year ago Peotone Camp No. 1660 was without a hall or place of meeting and had but fifteen neighbors. Now we have thirty-three beneficiary and one social member. We have a small territory to work in and have the opposition of a church, but for all this we are going to double our membership this year. Yours for the best fraternal society on

earth. T. R. McCully, Clerk Camp 1660, Viola, Kan.

This Woodman lodge may flourish like a green bay tree. Things that have the opposition of the church often allure great numbers. In fact, the narrow way is understood to be trodden by fewer than throng the broad road.

Insurance Commissioner Van Cleave, of Illinois, has issued a tabulated statement, showing the condition of insurance companies and fraternal beneficiary societies doing business in that State. The question arises, Is it a satisfactory showing for the fraternal, when the terminations in deaths and suspensions amount to one-half the total of the certificates issued? If half of our energies are expended in getting new members to take the place of those who drop out, isn't there something about our plans and mode of doing business that can be remedied? The Bee Hive is of the opinion that this subject should be taken up by the next Fraternal Congress and given thorough discussion and mature consideration, and that it should take precedence over any other question to come before the congress.—Bee Hive.

Why tinker the old second-hand machine of assessment insurance when good insurance can be had?

"GUARD WELL YOUR SECRETS."

The Iowa Odd Fellow prints the following advice:

"Not long ago the fact was forcibly brought to our mind that all lodge members should be more careful in handling the rituals. We were visiting a lodge room used by several different societies, and happening to be early, we found a ritual of one of the other lodges lying on the Noble Grand's altar. Plenty of time was afforded to examine the ritual, which we did not, however. We then thought that it is no wonder that the secrets of many societies become common because of the carelessness of officers and members. In an Odd-fellows' lodge the Noble Grand should see that all the rituals are in their proper place of safety before he leaves the room, for he can be held responsible. Guard well your secrets and keep your rituals safe."

Here is another secret society testimony that "the secrets of many societies become common" by being exposed or betrayed through the "carelessness of officers and members." But it is far too late now for the Grand who is Noble to lock his stable doors; for the horses are

already stolen, as the reader can see by referring to our advertising columns.

The best place to study Masonry is on the street where the great caravan, in its never-ending tramp, moves ceaselessly onward toward the final goal. In the lodge room the light is placed in your hand and a few hints are whispered in your ear; if you would profit by the light given you do not use it to illuminate your own play in the tyled precincts of the lodge only, but carry it into the dim light of the outside world, where it may kill the microbes of vice by its fervency and give life and vigor to faith, and hope and charity, whose delicate tendrils are already reaching out from the darkness of ignorance, for the purer and brighter light evolved by Masonic knowledge and Masonic thought. Do this and your outer door will be besieged by applicants; you will not care to go into the byways for material from which to make Masons.—Missouri Free Mason.

The above is worth copying as a specimen of Masonic style. Lodge organs are queer reading.

The order is not a reformatory. It is a poor thing to do, to take into the lodge a person who is a drunkard and expect to reform him by the influences inside of the order. A thief cannot be reformed simply through the influences of the law, but he may be controlled through fear of the law's punishments. The lodge's influence may reform a drunkard, but in nine cases out of ten it does not do it. It is safer to work the reformation process before he is admitted and then the influences thrown about the subject may keep him straight—Pythian Knight.

And if the Pythian Knight happens to be a Knight Templar also, going "from labor to refreshment" too often for safety, attending balls and banquets, and making pilgrimages of various kinds, attending the triennial conclaves furnished with the car-load of wine from the Pacific coast, and other provisions to match, you hardly have all matters in your own hands, whatever those hands may claim to be.

HAZY, BUT IT LOOKS SOUND.

A judge at Oakland, Cal., has decided that a married man is privileged to stay out nights as late as he pleases and may refuse to tell his wife where he went or what he did. The court decides that he need offer no excuse, and that his conduct does not constitute ground for a divorce.

So much of the decision as privileges the

husband to remain silent when asked to give an account of himself is good law and not without precedent. In *Mary Ann Doe vs. John Doe* (37 Kalamazoo, page 49, et seq.), Justice Bowzer held that as between keeping silence and lying, the morals of the community were less endangered by the former course.

* * * * *

That part of the decision which says that prowling around nights does not constitute grounds for a divorce is somewhat hazy. Prowling per se would, of course, be insufficient grounds. It is hardly desertion, not quite intolerable severity, and no evidence of failure to support. Still, it is possible to imagine complications growing out of the prowling that might justify a suit for separation.

If the California jurist had made it plain that 'twas prowling per se that he upheld, it would be possible to indorse his decision. As it is, the case should be referred back for further particulars.—Selected.

And by all means let us know whether a lodge man, hoodwinked, can properly be said to prowl.

EITHER OR NEITHER, YET A GOOD FREEMASON.

Never has the philosophy of Freemasonry been so appreciated as it is to-day. You can now be a Protestant or Catholic, a Jew, a Mohammedan, a Buddhist, or neither, and be a good Freemason. As a Freemason you are untrammelled by sectarian dogmas, and your conscience is free to worship the everliving God as your intelligence may dictate. This fact is having a powerful influence in bringing about toleration and liberality in religion and politics in the affairs of church and state all over the world, and establishing the Masonic creed.—Texas Freemason.

This is a fact about Freemasonry on which Masons and anti-Masons agree. It need not be founded on the Bible; nay, it cannot be, and is not. Both sides affirm this, whatever may be said by some private Masons. Yet there remains a "Masonic creed."

COLD-BLOODED.

In the "Merchant of Venice," a prominent character, masterly penciled by Shakspeare, finds duplication throughout the civilized world. Everybody knows and recognizes Shylock on sight. The last place to find this greatly discredited gentleman is within the brotherly circle of a Masonic lodge. The unexpected, it is said, always happens. Shy-

lock materializes at the stated meeting of his lodge. A brother who has been unfortunate in pecuniary matters, through no fault of his own, is reported delinquent in dues. Charity, or a better word, Bro. Love, says, "Remit the unfortunate brother's dues." At this point Shylock takes the floor, and, with an expression of holy horror upon his face, says, in a deep-toned, guttural voice, "We must have our pound of flesh." No matter how much blood may be shed in the delivery of the "flesh," the demand for payment is reiterated. Pay or be suspended. What signifies past service, covering a stretch of years? What "ice does it cut" that the delinquent brother has failed to save enough dollars and cents to pay his dues? So long as the dues are paid, Shylock does not care as to whether the brother's home is cold from lack of coal or breadless from want of flour.

Charity! Alas! what crimes are perpetrated in thy name.—The Trestle Board.

Shylock must be pretty numerous "duplicated," judging by the apparent extent of "n. p. d." suspension. Can suspensions be laid at the door of exceptional Shylocks? Must the lodge be governed by Brother Shylock and not by Brother Love? Or is Brother Love less capable of duplication? Why not lay it all off on the lodge goat?

THE N. P. D. WORM.

The number of Odd fellows under the jurisdiction of the Grand Lodge of Ontario has reached 23,035, a net increase for 1898 of 294, the loss from n. p. d. being 1,073. If some one will kill this n. p. d. worm that is gnawing at the vitals of Oddfellowship he will be monumented as a friend of the human race.—Companion.

We don't know that it will kill the worm deadlier than a door-nail, but the best remedy for its gnawing at the vitals of the order here in Ontario is to get the Independent Oddfellow into the hands of every member of the lodges. Reading members become active members, and active members are proof against the n. p. d. worm. Supposing this paper could have saved a large percentage of the loss last year from n. p. d., as we believe it is capable of doing if supported by the lodges, and a copy placed in the hands of all the members, the dues alone saved to the lodges would pay for a copy for every member of the order in Ontario for 1899. Neither the journal nor the order in Ontario, and the other jurisdictions as well, will prosper as they should do until some plan is adopted by the Grand Lodge whereby every member will be supplied with the journal of the order free.

just as the members of other fraternal and beneficiary societies are supplied.

The above is from the Independent Oddfellow, of Toronto. It strikes direct at the root of the matter: If every member of the order were a reader of a good Oddfellow paper there would be fewer n. p. d's. Of the 850,000 Oddfellows belonging to the order, not more than about 10 per cent. are readers of an Oddfellow paper—they know little of what is going on in the order, and, it would seem, care less. Why is this?—Oddfellow Companion.

N. P. D. stands for non-payment of dues. Possibly some stop paying dues and refrain also from subscribing to the papers of the order, under the impression that they will not get their money's worth.

From a bare peep into the lodge room in the beginning of the present enlarged condition of Rebekah Oddfellowship, the progress has been gradual and sure. No backward steps have been taken, until now, in addition to the admission of the female relatives of Odd Fellows, any unmarried white woman of good moral character is eligible to membership. What a stride is this from the beginning, and against the opposition of the old, though respectable mossback kickers! And the cry still is onward and upward, keeping pace with the progress and enlightenment of the ages. Soon will the doors be thrown wide open, inward, and all white women of good moral character, whether the relatives of Odd Fellows or not, will be invited to enter the lodge.—From the Memphis Appeal in Odd Fellows' Companion.

The "progress and enlightenment of the ages," let us hope, will strike a gait with which Hermaphrodite orders cannot "keep pace."

"KNOWING OF WHOM?"

About 200 Oddfellows last Sunday attended divine services in the Fairmount Baptist Church, the Rev. Charles Tinker, pastor. Mr. Tinker is a Past Grand Chaplain of the Grand Lodge, of Pennsylvania. The church was tastefully decorated for the occasion. The three links of the great chain of Oddfellowship, Friendship, Love and Truth, were displayed on the center of the great pipe organ of the church, with the initials I. O. O. F. on either side. The text for the sermon was Second Timothy iii., 14, and was ably handled by Brother Tinker. He had the earnest attention of all present. The opening hymn and the closing one were the opening and

closing odes of the order.—From Memphis Appeal, in O. F. Companion, Jan. 1899.

Did the Past Grand Chaplain also use with the Odes the prayer "Adopted by the Grand Lodge of the United States, to exclude prayers offensive to members of the order in many of our lodges;" that is, prayers containing the name of Christ?

For the Odes that took the place of Christian hymns suitable for church services, see "Odd Fellowship Illustrated."

The text was peculiarly adapted to reproof of Odd Fellows, whose "good enough religion" forbids and prevents full continuance in those things which Timothy had learned.

"LACK OF INTEREST."

"In the April (1899) issue of the Sprig of Myrtle, the official organ of the Grand Lodge of Kansas, G. W. Redmond, of Oak Mills, Kan., says: 'Lack of interest' is, I think, due to the ignorance and inefficiency of the officer of the subordinate lodges. How many of you have attended lodges where each officer on the opening of the lodge would grab his ritual and read his little piece in a low, mumbling monotone, stopping frequently to spell a word and mumbling over those he could neither spell nor pronounce, and having about the same effect as far as impressiveness is concerned, on his suffering audience, as the braying of his brother in the barn yard, losing all the impressiveness of that noble lesson and beautiful story, on which our noble order is founded. Imagine if you can such officers taking a candidate through the three ranks. Don't you think you would lose interest before you got through? I am sure you would think it a tame affair, and find yourself wondering if you couldn't follow Damon and Pythias, and I think would hesitate before paying in your good dollar next quarter to be simply bored. Manila would be a haven of rest compared. Why, you ask, does any lodge elect such members for officers? Simply because they are always in evidence; their cheek and sublime ignorance is ever ready to supplant fitness.'"

The above from an organ of the Knights of Pythias is of interest as showing the fraternal estimate and fraternal speech reckoned appropriate among the brothers and friends. An officer who can "neither spell nor pronounce," whose public reading is like the "braying of his brother in the barn yard," by whose official work members are "simply bored," and who gets his office by "cheek and

sublime ignorance," is "fraternally" pilloried.

HE'S A BROTHER NOW.

Mr. Kipling has joined a Masonic lodge at Edinburgh. Mr. Kipling's full name is Joseph Rudyard Kipling, a fact which is to be kept in mind in reading the following verses from the "London Academy."—Connecticut Courant.

I chanced to be at Rottingdean upon a little trip;
I met a fellow Mason there and gave the man the grip;
"What ho," I said, "my Rudyard!" But his look was cold as snow;
"My name, you ought to understand," he said, "is Brother Joe."

O, it's Rudyard this, and Kipling that, with poems, tales and such,
And Rudyard Kipling is a name that can't be known too much.
O, it's Rudyard this, and Kipling that, with any writing dodge,
But it's Brother Joseph Kipling when he joins a blooming lodge.

I went into a library to get a book to read,
The man behind the counter asked: "What is it, sir, you need?"
"I want," I said, "the latest thing that Joseph Kipling's done."
"Go on," he said, "you're having me. Joe Kip? There isn't one!"

O, it's Brother Joe, and Joseph, when insignias are out,
And knives and forks are busy, and the bottle goes about.
It's "Brother Joe from India" where'er the Masons throng,
But it's Rudyard Kipling only when he writes a blooming song.

Booker T. Washington, the distinguished colored orator, has gone into the lodge organizing business. He visited Illinois in January last and assisted in organizing the United Brotherhood and Fraternal Insurance Order. There is one white officer, but all others are colored men. In the matter of insurance, instead of increasing the premium with the years of the insured, the face of the policy is decreased, while the premium remains the same.

Newspapers and Reform.

A MENACING EVIL.

The President of the United States has become a person of so much dignity among the secret society circles of the world as to have been elected to an honorary membership in some great English branch or federation of the order of Free Masons, and the friendliness of the President to these orders is never wanting when an opportunity is opened for its exhibition. There are accumulating evidences that the present administration, as very few other administrations have been, is almost wholly given over to the control of secret society influences. This is certainly a great evil, for the people, the sovereigns of the nation, really know but little of the forces which are making the government one thing or another. The opposition to Romanism in the former possessions of Spain is almost wholly based upon the aggressiveness of the Masonic order which has encroached upon the Church of Rome. We are glad to have Rome opposed, but when Rome is gone her enemy, Masonry, will be just as bad, or even worse. How much the fact that the insurrection in Cuba and the submission of Puerto Rico, and the insurrection in the Philippines were largely the fruitage of Masonic seed sowing, and the present connection with secretism on the part of the government at Washington, may have to do with certain things with which there are utterly incomprehensible sides, no one may be able to tell, but secretism in a republican form of government is never in place, and was never more out of place than now.—Wesleyan Methodist., Feb. 28, 1900.

Doesn't it look as if Mr. McKinley would rather be President than be right?—New York World.

SOME LODGE FRUITS.

Victim of Suicide Club.

Muncie, Ind., Jan. 16.—W. H. Strayer, an engineer on the Midland Railroad, was reported missing on Monday. John Simpson, a fellow workman, said Strayer told him he belonged to a suicide club in Chicago.

Strayer said the "annual death draw" was made last month, he getting the fatal number.

Simpson said Strayer talked cheerfully of his firm resolution to abide by his oath, and it is believed he has killed himself.

Fearing the Vengeance of Nihilists.

San Francisco, Cal., Dec. 24.—Special to the Chicago Record.—It was brought out yesterday at the inquest over the body of Ivan

Denisewich, Russian, who committed suicide by taking carbolic acid, that he killed himself because he feared he would be murdered owing to his failure to make an attempt to kill the Czar. It was shown that Denisewich was a man of education and means, owning a valuable estate in Russia and having money on deposit in New York.

Denisewich belonged to a nihilistic club that has its spies and agents in various parts of the world. At a recent session of this club lots were drawn, it is stated, to determine who should proceed to St. Petersburg and "remove" the Czar. The lot fell to Denisewich, and then his blood began to cool. He feared to go to Russia to attempt the Czar's life, and dreaded death at the hands of the nihilists if he did not do so.

Refused Lodge Charity.

Because a majority of the fellow members of his lodge refused to give him financial aid with which to purchase food for his starving wife and three children, Oscar Konnenseu, 35 years old, a bookkeeper, of No. 410 Washington street, Hoboken, last night committed suicide by swallowing carbolic acid in Atlantic Hall, at No. 26 Delancey street.

Since Christmas Konnenseu has been out of work. Search as he would, he could find no employment. Soon his little store of money became exhausted. It had all gone to buy nourishment for the members of his little family.

He was too proud to beg, otherwise kindly neighbors would probably have come to his assistance.

Konnenseu was a member of Mount Sinai Lodge, No. 18, Sons of Benjamin. He was selected as a delegate to the Grand Lodge, which met last night at Atlantic Hall. There were in all about twenty-five delegates present.

Half starved, Konnenseu came across the ferry, walked to the hall and took a seat in the center of the room. When the meeting was about half over he arose, and in a trembling voice told his pitiful story.

"My wife and children are starving," he cried. "I must have money to buy them bread."

Then he sank back into his seat, exhausted. The objects of the order are charitable, and Konnenseu was told to leave the room that the delegates might talk over his case.

With a look of desperation in his sunken eyes, Konnenseu was escorted to an ante-room and told to there await a decision. Through a small hole in the door he could hear all that was said by his fellow delegates.

The majority of them were opposed to helping him, without further investigation. Then a vote was taken, and when poor Konnenseu found that a majority of ballots were being

cast against him, he took from his pocket a bottle of carbolic acid and drank the entire contents, enough to kill a dozen men.

Some of the delegates heard groans outside. They found the wretched Konnenseu writhing in agony upon the floor of the little ante-room. An ambulance was quickly summoned, but long before the arrival the man was dead. The delegates who refused to aid the living will take care of the dead.—New York Journal, Jan. 19, 1900.

JOHN WENT TO LODGE.

The circumstances attendant upon men "going to lodge" have changed. John Mrrugg, of Jersey City, took his five children by their hands and led them to a woman's lodge room to get mamma to come home. It is probable that after John and his wife got home he wished he had left her to the delights of grand hailing signs and passwords, and got along with the children the best way he could. It is sometimes easier to pacify five children than one woman.—Baltimore American.

"COME YE OUT AND BE SEPARATE."

Zion Trumpet says: "No one need expect to be filled with the Holy Ghost while filled with, or even half or a quarter full of, worldly societism. The Bible from beginning to end forbids the servants of God having any close alliance with the world. The lodge is a harlot, led on by the devil as an angel of light, deceiving men and women, and boys and girls, causing them (sometimes) to believe that the church and lodge are one. Let us listen to Christ, who commands separation from the world. 'Come ye out, and be separate.'" You will notice that the great lover of the lodge is not a great lover of Christ, and the great lover of Christ is not a great lover of the lodge. We naturally, and from spirit-instinct, go one way or the other. Which way are you going?—Christian Harvester, March, 1900.

An effort is being made to unify all Masonic bodies in Chile under a national organization, thus securing the obedience of the several bodies that now owe foreign allegiance.

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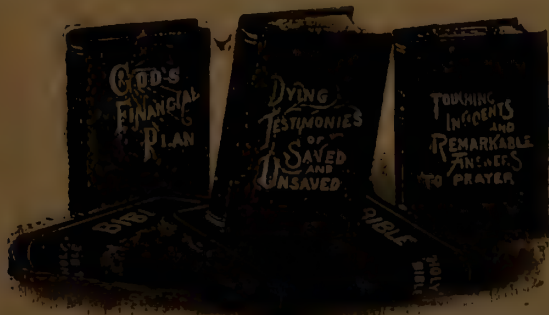
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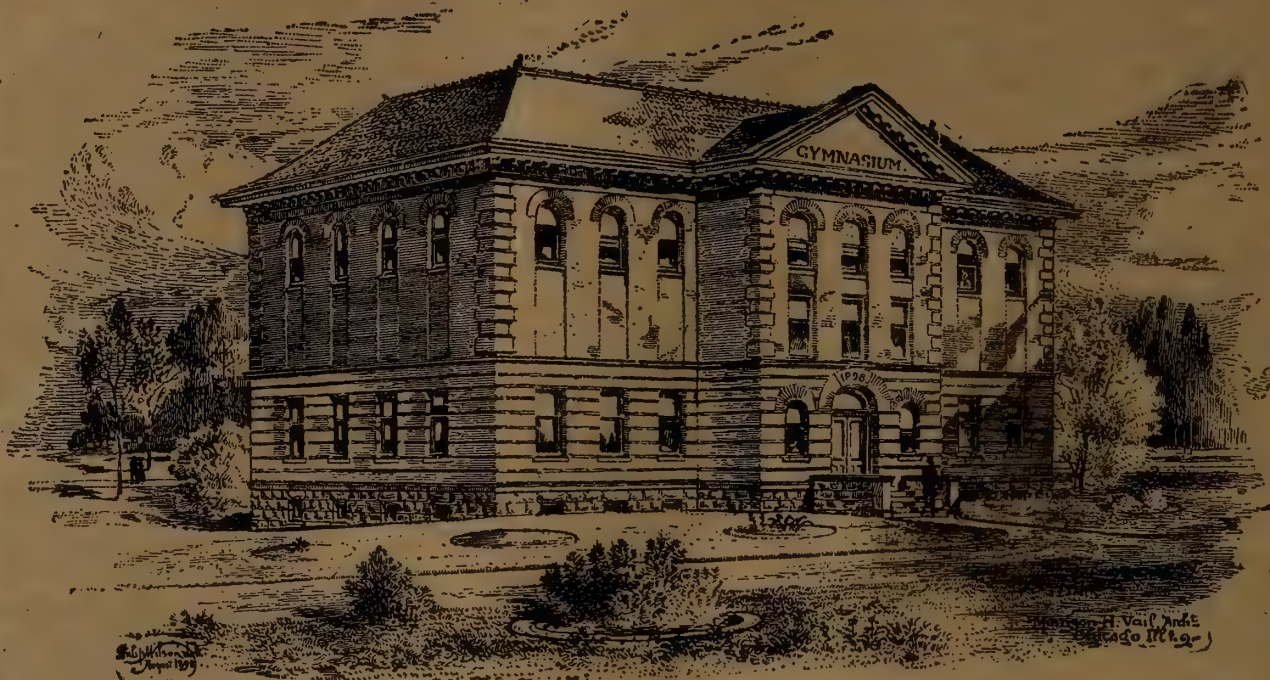
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GYMNASIUM.

To all Readers of the Cynosure:

Dear Friends: Once more we wish to call your attention to the work done by Wheaton College. For more than thirty years you have been acquainted with this institution; many of your sons and daughters have been educated in it. It is now approaching its fortieth anniversary.

In material equipment, in intellectual life, and we trust in spiritual power, it is seeing its best days. There remains, however, much land to be possessed. It requires for the most effective prosecution of its work an addition of two hundred thousand dollars to its permanent funds, and while many young men and women are forming sterling Christian characters within its walls, there is room for many more.

Please look about you and see what you should do for the College, and what you would like to have the College do for you. When you have considered this matter sufficiently, please communicate the results of your thought.

With gratitude for all the past, and hope for all the future,

I am, sincerely yours,

CHARLES A. BLANCHARD.



WOMAN'S BUILDING.

